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BHAVAN'S JOURNAL

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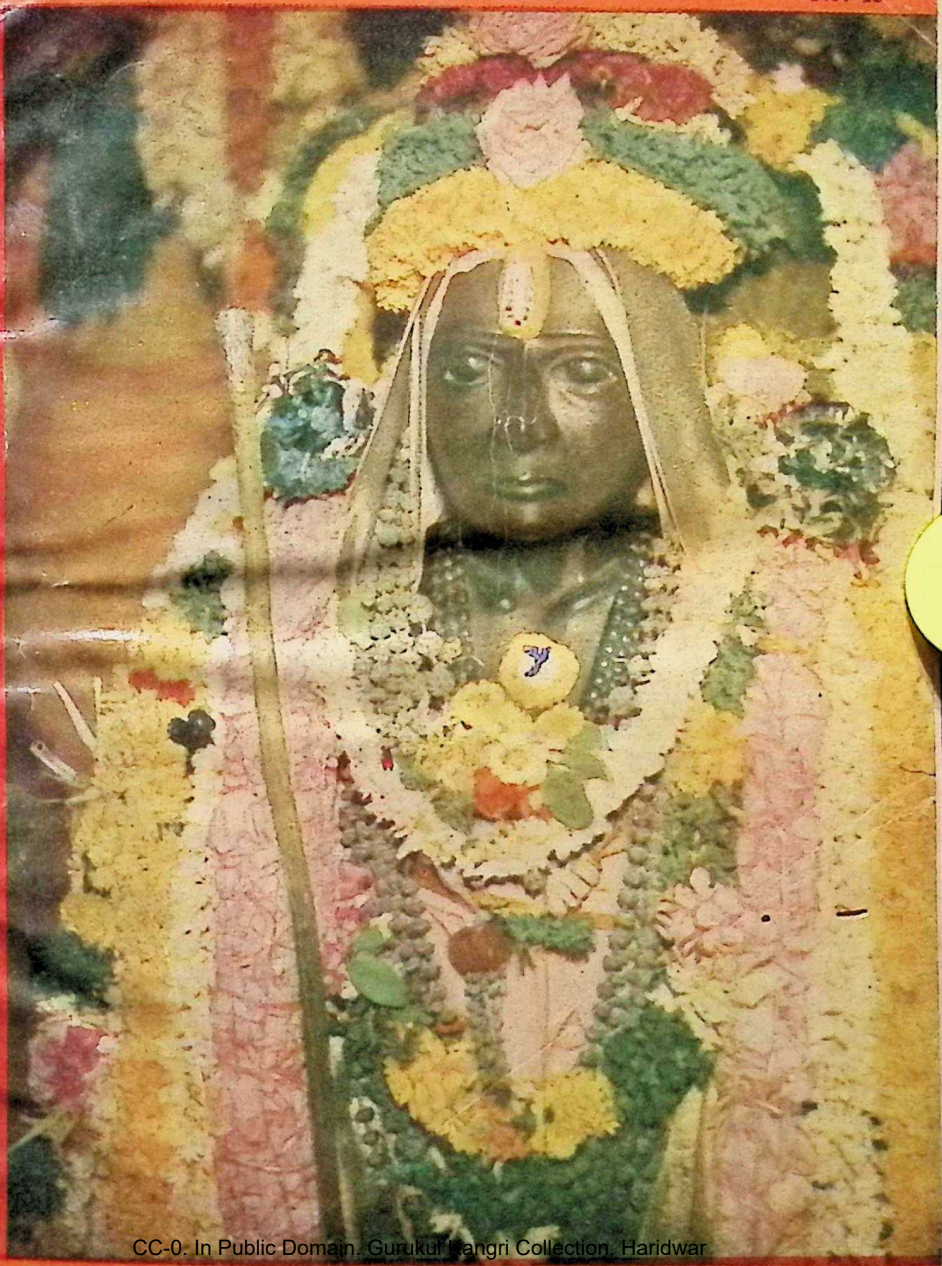
Vol. V FORTNIGHTLY No. 13



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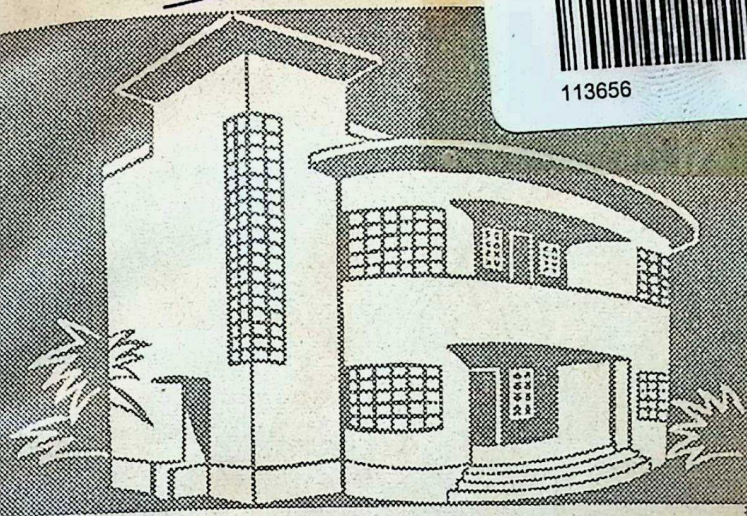

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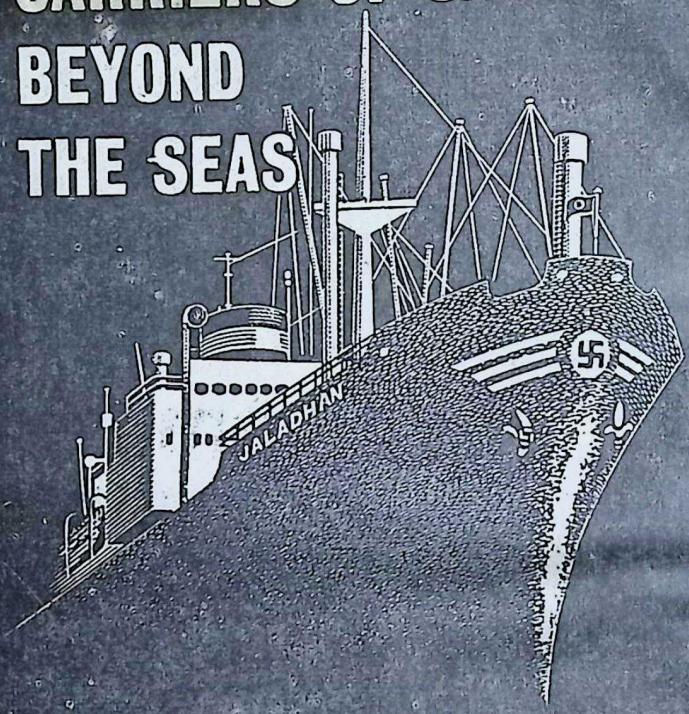

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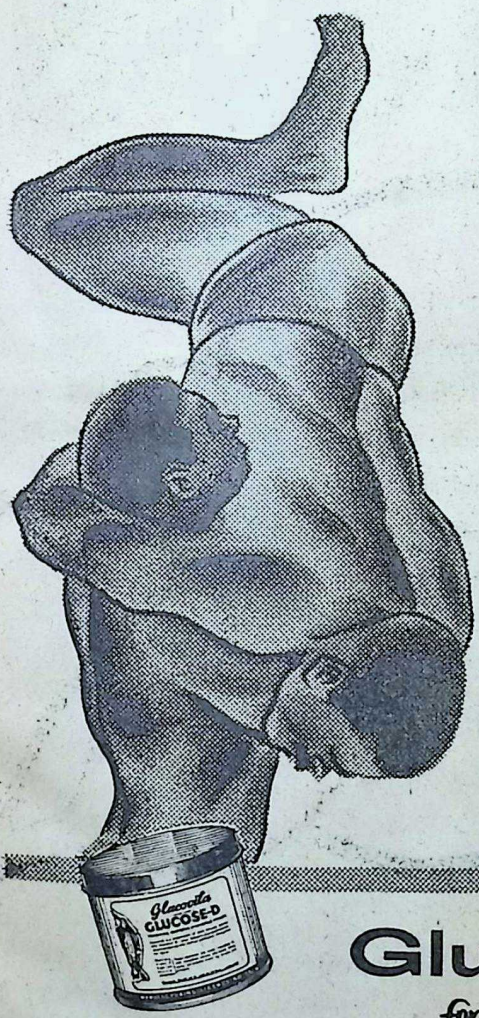

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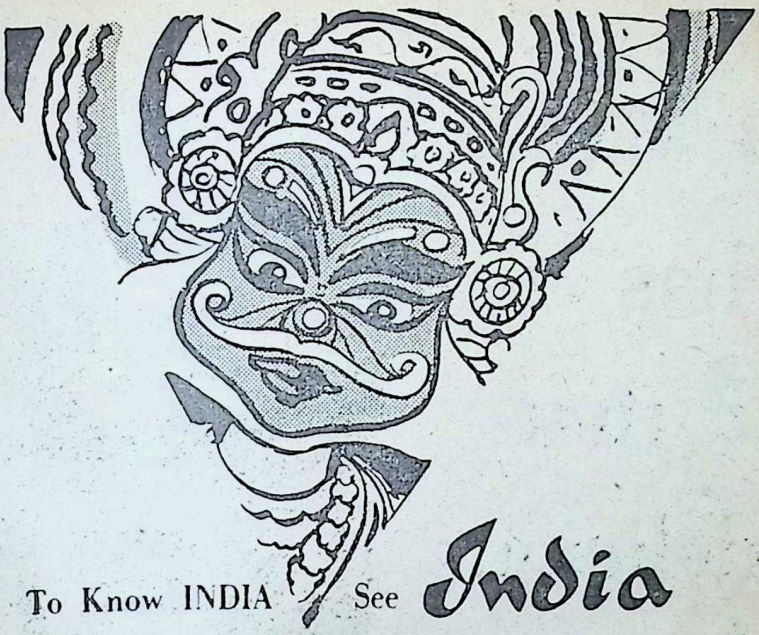

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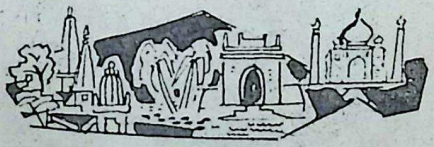

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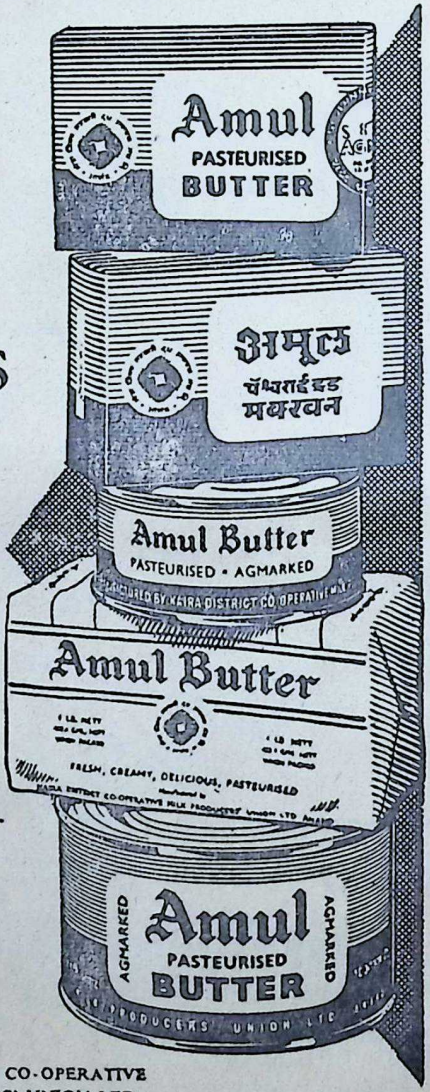

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Fortnightly, Devoted To Life, Literature and Culture

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COVER IDOL OF SRI THYAGARAJA AT TIRUVAYAR
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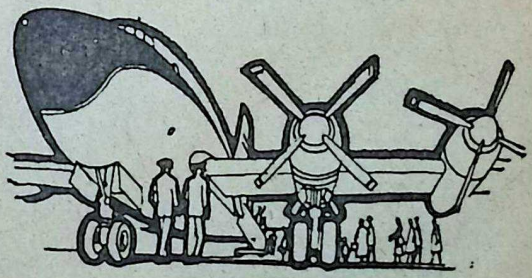

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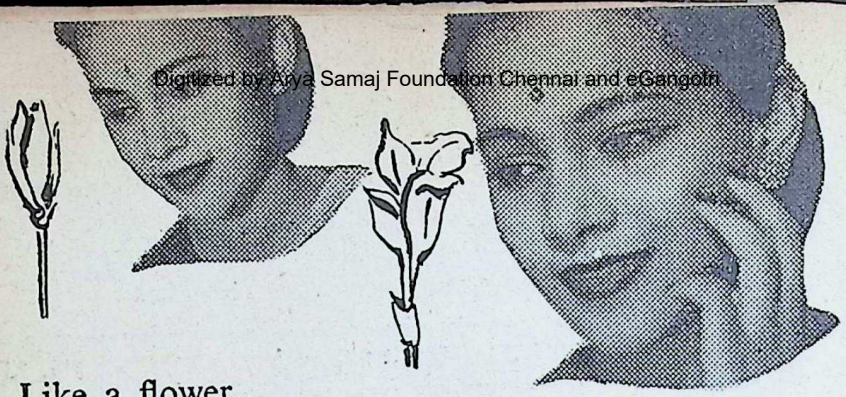

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Let noble thoughts come to us from every side
—*Rigveda*, I-89-1

BHAVAN'S JOURNAL

Vol. V JANUARY 25, 1959 No. 13

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OUR NATIONAL ANTHEM

जन–गण–मन–अधिनायक जय हे
भारत–भाग्य–विधाता ।
पंजाब-सिन्धु-गुजरात-मराठा-द्राविड़-उत्कल-बंगा
विन्ध्य-हिमाचल-यमुना-गंगा-उच्छल-जलधि-तरंगा
तव शुभ नामे जागे
तव शुभ आशिष मागे
गाए तव जय–गाथा ।
जन-गण-मंगल-दायक, जय हे
भारत-भाग्य-विधाता
जय हे, जय हे, जय हे,
जय जय जय जय हे ।

Thou art the ruler of the minds of all people,
Thou Dispenser of India's destiny.
Thy name rouses the hearts of the Punjab, Sind, Gujarat and Maratha, of Dravida, Orissa and Bengal;
It echoes in the hills of the Vindhyas and Himalayas,
Mingles in the music of Jamuna and Ganga,
And is chanted by the waves of the Indian Sea.
They pray for Thy blessing and sing Thy praise,
Thou Dispenser of India's destiny,
Victory, Victory, Victory to Thee.

—**Gurudev Tagore**

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 171

★ WARNINGS OF HISTORY ★ HOW NATIONS RISE ★ WHEN THEY DECAY

Bharatiya Vidya Bhavan
Bombay.
JANUARY 25, 1959.

MY YOUNG FRIEND,

IN my last Letter, I wrote that I was leaving for Sweden; therefore I have yet to tell you of what I saw in Europe. But I feel that I must give a holiday to my narrative. I do not want that my impressions of certain social, cultural and political phenomena in the different countries we saw should be blurred by time. As I received these impressions, I could not help comparing Indian conditions and also drawing upon the little historical perspective which I have.

During our travels, one thing which struck me forcibly was that nationalism, though a powerful sentiment all the world over, differed in character and background from country to country. Yet there were certain recurring phenomena which point to laws governing the growth and decay of nations.

○ ○ ○

What are the forces which lead to the rise or fall of nations? How do nations rise and fall? That implies another enquiry: What are the factors which go to make a virile nation? When do they run amuck?

These factors, though often derived from geographical compactness or the unity of language, are not necessarily dependent on them. Men living in the same geographical area do not necessarily make a nation. Men speaking the same language or following the same religion do not always make a nation. Switzerland and Canada are multilingual nations. U.K. and U.S.A.

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India and Pakistan, though speaking the same language, are different nations.

Three such factors are invariably found in virile nations: common memory of achievements, will to unity, and habitual urge to collective action.

First, the people constituting a nation have a common memory of great heroes and exploits, of great adventures and triumphs in the past. Japan, perhaps, represents the finest example of ancient memories, tenaciously preserved. The same could be said of Hindus, but I wonder whether the same would be said about them two decades hence.

Historic forces often have not given a common memory to communities living in a single country; they often look upon their past from different angles, and, in consequence, cannot form a nation. Hindus looked up to Rana Pratap and Shivaji as their heroes; the Muslims admired Mahamud Ghazni and Aurangazeb; in this antagonistic outlook lay the seed of Pakistan. The common memory, though limited, which we now share in India is that of mutual influence in the past, and of freedom struggled for and won in the present.

The British and the French in Canada, and the French, the Germans and the Italians in Switzerland, have short but living memories of common adventures and triumphs sufficiently vital to make them a nation.

The U.S.A. has solved the problem in a characteristic way. Every year foreign emigrants pour into the country, fleeing from oppression or seeking wealth. However, due to its educational system, in the third generation if not in the second, their descendants acquire, as if they were their own, the memories of Washington and Abraham Lincoln and of the colossal achievements for which U.S.A. stands.

In India, eleven years have been wasted by a sterile educational policy. Many things could have been done in this interval to give to young men and women a common memory of our struggle. But it was not done. A generation has now grown up which takes freedom for granted but draws no inspiration from the way it was won.

●●●

The second factor which plays a great part in the birth and growth of a nation is the will to national unity in a people. Nationalism implies a sustained effort on the part of the people to *will* themselves into a nation.

But who are the people? In all collective affairs of men, we should remember, it is what Toynbee calls the dominant minority which speaks, creates and leads that counts. The masses are passive, following its

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lead or submitting to its influence or coercive power. When I speak of the will to unity, therefore, it is primarily the will of the dominant minority that I mean.

The will to national unity is hard to develop, but easy to be dissipated. Generally it is dissipated under certain conditions:

First, if the dominant minority has no sense of mission as regards the future of the nation;

Secondly, if its will to unity is fragmented by contradictory loyalties;

Thirdly, if it becomes psychologically alien to the masses.

All nations which have risen to greatness have been characterised by a sense of mission.

In Japan we found a deep sense of mission. Its people cannot think of themselves as a lost people; they have faith in their culture and destiny; they have no regrets and no frustration.

The dominant minority in U.S.A. has also a sense of mission to spread its free way of life throughout the world, to combat totalitarianism and to be in the forefront of material achievements. It is this Pillar of Fire which leads them on and leaves them no rest.

This sense of mission we found very high developed in Germany. In course of three decades the land twice came under the heels of foreign armies and its people were desiccated as never before in history. And yet their sense of destiny never dimmed; they reconstructed their life long before their conquerors could repair the ravages inflicted by victory.

The strength of Communism is not in the validity of dialectical materialism, not in its armies and collectives, not even in Sputniks. It lies in its intellectuals who, intensively indoctrinated for two generations, have but one mission in life: to fulfil what they consider to be the pre-destined role of Soviet Russia in communising the world and dominating it. The fundamental problem of the world therefore is whether what is called the 'Free World' can produce a matching sense of mission.

The Arabs under President Nasser seem to have developed a sense of mission. Does it arise out of just xenophobia or are its roots imbedded in the Arab Collective Unconscious remains to be seen.

This sense is perhaps at its white heat in little Israel. Men and women come there from different parts of the world. Often they do not know any common language. Israel itself is suspended precariously over the mouth of a volcano—Arab hatred. And yet they are convinced that this little patch of a desert is their 'Promised Land'; that their race is pre-destined to an honoured place among the

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nations. Their passionate faith in the Jewish nation therefore is a burning flame welding them together. It drives them to perform the superhuman task of making ancient Hebrew a modern bond of unity and face the potential disasters with the indomitable calmness of a God-inspired mystic.

During the last hundred years when we were struggling for freedom, the dominant minority of India had developed a sense of mission. We believed in our right to be true to our own culture; in our duty to suffer and, if need be, die for freedom; in our destiny to be free in order that, with the aid of our spiritual heritage, we could redeem mankind.

If our sense of mission weakens,—as it has been of late—that is, if we cease to be true to ourselves and our culture; if we lose confidence that we have a great role to play in history; if we come to look upon ourselves as a miserable, weak and poor people with no pride in our past and no faith in our future—our outlook will cease to be positive. Frustration, disappointment or despair will seize us. Disintegration will follow.

However, the Indian mind through the ages had a deep sense of mission, and sooner than we realize, the younger generation will recapture it.

Take the second condition. If a large section of the dominant minority prefers caste, region, linguism or religion as the object of paramount loyalty, the will to unity will be fragmented. In all countries most people who constitute the dominant minority have a variety of loyalties: loyalty to one's family, to one's caste or class, to one's region or language, to one's religion and to one's nation. In a properly inter-related scheme of loyalties, the loyalty to the nation should dominate all other loyalties. That has been so in Germany and Japan, and that is the cause of their rise even after their catastrophic collapse in World War II.

In U.S.A., as in India, a large number of cultural groups seek their own life. There is also a very strong state loyalty. But all claim to live the American way of life. Cultural diversity only adds to its richness of life but does not undermine the sense of national unity. Even the acute difference between the South and the North and between the Whites and the Negroes, though often bitter, never affects their loyalty to the Union, nor makes them less proud of what they call the American way of life.

The process going on in our country for the moment deserves serious attention. In the past, the Hindus had a superior loyal-

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ty to their religion, to Aryavarta—the Karma Bhoomi—in which they were born. But this group loyalty is being displaced by Indian nationalism and almost in the hour of victory, it, as well as the new nationalism, are being undermined by loyalty to the caste or the region. Prophets of disintegration are talking about 'nationalities' in India, not the Indian nation. In search of regional selfishness we are also apt to forget our paramount loyalty to the country as a whole.

If my loyalty to my caste or to the Gujarati-speaking group or Gujarat is more paramount than my loyalty to India, the springs of national vitality would be poisoned.

A pessimist would think that we are reverting to the pre-Akbar period, when region warred with region and all of them opened the gates to slavery. However this is a passing phase; but it will pass only if the fundamental devotion of the average Indian to the Motherland is so strengthened that it will sweep away the caste or regional loyalties. We will have to go through distressing trials if this does not happen in the immediate future.

● ● ●

The third condition arises from an impact of a conquering culture upon another. It raises no problem in U.S.A. and the countries of Europe, for there basically the outlook of the dominating minority and the masses is the same, for the leaders have drawn inspiration from the soil.

In India and in several countries in Asia, however, the outlook of the dominant minority which has grown up under the influence of an alien culture tends to differ from that of the masses. As a result, the minority is no longer emotionally responsive to the urges which characterise them, as it speaks, thinks and acts under the influence of an alien outlook; the masses also do not feel a sense of identity with it. Once this situation arises, the dominant minority, however active, is looked upon as alien and the will to unity becomes weak.

In the pre-Gandhian period, to take our own case, the English-educated minority was Westernized in thought and outlook and the leaders often found it difficult to think in terms of the urges of the masses. Gandhiji could establish a complete identity between the minority and the people, because in his fundamental outlook he was one with them. He was to them not a westernized political leader, but the sage, the saint and the saviour, of whom they had dreamt throughout the ages.

It was expected that after freedom, our dominant minority, following the Gandhian lead, would maintain this sense of

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identity with the Indian masses. Unfortunately a new class has sprung up which again speaks in Western terms—I include Soviet countries in the West—and seeks to force Western experiments on our people. While this class complains that the masses do not respond to its call, it does not see that the fault is its own. It has not learnt to reflect the mind of the masses. It does not know the idiom of their life. It is too deeply engrossed in leading, directing and organising from a higher pedestal. It does not realise that the aliens, though they may not be in blood and religion but only in feeling and thought, could only enforce a change, they could never inspire it.

That is why the ruling class in many countries finds the Communist technique of coercing the masses to their way of living so handy.

●●●

The last factor of great importance which goes to make a vigorous nation is the capacity of the people for collective action.

The will to national unity is sustained only when the people are led, time and again, by the dominant minority to act with a common motive. The will when untranslated into action is only a morbid sentiment. Lurid examples of such sentiment having dominated us in the past can be easily found in our history.

In the past, for instance, we dreamt of an Aryavarta and a Vikramaditya for centuries but it did not generate power to take collective action. When Prithviraj Chauhan fought Mahamed Ghori on the North-West Frontier, the rest of Hindu India looked on, and some of his Hindu neighbours nibbled at his home territory.

I have never seen such a spontaneous urge for collective activity as in U.S.A. Given a cause, however trivial, the people, even the children, organise themselves for collective effort. Even forward planning in industries is done by voluntarily organised groups or universities. Members of the Bar, generally the most individualistic of professions, are collectively working for constructive work. They neither look for initiative nor help to the Government. Herein lies the greatest strength of American democracy.

If any man knew the secret of inspiring collective action, it was Gandhiji. Not only he gave us a sense of mission but led us to spin in a mass, to learn Hindi and to invite Harijans into our temples, to break laws and go and herd ourselves in jails.

In recent years the dominant minority in India with its sense of mission weakened, has failed to inspire us to collective action.

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At one time I thought that tree planting would become a spontaneous national movement as in Japan; our officers, too superior to care for mass reaction, saw to it that it just lapsed back into a forest department activity.

Shramdan again—looked upon in U.P., for sometime at any rate, as a new religion had the seed of a dynamic collective action to reconstruct rural life. It inspired the will to work together for a time. But our development projects, in spite of their high potential for releasing collective action, are just official activities imposed from above; they have allowed *Shramdan* to peter off.

●●●

You will see from what I have stated that common memories of achievements, will to unity and urge to collective action, play a great part in the rise of nations. If these factors do not exist, there is no nation. If they are weak, the nation is weak too. If they are fragmented, the nation tends to disintegrate. It is equally true that if they run amuck, nationalism explodes through sheer exuberance.

When these factors become very powerful inspired by an active sense of mission, they often lead to expansionism as in the case of Hitlerite Germany, or to exhausting wars as in the case of the wars which Napoleon and Aurangazeb waged. They may also lead to an inflated ambition to dominate the world or to enrich themselves at the cost of others as in the case of the Colonial Powers of the recent past.

The process appears to be something like this: When nationalism runs riot, it acquires great strength and collects enormous wealth. Then material prosperity and hunger for power obsess its dominant minority to the exclusion of higher values. Once this phase sets in, national resurgence passes its zenith and begins to decline.

Several dangers then face a prosperous and powerful nation. It may invite the wrath or jealousy of rival nations and go down before them in disastrous wars. It may also play up to its reputation and embark on suicidal conflicts, as in the case of the late Empire of Austria.

Another danger, though insidious, is more potent. With great material prosperity and unlimited power, a nation loses its capacity for distinguishing between the true and the false, the right and the wrong, the beautiful and the ugly. The sense of mission disappears and men sink into sensual and material beings stripped of a sense of divinity. At this stage they lose their sense of imperishable spiritual values.

The dominant minorities in

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several countries which are prosperous and powerful today seem to be developing symptoms of decay. They have come to look upon all values as biological, economic or materialistic. This has been leading to the growth of unscrupulous factions and pressure groups. Force and fraud have become the arbiter between all values. Human dignity no longer commands respect. Governments have become or are becoming tyrannical or callous. Quantitative greatness is substituted for qualitative greatness. Family life has begun to disintegrate, men and women wallowing in 'good time.'

I observed a very curious phenomenon in U.S.A. Superficially it looked as if all values have become materialistic and the family life is all but dissolving. At the same time there are large sections which, with a rare sense of mission and powerful collective urge, combine to combat it. The law of polarisation is operating, and if these forces of the spirit win, U.S.A. will be saved.

○ ○ ○

Curiously enough, the world having shrunk, the infective influence of nations is destroying the fibre of weaker nations or nations in the making. We see the dominant minorities of such struggling nations hankering after glittering externals.

Herein lies the peril. When struggling nations set material prosperity as their supreme goal, they become obsessed with the greed to secure higher and still higher standards of living. Not having the will or the means in sufficient measure, nor the length of time to achieve them, they become restive, angry and frustrated. Out of sheer frustration, they then lose their sense of mission and in consequence, their will to work. Then follows the collapse of the higher values which made them tenacious and self-respecting even in poverty and weakness.

There is, however, a difference between the fortunes of powerful nations and those of struggling nations when they are attacked by this *malaise*. The powerful nations may for a time struggle on in spite of decaying values and have a chance to recapture them. On the other hand, the weaker nations, having lost the tenacity which abiding values give them, disintegrate, and soon invite misery, anarchy and foreign domination.

It is, therefore, essential that struggling nations like India, when embarking on a programme of material advance, should maintain their inner strength which their spiritual outlook has given them. For, spirituality is a necessary element in every creative culture, without which no nation can grow.

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Spirituality is not an antithesis of material advance; it only negatives the materialistic outlook which hungers for the 'good things of life' which higher standards of living provide, as the end of existence.

When we claim a spiritual heritage, it is not suggested that every Indian is spiritually-minded. Most of us do seek material gain. What is claimed is that the higher values of spirituality —call it idealism, its pale version, if you are too arrogant to think of God—are looked upon by a very large number of members of the dominant minority in India as an essential element in our existence.

Some amongst us, who want us to worship at the shrine of higher standards of living, scoff at spirituality. 'Are we spiritual?' they ask. In other words, they imply that spirituality has no cash value for us. If Truth, Love and Beauty, that is God, are useful, they are good; if not, they are not. Conversely, whatever is useful, we will accept it as God; if not, we will reject Him.

If ever the dominant minority in this country comes to develop this attitude, its sense of identity with the masses, deeply imbued with a sense of values however crudely understood, will snap. If it cannot conceive of our future as inspired by self-restraint and austerity, by faith in unselfish work, and by aspiration to realise something above and beyond sense enjoyment, it will take the next step; it will adopt totalitarianism and coerce the masses to do its will with the aid of fear and coercion. But I know it will not, it dare not. Spirituality is woven into the pattern of our life, and the modern *charvaks* will fail as their ancient forerunners did.

Yours sincerely,

K. M. Munshi

That king whose sons, ministers, priests and senses are asleep cannot wear the crown for long.

—Brihaspati Nitisara.

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The Triple Message of the Charkha

MAHATMA GANDHI

TO the man or woman who has no other work possible for him or her to do, the spinning wheel says: 'Spin me, and you can find a crust of bread for yourself.' That is its economical message.

But it has a cultural message. What is the cultural message of the spinning wheel? It says to you and to me: 'There are millions on the face of this earth who are not sufficiently provided, and since I am the only instrument that can be placed in the hands of millions of people without taking work away from a single man, will you not spin me for the sake of these millions, and produce an atmosphere of honest industry, self-reliance and hope for all on God's earth?' That is the cultural message, the spinning wheel addresses to all peoples of the earth, no matter to what country, religion or race they belong.

I know Englishmen, Austrians, Germans, Poles, who have already accepted this appeal of the spinning wheel, and I assure the well-to-do men and women that if they will accept this cultural message of the spinning wheel and try to make at least some part of their clothes for themselves, they will find themselves much taller than they are to-day.

The spinning wheel has a third message, which is metaphorical. It stands for simple life and high thinking. It is a standing rebuke against the modern mad rush for adding material comfort upon comfort, and making life so complicated as to make one doubly unfit for knowing oneself or one's God. It says appealingly every minute of our lives to you and to me: 'Use me and if you unitedly make use of me, small and insignificant though I may appear, you will find in the end that I will become an irresistible force against the mad indiscriminate worship of the curse called Machinery.' The spinning wheel is a standing rebuke to the men and women who go in for all kinds of fashions and styles, and it tells them: 'Don't for the sake of your country ape the manners and the customs of others which can only do harm to you, and for Heaven's sake do not wish to be what everyone cannot be.'

[Courtesy: *NavajivanTrust*]

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After killing Kabandha, Sri Rama proceeded to the *ashrama* of Shabari. As she saw Him enter, she recalled her *guru* Matanga's prediction. Overwhelmed with love she fell at Rama's feet and embraced them. Words failed her and she repeatedly bowed her head at their feet which she washed reverently with water, offered them fruits and bulbs and had them seated.

NINE FORMS OF DEVOTION

पानि जोरि आगे भइ ठाढ़ी।
प्रभुहि बिलोकि प्रीति अति बाढ़ी॥
केहि बिधि अस्तुति करौं तुम्हारी।
अधम जाति मैं जड़मति भारी॥

Joining her palms Shabari stood before Him; as she gazed upon the Lord her love waxed yet more ardent. "How can I extol You, lowest in descent and the dullest of wit as I am?"

अधम ते अधम अधम अति नारी।
तिन्ह महँ मैं मतिमंद अघारी॥
कह रघुपति सुनु भामिनि बाता।
मानउँ एक भगति कर नाता॥

"A woman is the lowest of those who rank as the lowest of the low. Of women again I am the most dull-headed, O Destroyer of sins." Answered the Lord of Raghus: "Listen, O good lady, to My words. I recognize no other kinship except that of Devotion."

जाति पाँति कुलधर्म बड़ाई।
धन बल परिजन गुन चतुराई॥
भगति हीन नर सोहइ कैसा।
बिनु जल बारिद देखिअ जैसा॥

"Despite caste, kinship, lineage, piety, reputation, wealth, physical strength, numerical strength of his family, accomplishments and ability, a man lacking in Devotion is of no more worth than a cloud without water."

नवधा भगति कहउँ तोहि पाहीं।
सावधान सुनु धरु मन माहीं॥
प्रथम भगति संतन्ह कर संगा।
दूसरि रति मम कथा प्रसंगा॥

"Now I tell you the nine forms of Devotion; please listen attentively and cherish them in your mind. The first in order is fellowship with the saints and the second is marked by a fondness for My stories."

गुर पद पंकज सेवा तीसरि भगति अमान।
चौथि भगति मम गुन गन करइ कपट तजि गान॥

"Humble service of the lotus feet of one's preceptor is the third form of Devotion, while the fourth type of Devotion consists in singing My praises with a guileless purpose."

मंत्र जाप मम दृढ़ बिस्वासा।
पंचम भजन सो बेद प्रकासा॥
छठ दम सील बिरति बहु करमा।
निरत निरंतर सज्जन धरमा॥

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"Muttering My Name with unwavering faith constitutes the fifth form of adoration revealed in the Vedas. The sixth variety consists in the practice of self-control and virtue, desisting from manifold activities and ever pursuing the code of conduct prescribed for saints."

सातवँ सम मोहि मय जग देखा।
मोतें संत अधिक करि लेखा॥
आठवँ जथालाभ संतोषा।
सपनेहुँ नहिं देखइ परदोषा॥

"He who practises the seventh type sees the world full of Me without distinction and reckons the saints as even greater than Myself. He who cultivates the eighth type of Devotion remains contented with whatever he gets and never thinks of detecting others' faults."

नवम सरल सब सन छलहीना।
मम भरोस हियँ हरष न दीना॥
नव महुँ एकउ जिन्ह कें होई।
नारि पुरुष सचराचर कोई॥

"The ninth form of Devotion demands that one should be guileless and straight in one's dealings with everybody, and should in his heart cherish implicit faith in Me without either exultation or depression. Whoever possesses any one of these nine forms of Devotion, be he man or woman or any other creature—sentient or insentient—is most dear to Me, O good lady."

सोइ अतिसय प्रिय भामिनि मोरें।
सकल प्रकार भगति दृढ़ तोरें॥
जोगि बृंद दुरलभ गति जोई।
तो कहुँ आजु सुलभ भइ सोई॥
मम दरसन फल परम अनूपा।
जीव पाव निज सहज सरूपा॥

"As for yourself, you are blessed with unflinching devotion of all these types. The prize which is hardly won by the Yogis is within your easy reach today. The most incomparable fruit of seeing Me is that the soul attains its natural state."

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"How God Came Into My Life"—7

HARI IS IN ME LIKE SWEET IN JAGGERY!

SANT TUKARAM

SANT TUKARAM was born early in the 17th century in a Kshatriya Maharashtra family of Dehu. Very early in life the burdens of the family fell on him. Faced by adversity and tragedy in the shape of the death of near and dear relatives by starvation, and despised by others, he turned his back on the family and sought God for solace. Unlike others, he asked God Himself for guidance.

Asked he of God: "Tell me, Oh God, how best to serve you, how to realise you, since my mind sways me from right path? I do not know how to perform *Japa* of Thy name, I do not know austerities; I have failed to control my senses. I have failed to control my mind. I do not know family-customs. I do not know what devotion is nor have I the help of saintly persons. My mind is tossing high and low. I am, again, inclined sometimes to renew family ties. Desires and anger have still their hold on me.

"Therefore, Oh God, do not desert me, give me protection so that I may rise above all these. You are known to save Your devotees."

He started observing Ekadasi fast and serving people without caring for the views of the community. He went to the Bhandara mountain two miles from Dehu where he sat motionless in *dhyana* with eyes closed, determined, like Dhruva, to see God. God relented after seven days. Said a voice: "Open your eyes; I am in front of you in serpent form".

Tukaram would not open his eyes. "If God gave *darshan* in *Chaturbhuj* in all ages, why should I alone be denied that pleasure?" So thinking Tukaram prayed again. Ultimately God yielded and appeared before him in human form and embraced him. Later again Lord Pandurang along with Namdev

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appeared in his dream and commanded him to sing the Lord's praises. Putting complete faith in the Divine commandment, Tukaram wrote the Gatha containing 4,590 Abhangas.

There are overwhelming proofs in Tukaram's own Gatha that not only had he the *darshan* of the Lord, but also that the Lord kept him constant company

Says Tukaram:

God placed His hand on my head and asked me to be fearless.

God has come to my help and He gives me company by staying in my heart.

I have long been in search of Hari but my desire has now been fulfilled. *I have met Hari.* I will serve Him henceforth.

God of Pandhari has accepted me. He has made my heart as his place of residence.

God is all over me like sweetness in a lump of jaggery.

Words coming out of my mouth are not mine own. He is directing my speech.

If you think I am speaking, then I tell you, my speech is not mine, the Lord of the universe (Vishambhar) speaks through me.

All the particles of my body, my surroundings have become one with Him.

God, Thou art the shelter of the forsaken and the mother of destitutes. In consonance with this reputation You have come in the form of a beautiful and attractive youth and have given me an embrace, thus ending my mental agony.

People may carry on dry discussions about God but in my case, I have the good fortune of having His close embrace.

I have actually met Him.

Why should I go to seek Him in lonely places, because I can see Him even in crowds. He keeps me company wherever I go!

God enjoys my company like a sportsman.

* * *

That Tukaram lived the life of a Jivanmukta will be apparent from the following statements of Tukaram:

The whole universe has now become one Narayan. I have completely surrendered my entire self. All the bodily actions have now come to an end and I have only one thing to do and that is contemplating His name. Now there is only cheerfulness because I perceive Govind is the whole universe.

Now whom shall I serve? Because the idea of a separate entity has vanished, I now act at His directions. The strings of my life are in His hands and I dance at His directions. Whatever I speak is His speech. I have absolutely no doubt about it. Oh people, listen to me. I have now passed the stage of feeling myself as a different entity.

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The relation between You and me, Oh God, is just like a wave and the sea. Just as the waves and the sea are one, so between You and me there is complete oneness. It is absolutely through illusion that people call one a devotee and the other God. In fact, just as the cloth and its threads are one, so are God and myself one and the same. Since God has occupied the whole universe, He has also taken possession of my life.

Now my feelings have become steadfast. My Pran has now centralised itself. This is only because I have seen the signs of His incomings. My whole body is full of cheer. My mind is now completely directed towards Him. Now I have become so cheerful that my body has completely forgotten all material enjoyments. I have seen the blue bright light. I feel as if I have drunk a cup of nectar.

I say without absolute doubt that God has removed the feelings of separate entity. The Jeev and Shiva have become one.

After performing austerities for 75 days I have met Vithoba in His *nirakar* form. I have seen Him on the plains of Bhagmgiri mountain. All my feelings have now been united in Parabrahma. My body was surrounded by serpents, scorpions, and tigers. They tried to torture me, but since I have lost all feelings of the self I hardly felt that there was any distinction between them and me!

[Based on a script by Sri P. H. Gadre.]

The surest signs of the incoming of the divine force in a devotee's mind are that one, a devotee loses faith in humanity. The second sign is his sansar *is scorched up, so that the devotee's mind may be directed to Hari and to none else. The third sign is that the devotee's desires vanish so that his mind may not again be attracted towards them. The devotee becomes almost mute, so that even through a chance, he may not speak untruth. The devotee's vision is broadened. Instead of considering his relatives as his whole world, he perceives the whole universe as his own.*

—Sant Tukaram.

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SAINT THYAGARAJA

"O, mind, that bhakti *alone which is leavened by the nectar of* swara *and* raga *can lead one to* moksha. Nada, *comprising the seven* swaras, *that rises from* muladhara *is in truth* moksha. *It takes several births to become a* gnanin, *but singing the feet of the Lord with knowledge of* ragas *is* mukti *indeed. Of what use is playing on the drum without time-sense? Praying to God without mental purity is like the work of a pig. O, mind, why the frog of evil-thought on the lotus of bliss? Know that Thyagaraja is vouchsafed the knowledge of* Swararnava *taught by Lord Parameswara to Parvati".*

The above which is the substance of one of his most famous *kritis* sums up the life and message of the doyen of Karnatic music, Poet-Saint Thyagaraja, the great composer whose anniversary is celebrated with great eclat every year on Pushya Bahula Panchami day by musicians of the South at the Saint's Samadhi at Tiruvayar.

The saint who lived 111 years before, is believed to be an incarnation of Sage Valmiki; he received initiation at the hands of Sage Narada himself in the art of music. A great Rama-*bhakta,* he is credited with several supernatural deeds like restoring a dead man and the signal fortune of having the celestial Rama-Lakshmana brothers standing guard over him without his knowledge.

At different stages in his life he realised God and composed innumerable *kirtans* then and there, mostly in Telugu, in praise of the Lord. They are a marvel of sweetness and melody, and models of composition. There is not a southern home where Thyagaraja's *kritis* are not sung.

Like all God-men Thyagaraja too refused to praise man or king.

God gave him *mukti* on his agreeing to become a *sannyasin.*

The idol raised on his *samadhi* at Tiruvayar which is being worshipped by all music-lovers appears on the cover page of this issue.

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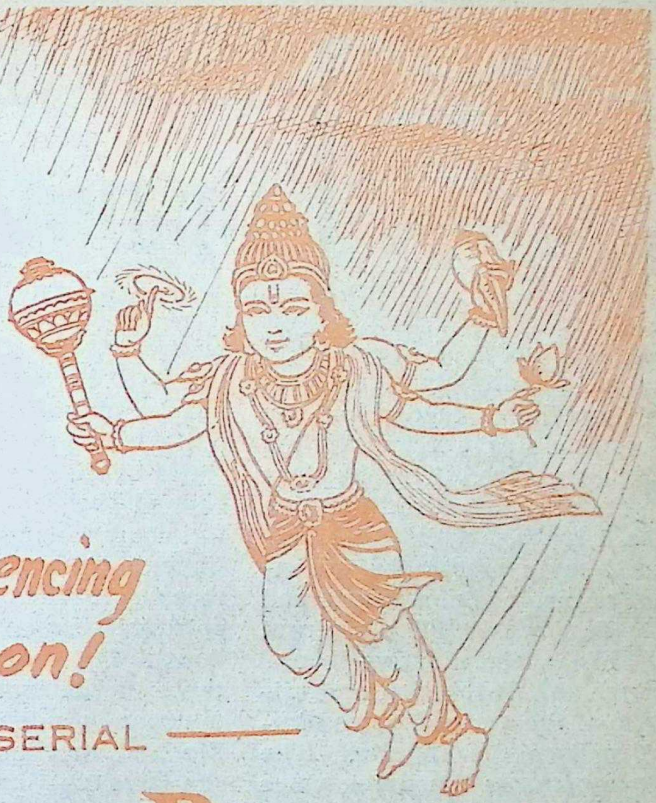

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THE DESCENT OF THE LORD

by K. M. Munshi

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Continued from the Last Issue

QUEST OF THE Upanishads

Dr. P. Nagaraja Rao

THIS quest of the Infinite is relentlessly and perseveringly carried out by the aspirant as a result of his conscious choice. This he does as a result of his discriminative sense, *viveka*. This sense enables him to assess the evanescent nature of finite values and their drawbacks. The aspirant gets his 'discriminative sense' through the instruction and initiation of the *guru* who has himself realised the Infinite. The *guru* represents the living voice that transmutes the aspirant. Commenting on a particular passage in the Upanishad, Sankara observes "that even one well versed in the scriptures should not set about seeking the knowledge of the Infinite by himself." Going to the *guru* is no mere formality, nor an evasion of one's responsibility. It is a necessity. He who has a *guru* knows, declares the *Chandogya*. The quest of the Upanishads is for that Infinite which is one, secondless, eternal and is the Absolute Reality.

The Absolute Reality is also unconditioned existence (*chit*) and unexcellable bliss (*ananda*) and perfection (*ananta*). It cannot be known directly like any finite objects through the methods of discursive reason. It is beyond the reach of words and the comprehension of the mind. Though it cannot be known by reason, it *can be realised* by spiritual experience (*sakshatkara*). It vivifies all that is there in the world. The discriminative students of spiritual life find that no finite pleasure can give us knowledge of the Infinite.

Nachiketas turns down the glittering offers of Yama, the women, wealth and long life as transcient and trifling and sticks to his boon for the knowledge of the Infinite.

Maitreyi exclaims that she has no use for that wealth which cannot secure her immortality. The knowledge of the Infinite is sought for its excellence and for its power of ending all sorrows.

The Upanishads look at knowledge as the chief means (*jnana*) of Brahman realisation. They regard ritual and performance

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of ceremonies as not safe methods for the attainment of *moksha*. The *Mundaka* declares: "Unsafe are the boats of sacrifice to go to the farthest shore; unsafe are the eighteen books where the lower actions are explained." "Imagining that ritual and charity as the final good, the unwise see not the path supreme. Indeed they have in high heaven the reward for their pious actions; but thence they fall and come to earth or even down to lower regions." "These men abiding in the midst of ignorance, but thinking themselves wise and learned, fools aimlessly go hither and thither, like blind led by blind." The Upanishad declares that there is no other way than the realisation or knowing of the Infinite to end our sorrows (*Svetasvatara*, III. 8).

Equally emphatic is the Upanishad on the need for ethical excellence for the spiritual aspirant. In every one of the Upanishads the need for self-control and integration of human personality is stressed. That is the first step which can never be bypassed. The *Katha* asks the aspirant to direct the senses *to look in* and divert them from their natural way of *looking outward*. The Upanishad pleads for yoking the senses to spiritual aim. The need for ethical life is an imperative. "Those who have not refrained from wickedness, the unrestrained, the unmeditative nor one who has no peace of mind can attain the Infinite even by knowledge." (*Kath.* II. 24).

Taking the Upanishads as a whole we find that there are at least two different ways of looking at the Infinite. One of the trends describes Brahman as a homogenous noncomposite consciousness, that is, perfection without a second. It is negatively described as *neti-neti* and the finite has no place in it. It is described as unlike all that we know. The world of matter and souls are described as its appearance. Even this appearance is traced to Brahman, without affecting its purity. There is no other Reality than Brahman. Hence everything is traced to it. The relation between Brahman and other appearances is one-sided. The appearance is dependent on Brahman, but Brahman is in no way touched by the impurities of appearance. The Upanishads lend support to such a view also (See *Chandogya*, VI). Sankara develops this line of thought and regards the world as an appearance, i.e. dependent for its existence on Brahman; viewed independently of Brahman it has no status. That is all the meaning of *maya*. The Upanishadic seers employ the objective method and trace all that exists to Brahman. They do not admit that the existence of world of things or human expe-

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rience is an inexplicable datum. Nor do they admit that the universe is self-complete. They examine in turn several phenomena as the proposed root causes of the world, e.g. Time, Nature, Necessity, Chance, the Elements, etc., and find all of them unsatisfactory. So they posit the infinite spirit as the cosmic principle to account for the universe. They examine the psychic principles and submit it to intense analysis. This is undertaken in the dialogues between Prajapati on the one hand, Indra and Virochana on the other (Chapter VIII, 3 to 12) and between Brigu and Varuni (in the *Taittiriya,* III). The individual soul's essence is neither the body, nor a bundle of qualities, nor is it a mere state of mind. It is of the same essence as that of Brahman. The Upanishads, according to Sankara, adopt the synthetic method and establish the identity of the individual soul with Brahman. The principle underlying the world as a whole and that which forms the essence of man are ultimately the same. This explicit identification is declared in the celebrated words of Uddalaka to his son a number of times. *"All that is, is of the nature of the Self. That is the Truth. That thou art."*

This identification of the self and Brahman, according to some Upanishads, is not attained elsewhere. Such an experience is possible here and now. This is the famous doctrine of *jivanmukti* referred to by Sankara. In the Upanishads we find that support for Sankara's doctrine of Renunciation also. *Vairagya* is praised and also advocated as the sovereign method for spiritual realisation. The triad suggested by Sankara is *vichara, viveka* and *vairagya.*

Among European scholars Dr. Deussen holds the view that the prevailing doctrine of the Upanishads is illusionism and pantheism.

But our modern scholars have differed from Sankara in their interpretation of the Upanishads. They all hold to monism but are not reconciled to the view that the world is an illusion. They have interpreted the nature of Brahman in a different manner. They declare that the Infinite does not exclude the finite. The universe is rooted in it. The Infinite is the Real of the real. It is in all. All this is Brahman. The world is the moving image of eternity. The moving image does not hide the Eternity behind it. It gives us glimpses of the Eternal. Poet Tagore goes farther than this, and declares that the world is a manifestation of the Infinite. It is *Lila vada* and not *Maya vada.* The Infinite is not a bare abstraction. It is a rich harmonious system which contains all. The Infinite of the Upanishads is looked up-

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on as the Absolute of the German philosopher Hegel. It reconciles all opposites. It is in one phase *dynamic* and in another aspect it is *static*. The logical difficulties of synthesising contradictions made Sankara describe the Infinite as devoid of any determination or action. Modern commentators declare that there is a special logic of the Infinite. In the words of Aurobindo "the logic of the Infinite is the magic of the finite." The *saprapancha* view establishes an organic connection between the Infinite and the world. There are several passages in the Upanishads that declare that Brahman transforms himself into the world of things and he is also the material cause of the world. "As the spider emits and withdraws the web, as herbs sprout out on earth, and as hair grows on the head and body of man —so from the eternal Infinite springs this universe." (*Mund.* I. 1. 7). The Infinite is immanent as well as transcendent. In the *Brihadaranyaka* the concept of the Lord as the inner ruler (*antaryamin*) is developed and described at large. Activity is attributed to the Infinite as entering the souls and things of men. The spirit seeps into all that is there in the universe. But for the presence of the spirit the emergence of life from inorganic matter, of human consciousness from animal life, from the human to the divine is not possible. It is the presence of the spirit that makes evolution possible.

The individual soul is represented as a friend to the Infinite. He is to dedicate himself to the Lord. The doctrine of self-surrender or *bhakti* as found in the *Gita* is not so prominent in the Upanishads. We have mention of several contemplative disciplines (*Upasanas*) to reach the fellowship of the Lord. The Infinite is also described as a supreme auspicious personality. There are very few passages that declare that the Lord's grace is the only means for spiritual realisation. We have a passage in *Katha:* "The Atman cannot be attained by the study of the Vedas, nor by intellect, nor even by much learning, etc." This passage is interpreted as to yield the Advaitic sense. In the *Svetasvatara* Upanishad we have the *bhakti* element predominantly. Ramanuja finds support for his doctrine in the nature of the Infinite as dynamic and as transforming itself into the things of the world. It is difficult to be dogmatic and say that the Upanishads all speak of one view only.

Dr. Radhakrishnan has done a great deal in establishing the positive interpretation of the nature of the Infinite in the Upanishads. In his profound introduction to the text and

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English translation and notes of the Upanishads and his articles (*The Indian Philosophical Review*, Vol. III, No. 3), he describes the Infinite not as an abstract formal principle but as an active universal consciousness. It is the unity of the finite and infinite. "It exists both in itself and for itself," as Hegel puts it. The Absolute, i.e. Brahman, is the fullest concrete and most real Being." It is the living dynamic spirit, the source and the container of the infinitely varied forms of Reality. It is the spiritual spring which breaks, blossoms and differentiates itself into a number of finite centres. It is not mere knowledge or power nor action. It is living unity of essence and existence.

The positive view of the Infinite and the view that the world is not an illusion is supported by scholars like Dr. Bhandarkar and Hopkins. Dr. Bhandarkar writes, "that the opinion expressed by some eminent scholars that the burden of the Upanishadic teaching is the illusive character of the world and the reality of one soul only is manifestly wrong, and, I may even say, is indicative of an uncritical judgment."

Prof. Hopkins puts a question and answers it: "Is there anything in the early Upanishads to show that the authors believed in the objective world being an illusion? The answer is nothing at all."

The Upanishads have influenced Indian philosophical thought not only in ancient India but also in our day. They represent the spiritual treasure of India.

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The Republic Day is an occasion, besides the gaiety and the illuminations that attend it, for national stock-taking. After eleven years of freedom, how far have we progressed on the path chalked out for us by the Father of our Nation, Mahatma Gandhi? Are we straying into paths which he would not have approved of? In what way shall we reform, if after conscientious self-examination, we see we have erred?

These are some of the issues raised and answered by two representative thinkers of our country, Sri U. N. Dhebar, Congress President, and Smt. Lakshmi Menon, Deputy Minister, External Affairs, Government of India. They form the text of the speeches they made on December 1, 1958, at a symposium during the 21st Foundation Day Celebration of the Bharatiya Vidya Bhavan.

Smt. Lakshmi Menon, Dy. Minister, Ministry of External Affairs.

What Gandhiji expected us

U. N. Dhebar

President, Indian National Congress

THERE are few names in the history of this country which are bandied by the people so often as Gandhiji's name. If I have to speak in an election meeting, he should invariably be there and if somebody has to criticise the

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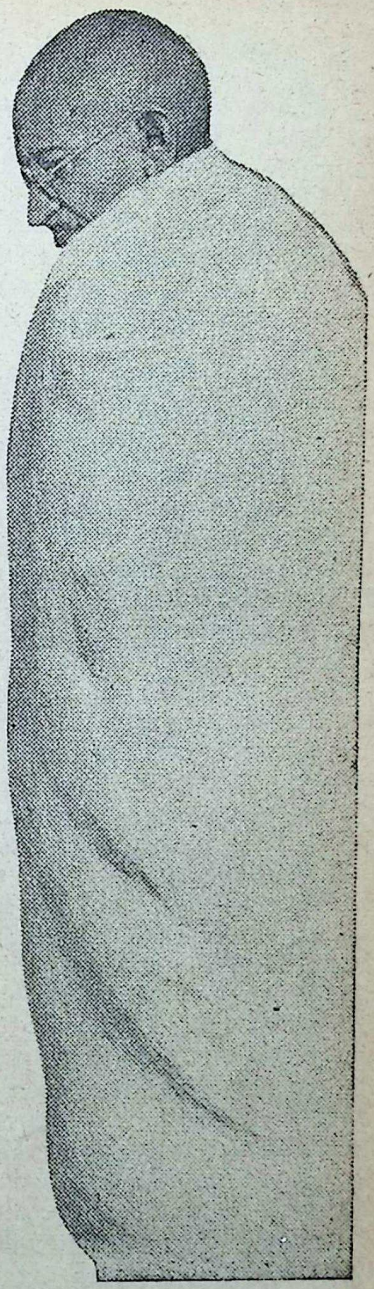
would have to do to-day

...To Gandhiji the nation was important, but every man composing that nation was more important...when he thought in terms of freedom, he thought in terms of building up India from within, by building up every Indian from within...



Congress, especially the Ministers and their ways of life, he should invariably be there. As a matter of fact, I do not know what Gandhiji himself would have said to us to-day if he were alive.

There are certain people who think that looking to the condition in present-day India he would have thought it better not to speak, not to expect anything at all, because for Gandhiji silence at times was also speech. And his silence had a dynamism of its own. If Gandhiji spoke he made its meaning felt. If he did not speak his speechlessness also made itself felt. But since he is not in our midst it has become our responsibility to divine for ourselves what he would have expected of us were he alive today.

First and foremost, I think he would have expected of us to set ourselves right before expecting

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others to set themselves right and not without reason, if I may say so. Why? Very seldom has a man been followed by the public solely and so instinctively as Gandhiji but very seldom has a man been understood by the populace as fully as he would have liked the populace to understand him. He spoke in a language which appeared to some of us as a language of the past.

Sometimes he was criticised as a person seeking to take India back several centuries and yet, Gandhi belongs to the present-day India as much as he belonged to the India of the past.

It has not been the custom in India to follow its leaders except on a sentimental plane, on an emotional plane. We think of Rama, we think of Krishna and Mahadeva; we think of many other persons but are content with that. We have been devotees of so many big names in our history but to our credit we have little to say that we are following them and that has been the case with Gandhiji also. His magnanimity made us think that he was expecting nothing in the matter of loyalty to his principles though there were some amongst us who even in his lifetime said we followed him out of necessity, as a policy, not because we believed in what he said as a matter of creed.

What is expected of us to-day, therefore, in my opinion, has to be examined not merely from a sentimental or emotional angle if we really want to utilise the time at our disposal. We have to think of Gandhiji in a different way. Sentiment is good; emotions are good, but the problems which this nation is facing are more real than mere emotion can solve them.

What is expected here of us to-day? The first thing is let us reveal ourselves as we really are to the people. We speak about the people; we think about the people; though not deliberately yet with some mental reservation. We have to shake off those mental reservations. The thing that people saw in Gandhiji was a transparent heart. What he said he believed in and what he believed he acted upon.

Secondly Gandhiji's approach to the problems of India was not merely superficial. He did work to advance the cause of civilisation but he also worked simultaneously to advance the cause of culture.

Civilisation is what one possesses, what one has; culture is what one is. Civilisation and culture must both work hand in hand, step in step: evolution from within and development from without. Upto a point civilisation may be synonymous with culture, but beyond that stage you can always draw a line between civilisation and culture. One can advance on

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the side of civilisation without advancing on the side of culture.

It is possible to harbour vengeance or a spirit of retribution for a civilized person. Civilisation does not preclude one from being angry. But there is that inner thing, the content of human life, the culture from within that prevents one from becoming angry and going beyond a certain limit. One has money; he can make any use of the money. Civilisation does not prevent that. But a stage comes when culture comes in the way and says that you cannot proceed beyond a certain limit in the use of your money. It is culture that holds back what even a policeman cannot do, what no judge can do, what no outsider can do. It is culture which operates as a safeguard at that moment. This is what he expected of us.

Power in an independent country may advance the cause of civilisation; can give as much of goods as one wants by advancing industrialisation and the cause of agriculture; but it cannot give what culture alone can. We have to build up the man from within. To Gandhiji the nation was important but every man composing that nation was more important. He never thought in terms of a strong nation without those component parts as being strong, and therefore, when he thought in terms of freedom he thought in terms of building up India from within, by building up every Indian from within.

So to-day when we are thinking of developing this country materially and socially, it is but our duty and responsibility to simultaneously think of this aspect of his life and his teachings. We may differ from him on other matters but no Indian can depart from this path. It is that emphasis that gave vitality to this nation, that is what built up the trust of the nation in its leadership. That is what brought out the nation from its ruts. If we want the nation again to play that vital and dynamic role and come out of its ruts, let us think of this once again.

★

Smt. Lakshmi N. Menon

I WAS never closely associated with Gandhiji and therefore, cannot claim to understand him as his friends and close associates did. Secondly as one of the populace who tried to study his words carefully, seriously and with devotion I may have an approach which may be different from that of the others.

From his writings it is evident that Gandhiji was a disillusioned man after India attained her freedom, somehow

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the goals he set before his countrymen were not attained in the manner he had wished and it is not very difficult to say that we have fallen short of his expectations in more than one respect.

Like all teachers of mankind, he laid emphasis on fundamental human and spiritual values. It did not matter to him whether we succeeded in doing things or not, but it was most important to him that we should reach for those things ourselves by our own effort, and in the right manner. In whatever sphere he tried to persuade the people, however hard he worked for the liberation of the country, his attention was always focussed upon the human values involved therein.

Whether in the field of politics, economics or social welfare, he always tried to see that fundamental human values are given their proper place and correctly understood and followed by the people. Perhaps that is the reason why on different occasions, during the political struggle, when victory, so-called, seemed so near he suspended the movement, much to the chagrin of his followers.

If at any time he had reason to believe that the methods he had preached, or wished his people to follow were not complied with, he admitted failure unhesitatingly and called a 'halt.'

Let us examine a few of our policies and activities since his death and find out whether he would have accepted them.

Gandhiji was a keen advocate of economic self-sufficiency. This did not mean that India should isolate herself and develop a narrow outlook. He believed that if the people of India exerted themselves and honestly tried to improve living conditions, it can be done. The poverty and squalor around us need not be perpetuated. Filth and disease could be eliminated if only the people would exert themselves effectively. He hated poverty and the laziness of men unashamed of their poverty. I am quite sure that we have not followed him effectively in this. We have not put out our best by sacrifice and labour to produce enough food for our growing population. On the other hand crores of our exchange are used up for importing cereals.

When he preached simplicity and limitation of one's wants, he was conscious of the poverty of the country as well as unequal distribution of the available wealth and resources. Today if he were to see the accumulation of textiles in our godowns and the scarcity of cloth among the people he would be unhappy. I have my own doubts whether he would approve of the encouragement given to the manufacture of nylons and rayons when what the millions

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of our people need most urgently are a few yards of cotton cloth.

I do not think that Gandhiji was against industrial development. He was against industrialisation if it meant the growth of slum conditions, exploitation of the helpless labourers, and disparity in incomes and opportunities. He wanted us to live well and work hard and share the wealth we produce.

One thing I am sure he would not approve of. We are constantly talking of raising living standards. When we talk of that we are really thinking in terms of per capita income, and possession of certain things and amenities. These ideas have come to us from the West where civilisation and progress are fortunately or unfortunately identified with a multiplication of wants. It is presumed that the more things we have, the more civilised we become. Now, Gandhiji knew the weakness of human beings, to acquire, own and be attached to material things. It was his endeavour, by example and precept, to wean us away from that and enable us to bestow our attention on other things of a more fundamental nature. It is not enough according to Gandhiji to think in terms of per capita income, and high standards of living. While material needs have to be satisfied and a certain measure of physical comfort is necessary, it is equally, if not more, important to raise standards of character, morality and values. We might have good houses to live in but what good does it do if the people living in them are not honest? We might accumulate wealth, but the means by which we come by that prosperity may not be fair or noble. Therefore, what good does it do to us to have a high standard of living, or visible material prosperity when the real standards of living are not attended to and fundamental spiritual values are ignored? In this I think we have fallen short of Gandhiji's expectations.

Now we come to the field of social welfare. Gandhiji fought for social justice as no other leader in India has done ever before. Whether it is Harijan work, emancipation of women, or kindness to animals, he insisted on justice as the expression of human compassion. We have done something remarkable in this field. As far as it lies within the power of the State, we have legislation to abolish legal and other inequalities and injustices. To wipe out social inequalities arising out of inequality of opportunities, the Government of India also sets apart substantial amounts for the education and welfare of the backward sections of our society. Even here

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we are yet to achieve the change of heart which is the basis of all social change. When we find funds used for Harijan schools and hostels we wonder whether we are also following the practice of other countries—equal but separate provision. Any hardship that any Harijan might suffer anywhere in India would have hurt Gandhiji, and insofar as these disabilities still continue in many areas, we have failed to reach the goal determined by him for us.

In politics he wanted us to serve the land without seeking power. Gandhiji was, what we might call, a philosophical anarchist who believed the State is a necessary evil which should be gradually and by a determined process eliminated. He wanted a clean, incorruptible administration by dedicated men and women. The gradual spread of social consciousness and responsibility would enable the people as people to manage their own affairs without the vast cumbersome machinery of Government.

I remember reading somewhere among Gandhiji's writings that since Governments are based on force of some kind or other, they are also based on *himsa* or violence. Since he was committed intellectually and emotionally to *ahimsa* or non-violence, he would tolerate it only as an interim preposition. If the purpose of the Government is the purpose of the community, there is no need to have a Government; the people should be able to manage their affairs themselves and thus eliminate the pressure of the administration on the people. Unfortunately, this ideal is far from realisation.

There is no doubt that with the rapid expansion of the area of public enterprise, and nationalisation programmes, we are industrialising fast and in consequence there is greater concentration rather than delegation of power. I do remember that one of the things, he said, was that it is much better to have private enterprises even if they are bad than that the State should take hold of them; because there is no remedy possible against the State, whereas there is always some kind of remedy against abuse of power by private ownership. Let it not be understood that I am speaking in favour of private enterprise; I am putting forward things which, I think, are Gandhiji's ideas. One thing we should never forget is that Gandhiji was a realist. It is quite likely that if he were with us today, he might or might not have changed his views. Actually we do not know.

When Gandhiji pleaded for social justice, he certainly did not mean that privileges should be given to all sorts of people. He expected everybody to work

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hard. According to him, only two classes of people deserved charity—the teachers of morals (Brahmins) and the handicapped. The rest should work and contribute to the welfare of the country. Today, unfortunately enough, we have become very conscious of our rights but not of our duties. I think this would hurt him more than anything else. He discouraged people from doing things in expectation of rewards and recognition. He reminded us again and again that action alone is our concern and not the fruits thereof. Today we seldom do our duty but we are very anxious to have recognition and reward.

These are some of the things in which we have failed to come up to his expectations. Gandhiji has not left any feature of our life or activity outside the scope of his shrewd consideration. It is not possible within the short time at my disposal to dilate on all of them. Yet we must remember that, above all, he wanted us to be honest men and women. He wanted us to serve our country not with any ulterior motive, but with altruistic motive. Thirdly, he did not want us to make a fetish of nationalism which would narrow our vision and isolate us in a way that is neither healthy nor noble. He suggested wisely, that just as the individual sacrifices for the family, the family should sacrifice for the community, the community for the nation and the nation in its turn for humanity. This aspect of his teaching is covered to some extent in the field of foreign relations.

I often wonder what he would have suggested for the solution of some of our problems such as the citizenship of people of Indian origin in other lands, our relationship with Pakistan and other neighbours. Perhaps he would have pleaded for a different approach as he did when he was still with us. Perhaps he would have told us that we must love our neighbours and not stand on our rights all the time and but yield to win friendship and return love for hatred so that we may all live together peacefully and happily. These are, of course, difficult problems and perhaps Gandhiji's guidance would have been helpful in producing better results. In the absence of such guidance, we have to depend on what he has told us when he was with us and through his writings. Therefore, we should make an effort to understand more thoroughly the implications of his teachings and abide by them as far as it lies in our power.

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... The centre of gravity of world-leadership has shifted from the West to the East...

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DESTINY'S CHALLENGE TO INDIA

● **Ralph Borsodi** ●

[*Former Chancellor, University of Melbourne, Florida, U.S.A.*]

I DO not believe in materialistic determinism. Man is not an economic machine. What each man becomes, and the sort of world he helps to build, is not determined (as Karl Marx insisted) by the "material modes of production", but by his own ideas and ideals. Man is not economically but educationally determined.

Higher education today is essentially scientific. It is devoted to science. It is dominated by science. The humanities and the liberal arts are tolerated. Theology and philosophy are almost completely discredited. The classic conception of the curriculum and of the purposes of higher education is gone.

Specialization is essential in science. It is essential in the operation of an industrial civilization built upon science. But specialization ignores the necessity for educating the whole man.

If higher education is to equip students with an adequate general education, its most difficult problem is organization and integration of the vast quantities of specialized knowledge which now exists.

To produce a whole man, and not mere lop-sided specialists, some method must be used which gives him knowledge of that which he actually needs to know in order to deal rationally and humanely with the problems he has to face. Superficial knowledge of many subjects, and intense familiarity with one, is no answer to this problem.

Real integration of what is essential is the solution of this problem. Integration around these fundamental problems I have found one of the most enlivening and inspiring methods of dealing with this problem.

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In the final analysis every science and every field of knowledge represents the resolution of one of these basic problems. If the problem is clearly understood, the student is equipped with a method of fitting everything he learns—and every special field of knowledge—into its proper place.

This is what I call problem-integration. This kind of general education calls for a course of study, in which the student is first required to clearly understand the nature of these universal and perpetual problems of mankind. And only after he has grasped the nature of each of the problems, is he asked to consider what the various arts and sciences; what theology, philosophy and ideology; what various theories and doctrines contribute to a rational and humane solution of his problems as a person, as a citizen, and as a member of the whole human race.

As a result of what has become a startling incident in my life (an incident which affected me as much as the famous apple affected Newton which led him to develop the law of gravitation); as a result of this incident I finally started to develop a method of integrating all knowledge so that it could be directed toward the solution of the actual problems with which every individual has to deal as a person, as a citizen, and as a member of the whole human race.

Out of this has grown my own prescription for realizing the aims of general education; for helping the student through the confusion of modern specialization. This method I call problem-integrated education.

Knowledge of the nature of these Fourteen problems—of the basic problems which underlie all local and immediate problems—should be the basis for equipping the student intellectually, emotionally and morally to meet the challenge of these challenging times. In contrast to current, immediate problems —problems which are mainly personal and private—these are the ultimate problems of which all problems of whatever kind, are reflections.

Without clear comprehension of these basic problems action taken and decisions made with regard to any problem is as apt to be wrong as often as right, and may lead the individual to adopt a social, political or economic programme which is clearly mistaken.

A merely superficial survey of all knowledge, or even a slightly more intense survey of a few "core" courses gives no help in the application of what is known to the problems with which every student is ultimately faced.

1. Problems of thought, reflection, study. Seven of the

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fourteen problems are of this kind. They can be resolved without motor action—by decision about them only.

2. But seven are quite different —they are problems of action. They call for putting into practice what has been planned upon the basis of previous thought.
3. Of the seven problems of thought, three deal with the beliefs, postulates, and assumptions which underlie our values and our activities.
4. The remaining four problems of thought have to do with values, moral values, aesthetic values, epistemological values, and values represented by ultimate goals in life.

There is a special reason why I believe the best kind of general education is needed in Indian colleges at this time.

Here in these colleges, the future leaders of India in all fields, are being educated. These possible future leaders of India should be equipped with a clear and comprehensive understanding of what I have called the basic problems which they will have to face. They fail to be properly equipped for the role they will be called upon to play unless they have a broad and deep world outlook toward the alternative, and often completely antagonistic, programmes about how life should be lived, and how society should be organised.

That India should produce such philosophically equipped leaders is not merely an Indian but a world necessity.

Let me tell you why I say this. I believe that the centre of gravity of the world is shifting from the West to the East. A new world is being born. In the dying world, Europe played the dominant role for centuries. Ever since the Age of Discovery, the Spanish empire, the British empire, the French empire, the Dutch empire and the Portugese empire represented the domination of the world by Europe. That domination we all know is now coming to an end. We can say with almost absolute certainty that during the next century Europe will no longer be the centre of the world. But neither will America prove to be that centre. In spite of America's immense strength; in spite of its immense wealth; in spite of its immense productivity, I do not believe that its present dominance in the world will continue for long.

At the end of the II World War, the whole world turned to America for moral leadership.

Destiny had thrust upon it a great challenge. But its leaders were morally, intellectually and ideologically unprepared for the role which they were called upon to play.

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Their intentions were good. They made, on the whole, friendly treaties with the new governments of Germany and Japan. They freed the Philippines. They have been showering billions of dollars in one form or another upon the nations ravaged by war or exploited or left undeveloped by the Empires of Europe.

But good intentions are not enough. At a time when the whole world is sick to death of war; when people everywhere are tired of periodic depressions and widespread poverty; when the whole of mankind is looking for a better social order; when the people of Asia and Africa and the Middle East are ready for a social system which would abolish all imperialism, the leadership of America had nothing new to offer which was adequate to the challenge of the times.

This I believe is the actual historic truth.

America was challenged, and its response was morally and ideologically inadequate.

Into this world-wide ideological vacuum, Russian Marxism and Communism has been moving.

But if the American response has been inadequate, the response of the dictators of Russia was infinitely worse.

They offered something apparently new to satisfy this world-wide hunger. They offered a new social order, it is true, but their response was both immoral as to means as well as ends. No matter how fervent the faith in Statism, in Socialism and Communism; no matter how true the charges of the unjustices of the existing social order, the fact is that the new order which the Russian dictatorship has been trying to impose upon the whole world, is itself profoundly immoral.

But not only is the idea with which they are seeking to fill what I have called the ideological vacuum of the free world immoral: the means by which Communists and Marxists insist the new order must be inaugurated is even more immoral.

Violence is in its essence an evil. The moral law calls for harmony, not violence. Violence, even when used in defence of life and property; even in defence of liberty and justice, is not in itself good.

The great men who founded the American Republic recognised this profound truth. The new government which they had created, had come into existence only after a protracted, terrible revolution. The new Republican government, like all governments, had to enforce its laws by coercion. Government, they said, is an evil because it ultimately must rely upon the use of force; an evil we have to endure to provide protection

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against crime and defence against aggression.

I began by suggesting that the centre of gravity of the world is shifting from the West to the East.

At a time when Europe was sunk in the barbarism of the Dark Ages, the Orient could boast of three great civilizations.

There was the great Saracenic civilization which left the splendour of its monuments all the way from India to Spain.

There was the great civilization of China and Japan. And finally there was the great civilization of India, with its preoccupation with the meaning of life and the spirit of man.

These three civilizations were one after another subjugated by the West, conquered either by force or technology.

The great and overpowering fact which constitutes the crisis of our times is not the conflict between Capitalism and Communism—important as that is—but the re-emergence and the renaissance of the East.

Nearly two-thirds of the population and nearly two-thirds of the natural resources of the world are represented by the regions of the world which are now throwing off the yoke of the West. In the very nature of the new world which this fact is creating, one of these great Eastern civilizations is destined to lead.

In this new world it seems to me, India may be challenged in the same way that America was challenged after the II World War. History seems to be setting the stage for a drama in which the leading role may be played by India.

China, after its revolution against the Manchu dynasty might have played that role. But Nationalist China proved utterly unequal to the challenge, and Communist China, because of its insistence upon revolutionary violence, has already proved itself morally unfit for the role. What is more, because of its insistence upon dictatorship, terrorism and torture, Communist China will find itself rejected by the masses of mankind.

Arabic Islam may try to play that role. The leaders of the Islamic world are keenly aware of the fact that Saracenic culture, Saracenic art, Saracenic mathematics, Saracenic medicine, and a Saracenic empire once dominated large parts of Europe, Africa and Asia.

But Islam, like Christianity, has a history that is militant. The Arab Republic, which Nasser hopes to make dominant, is a warlike Republic. Intoxicated with his ever-increasing power, Nasser might well turn into an Arabian Hitler, convinced that Arab culture has a God-given mission to rule the world,

(*Continued on page 56*)

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CALL FOR SANE SEX ORDER

Continued from the last issue

Dr. Pitirim A. Sorokin

DECLINE OF PARENTAL LOVE

THE increasing number of childless couples, in so far as their childlessness is voluntary, and the growing number of desertions of children by their parents are symptoms of a progressive decline of "parental instinct," or more exactly, of parental attachment, love, and care for offspring. Without an attenuation of this natural "instinct," common to nearly all species, neither an increase of voluntary childlessness nor of desertion would be possible.

This withering of the strongest form of interhuman sympathy and loving care is also pregnant with tremendous consequences. For if this fountainhead of unselfish care and spontaneous help is dying up, most of the other forms of interhuman solidarity will also dry up. In the long run, such a society would be increasingly composed of self-centred egoists incapable of acting altruistically and of being true good neighbours. Further intensification of the struggle for existence and multiplication of social tensions are bound to result. These considerations again suggest that among the causes of the endless conflicts of our time, the withering of parental love plays an important part. And unless this fountainhead once more wells up, there is little hope that the present wars of everyone against everyone else can be replaced by harmonious and peaceful relationships.

After all, charity or love does begin at home, at the cradle of the helpless baby. If there is no baby, no cradle, there can be no loving and caring parents, and no family-school to teach children the basic ABC's of unselfish conduct toward their fellowmen and the world at large.

PROLIFERATING PROMISCUITY

An increase of divorce, desertion, and small families means an increase also of sexual promiscuity among more and more men and women. Most of the divorced either remarry or satisfy their sexual impulses in an illicit way. Persons divorced several times change their partners with each divorce and new marriage; and chronic divorcees do not usually remain continent between marriages,

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A correction.

In the Introduction to this series, in the last issue, the Sanskrit quotation was mentioned as in the words of the Lord by mistake. It should read as the words of Arjuna addressed to the Lord. Readers will forgive this error.

Editor.

just as they do not abstain from extramarital relations during their marriages. Similarly, deserters usually contract illicit sexual relations.

A large proportion of divorces and desertions are the direct result of adultery or other forms of illicit sex adventures committed by one or both parties. And not infrequently, these extramarital relations are carried on with a number of different "correspondents".

These conclusions are well supported by several sociological studies. The exact percentages of such relationships vary according to the kind of social groups investigated. Practically all such studies point to an increase of promiscuity.

This trend seems to be confirmed by the somewhat fragmentary data about illegitimate children, whose number rose from 28 per 1,000 live births in 1927 to 31.9 in 1929, and to 39.8 in 1937, and 38.7 in 1947. Similarly, the number of abortions (performed most frequently for unwedded girls or sinning wives) has reached at the present time the astonishing figure of between 333,000 and 1,000,000 annually.* Finally, this promiscuity is further evidenced by the sky-rocketing sale of contraceptives.

If the present rate of decline of premarital virginity continues, this virtue is likely to become within a few generations a myth of the past. And the present increase of extramarital relations threatens to replace the monogamic marriage itself by some sort of polygamous, or polyandrous, or anarchic, or "communal" pseudo - marriage. Such a dissolution of marriage and the family over a long period of time is improbable, yet temporarily this may happen.

There is no need to point out the momentous consequences of this increasing promiscuity for the individuals, for social groups, and for the nation. Call it "sexual freedom" or "sex anarchy", its consequences are likely to be more far-reaching than those of almost all other revolutions, except perhaps the total revolutions such as the Russian Revolution.

GROWING SEX ADDICTION

Increasing divorce and desertion and the growth of prenuptial and extramarital sex relations are signs of sex addiction somewhat similar to drug addiction.

*The figures are for some of the Western countries.

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Through the use of drugs an addict strives to relieve his painful tensions and to experience the intensest forms of sensual pleasure. The more one indulges in the use of the drugs, the deeper he is caught by their tentacles. The more he uses them, the more substantially they change the total personality of the drug addict.

Sex addiction does not represent an exception to these rules. Dedication of an individual to the pursuit of sex pleasures means a growth of the sex drive at the expense of the power of other factors determining his total activity, and radically changes the whole system of forces governing human behaviour. It is similar to a change of an engine and of the total motor mechanism of a car. Externally the car may look the same, but its inner system and driving performance become quite different from what they were before. Likewise, a tangible modification of the system of forces conditioning human behaviour transforms the total personality of the individual, his body and mind, his values and actions. The deeper this change, the greater the transformation of the person involved.

This means that changes in the sex behaviour of our men and women presuppose a parallel change of their biological and psychosocial properties, of their scientific, philosophical, religious, moral, aesthetic, and social values; and, also, a change of the comparative motivational effectiveness of each of these factor-values. The central biological transformation consists of a set of anatomical and physiological modifications that result in an over-excitation of sex appetite and sex activities. This over-stimulation may be due either to biological (glandular, and other) alterations in the organism, or to the changes in the psychological factors that inhibit and control sex impulses and activities.

If, for instance, the motivational control and inhibition of these psychosocial factors weakens, or if instead of inhibiting, they begin to approve, glorify, and justify the greater and more promiscuous sex freedom, the biological sex drive becomes progressively disinhibited and acquires a much greater "motivational power" in propelling the individual toward less and less restrained sex relations. In almost all sex revolutions on a mass scale, the increase of motivational power of sex drive is due mainly to the weakening of the controls of the psychosocial factors or values, and the replacement of the inhibitive psychosocial factor-values by those that approve sex passion, sex prowess, and more varied sex relations.

This seems to be true also of

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the present sex revolution in some countries of the West. We do not have sufficient evidence of strictly anatomical and physiological changes directly and indirectly related to sex activity which would explain the increased motivating power of the sex drive. But we do have sufficient proof of a disinhibition of sex drive from the controls of the restraining psychosocial factor-values.

The force of many religious, moral, aesthetic and social values that taboo all the prenuptial and extramarital sex relations has been progressively weakened during the last few centuries, and the last few decades especially. And many of these inhibitive values have been replaced by the values that commend and recommend a more free satisfaction of sex passion. In my *Social and Cultural Dynamics*, the *Crisis of Our Age*, and the *Reconstruction of Humanity*, the basic change of all the main values of the Western World in this direction is demonstrated in detail. A vast body of evidence given in these works conclusively proves the basic substitution of the dominant medieval (religious) values by the sensate (secular) values during the past five centuries. This evidence also shows that these sensate values are disintegrating at the present time.

While the ideational values tend to restrain unlawful sex activities, the sensate values aim to disinhibit and approve them. At their present disintegrating stage the sensate values tend to approve potentially an unrestrained sex freedom, and recommend the fullest possible satisfaction of sex love in all its forms. This basic change in psychosocial factors has manifested itself in revaluation of the previous standards by modern Western men and women.

The sex drive is now declared to be the most vital mainspring of human behaviour. In the name of science, its fullest satisfaction is urged as a necessary condition of man's health and happiness. Sex inhibitions are viewed as the main source of frustrations, mental and physical illness and criminality. Sexual chastity is ridiculed as a prudish superstition. Nuptial loyalty is stigmatized as an antiquated hypocrisy. Father is painted as a jealous tyrant desirous of castrating his sons to prevent incest. Motherhood is interpreted as a "mommism", wrecking the lives of children. Sons and daughters are depicted as filled with the "complexes" of seduction of their mother and father respectively.

Sexual profligacy and prowess are proudly glamorized. Homo sapiens is replaced by homo sexualis packed with libidos. The traditional "child of God" created in God's image is turned

(*Continued on page 55*)

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[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

Exceptions

(1) पति (pati)—husband

	Singular	*Dual*	*Plural*
1st Case—Nom.	Patiḥ	Patī	Patayaḥ
2nd Case—Acc.	Patiṁ	Patī	Patīn
3rd Case—Inst.	Patyā	Patibhyāṁ	Patibhiḥ
4th Case—Dat.	Patye	Patibhyāṁ	Patibhyaḥ
5th Case—Abl.	Patyuḥ	Patibhyāṁ	Patibhyaḥ
6th Case—Gen.	Patyuḥ	Patyoḥ	Patīnāṁ
7th Case—Loc.	Patyau	Patyoḥ	Patiṣu
Vocative	Pate	Patī	Patayaḥ

(2) सखि (sakhi)—companion

	Singular	*Dual*	*Plural*
1st Case—Nom.	Sakhā	Sakhāyau	Sakhāyaḥ
2nd Case—Acc.	Sakhāyaṁ	Sakhāyau	Sakhīn
3rd Case—Inst.	Sakhyā	Sakhibhyāṁ	Sakhibhiḥ
4th Case—Dat.	Sakhye	Sakhibhyāṁ	Sakhibhyaḥ
5th Case—Abl.	Sakhyuḥ	Sakhibhyāṁ	Sakhibhyaḥ
6th Case—Gen.	Sakhyuḥ	Sakhyoḥ	Sakhīnāṁ
7th Case—Loc.	Sakhyau	Sakhyoḥ	Sakhiṣu
Vocative	Sakhe	Sakhāyau	Sakhāyaḥ

Form of declension of words ending in ई (ī) masculine.

सुधी (sudhī)—wise

	Singular	*Dual*	*Plural*
1st Case—Nom.	Sudhīḥ	Sudhiyau	Sudhiyaḥ
2nd Case—Acc.	Sudhiyaṁ	Sudhiyau	Sudhiyaḥ
3rd Case—Inst.	Sudhiyā	Sudhībhyāṁ	Sudhībhiḥ
4th Case—Dat.	Sudhiye	Sudhībhyāṁ	Sudhībhyaḥ
5th Case—Abl.	Sudhiyaḥ	Sudhībhyām	Sudhībhyaḥ
6th Case—Gen.	Sudhiyaḥ	Sudhiyoḥ	Sudhiyāṁ
7th Case—Loc.	Sudhiyi	Sudhiyoḥ	Sudhīṣu
Vocative	Sudhīḥ	Sudhiyau	Sudhiyaḥ

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Feminine नदी (nadī)—a river

	Singular	*Dual*	*Plural*
1st Case—Nom.	Nadī	Nadyau	Nadyaḥ
2nd Case—Acc.	Nadīṁ	Nadyau	Nadīḥ
3rd Case—Inst.	Nadyā	Nadībhyāṁ	Nadībhiḥ
4th Case—Dat.	Nadyai	Nadībhyāṁ	Nadībhyaḥ
5th Case—Abl.	Nadyāḥ	Nadībhyāṁ	Nadībhyaḥ
6th Case—Gen.	Nadyāḥ	Nadyoḥ	Nadīnāṁ
7th Case—Loc.	Nadyāṁ	Nadyoḥ	Nadīṣu
Vocative	Nadi	Nadyau	Nadyaḥ

N.B.—There is no special form of declension for *neuter* nouns ending in ई (ī).

Form of declension of nouns ending in उ (u)

Masculine गुरु (Guru)—preceptor

	Singular	*Dual*	*Plural*
1st Case—Nom.	Guruḥ	Gurū	Guravaḥ
2nd Case—Acc.	Guruṁ	Gurū	Gurūn
3rd Case—Inst.	Guruṇā	Gurubhyāṁ	Gurubhiḥ
4th Case—Dat.	Gurave	Gurubhyāṁ	Gurubhyaḥ
5th Case—Abl.	Guroḥ	Gurubhyāṁ	Gurubhyaḥ
6th Case—Gen.	Guroḥ	Gurvoḥ	Gurūṇāṁ
7th Case—Loc.	Gurau	Gurvoḥ	Guruṣu
Vocative	Guro	Gurū	Guravaḥ

Feminine धेनु (dhenu)—a cow

	Singular	*Dual*	*Plural*
1st Case—Nom.	Dhenuḥ	Dhenū	Dhenavaḥ
2nd Case—Acc.	Dhenuṁ	Dhenū	Dhenūḥ
3rd Case—Inst.	Dhenvā	Dhenubhyāṁ	Dhenubhiḥ
4th Case—Dat.	Dhenave Dhenvai	Dhenubhyāṁ	Dhenubhyaḥ
5th Case—Abl.	Dhenoḥ Dhenvāḥ	Dhenubhyāṁ	Dhenubhyaḥ
6th Case—Gen.	Dhenoḥ Dhenvāḥ	Dhenvoḥ	Dhenūnāṁ
7th Case—Loc.	Dhenau Dhenvāṁ	Dhenvoḥ	Dhenuṣu
Vocative	Dheno	Dhenū	Dhenavaḥ

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Neuter मधु (madhu)—honey

	Singular	*Dual*	*Plural*
1st Case—Nom.	Madhu	Madhunī	Madhūni
2nd Case—Acc.	Madhu	Madhunī	Madhūni
3rd Case—Inst.	Madhunā	Madhubhyāṁ	Madhubhiḥ
4th Case—Dat.	Madhune	Madhubhyāṁ	Madhubhyaḥ
5th Case—Abl.	Madhunaḥ	Madhubhyāṁ	Madhubhyaḥ
6th Case—Gen.	Madhunaḥ	Madhunoḥ	Madhūnāṁ
7th Case—Loc.	Madhuni	Madhunoḥ	Madhuṣu
Vocative	Madho Madhu	Madhunī	Madhūni

Form of declension of nouns ending in ऊ (ū).

[To be cotinued]

CALL FOR SANE SEX ORDER—*Contd.*

into a sexual apparatus powered by sex instinct, preoccupied with sex matters, aspiring for, and dreaming and thinking mainly of, sex relations. Sexualization of human beings has about reached its saturation point. Such in black and white has been the psychosocial change of the modern man's mentality, aspirations, emotions, and values paralleling the sexual revolution in his behaviour.

If the mind, behaviour, and values of contemporary men and women have been notably sexualized, similar sexualization of our entire culture and of every social institution must be expected. And if this is so, then the depth and extent of the current sex revolution must be incomparably more than a mere change in the personality and conduct of our contemporaries.

In the next issue—

Sexualization of Culture:

- **Literature, Then and Now**
- **Painting & Sculpture**

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just as Hitler was convinced that he had a mission to impose German culture on the whole of mankind by fire and sword.

The masses of mankind however much they may differ about Capitalism and Socialism are united in their horror of war. They are sick to death of dictatorship, terrorism and torture. For this reason I believe that neither Mao Tse's China nor Nasser's Arabia will be called upon to furnish leadership in the world during the next century.

The question which has an overwhelming interest for me is "What is India doing to prepare its leaders for the role which destiny seems to be calling upon them to play?" What I am anxious to learn is what the educators of India are doing to produce leaders who will not prove as inadequate as have the present leaders of America.

America may excuse itself by saying that it did not seek world leadership. America may truthfully say that it stumbled into II World War, and had leadership thrust upon it. America may thus excuse its inability to fill the ideological vacuum to which I have referred. The vacuum, however, remains. If India proves equally unprepared for dealing with it, the new barbarism which Russia represents may fill it, and the hope, not merely of the people of India, but the whole world crucified by a ruthless materialistic barbarism.

Over-specialisation in education in America has failed to produce a leadership with ideas and ideals for which the crisis of the time calls. The only hope of producing both the men and the programme which will fill what I have called the ideological vacuum in the free world is general education which is broad and deep and which is not merely technical but essentially moral and philosophical in nature.

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My Impressions of Abroad

HONOLULU

LILAVATI MUNSHI

OUR next destination was Honolulu, a city of leis and Hula dances. From Tokyo we started on the evening of 1st May and we arrived at Honolulu on the next evening, but on the 1st May itself! How did this happen? Because we passed the International Date Line and what would be 2nd May in Japan was still 1st of May in Honolulu! The readers should not forget that we were travelling with the sun and stole a few hours every time. At midnight we had stopped at the Wake Island, a narrow strip of rock on which the American fuelling airport was stationed.

Again here the scene changes. We arrived in Honolulu on 1st May, that is, on the May Day. Mr. and Mrs. Watumull were at the airport to meet us. Here for the first time the customs formalities took longer time after which they took us to the Reef Hotel, a beautiful hotel on the beach. After an hour or so, they took us to a cafeteria for dinner where over and above the electric lights, candles in the glass lamps were put up on the table. It was a beautiful cafeteria. As I am very much interested in catering and cafeteria I saw the arrangements carefully.

After dinner we went to a public garden where there was an open-air theatre. The celebration of May Day was on and dances by a group of girls were going on. There was a queen and two maidens in the middle and a number of maids on both sides. The next dance was given by some young girls. One principal male dancer who was bare-bodied had put on a kind of lower garment which was yellow and sewn like a Dhoti which might very well be called a *Pitamber*. He had decorated himself with garlands. I was surprised to find Indian influence in the gestures and hand-movements in that remote place. Garlands and flowers on the hair also resemble the old Indian Ajanta style. Except their hip-movements, this dance could very well be fitted into our dance-dramas. In Japan too we had found the Indian influence in the dances, specially in hand-movements. When and

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how this Indian influence came here?

In the open-air theatre there was a sloping ground. Chairs were in the middle portion and on the sides people were sitting on the ground. The dresses worn by the people were colourful and most of them had put on leis. When we went to our rooms in the hotel which was facing the beach, there also we saw dancers celebrating May Day and performing dances on the sand under torchlights. Tourists were surrounding the dancers.

Here flower-garlands are called leis and even ordinarily people wear them. Foreigners in the hotel also—men and women—wore these leis as if it was the most natural thing to do. There was always a competition to get good leis.

Honolulu is a beautiful holiday-city. The sea is blue. The city is beautiful and clean. The houses and gardens are pretty. The tropical fruits like pineapples, papayas and bananas are grown here. There are coral reefs on the shore. On the next afternoon when I went to see Mr. Watumull's beautiful house which was on a hill, I could see the whole city spread below in a glorious way which was one of the prettiest sight.

Here I must say a few words about the Watumulls. Mr. Watumull—Goma in Mrs. Watumull's words—is a delectable companion who has as big a heart as his big house. Mrs. Watumull is a person bubbling with energy, efficiency, humour and friendliness. She not only runs the house and the household, but the Watumull Foundation as well, which has helped so many Indian students.

As mentioned earlier, Honolulu is a holiday-city and people go about as if there is no such thing as care in the world and there is nothing else but to enjoy. Many walk in the streets in their bathing suits. There are beautiful show-windows with dressed models and many other attractive things. The ladies' dress is called Mumu, a long dress which is just like a long night-gown. There is an extensive beach where people sun their bodies for hours together to collect vitamin D from the sun. I wonder how they can stand so much sun.

The next afternoon Mr. Watumull arranged a lunch for Bapaji where judges and lawyers had been invited. I took my lunch in some other hotel where Mrs. Watumull had invited some ladies, one of whom was an expert musician. In the evening we were taken by them to a market and thereafter we went to a show called *mumu mania*. It was a charitable show where *mumus* supposed to be from different countries, were displayed by living models, but

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actually they were society ladies. The bids came from different tables and about 4,000 dollars from the show was collected. Mrs. Watumull made a big bid for the Indian *mumu* for 350 dollars. On our table over and above others the whole Watumull family including David and his wife, Radha, Premy and her husband as well as Shivadasanis were there.

There was a dinner at night by the Pacific Relations. Bapaji spoke on the role of India in post-war world. There were about 60 people, men and women, but probably more women. The President was one Mr. Shoeman. What names these people have! Shoeman, Freeman, Sleepers! There were questions and answers. Though people were interested in India they knew very little about her.

After dinner there was the usual eternal packing in the night. Next morning we got up at 6 and went down at 7. The Watumulls were already there who played such wonderful hosts to us. By 7-30 we were at the aerodrome.

By 8-30 we were in flight No. 834 in the Pan American aeroplane.

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Immortal India—114 **J. H. DAVE**

BEAS

RIVER BEAS is the same as River Vipas of the Vedic literature. It was also called Vipasa. It is one of the five great rivers of Punjab, namely Sutlej, Beas, Ravi, Chenab and Jhelum. All of these five rivers combine together and meet river Sindhu at Mithankot in Pakistan. These five rivers have given the name of Punjab to that Province. River Vipas or Beas rises on the southern verge of the Rotang Pass in Lahoul. It is in the Himalayan region situated in the north-east of Punjab. The source of River Beas is at the height of 13,200 feet above the level of the sea and is situated in latitude 32°-24′ North and longitude 77°-11′ East. The source of this river like the sources of other rivers in India is considered very sacred by the Hindus. River Beas ultimately meets river Sutlej. Like all other rivers of Punjab, Beas also takes a north-westerly turn, and then goes south. Every day there is variation in the depth of the river on account of the daily melting of snow during daytime by the heat of the sun. This leads to the swelling of the river in the evening. First it goes to Mundi and then to Naduan. It is joined by its two feeders, one being the Holku with a course of about 30 miles and the other Binoa with a course of about 50 miles. From Naduan, the river takes a sweep of about 80 miles and enters the plain of Punjab. River Beas meets river Sutlej at Endreesa in 30°-10′ North and 75°-4′ East. Beas has a total course of about 290 miles.

The meaning of Vipas from which the present name of river Beas is derived is "fetterless". This river was known to the Greeks by the name of Hyphasis or Hypanis or Bipasis. Nirukta 9-26 mentions that the earlier name of river Vipas was Urunjira. Panini in 4-2-74 mentions this river and in the post-Vedic literature this river Vipas is known by the name of Vipasa. It has been observed that Vipas or Beas has changed its course considerably and frequently since ancient times. In *Rigveda* 3-33-1 rivers Vipas (Beas), and Sutudri (Sutlej) are mentioned together. They are described as having their source on the pla-

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teau of the mountain and as desirous of meeting the ocean. They are called two mares moving swiftly and enjoying the company of each other. They are further called two white cows desirous of licking the calf and moving swiftly towards the ocean. Sayana derives the name Vipas from *Kulavipatana* that is, digging up her own banks or *Vipasana*, making fetterless or *Vimochana*, releasing. In *Rigveda* 4-30-11 it is stated that the cart of Goddess Ushas or Dwan was broken by Indra and it is lying on the bank of the river Vipas. In *Rigveda* 10-75-5 seven principal rivers and three subsidiary rivers are mentioned and river Vipas is referred to there by the name of Arjikiya. It is described as one of the seven principal rivers and this Arjikiya is mentioned along with river Vitasta and Sushoma. According to Gopatha Brahmana in the middle of this river Vipas or Beas there was the Vasishtha Sila. According to Yaska, Viswamitra came to the confluence of rivers Vipas and Sutudri and started praying in order that the rivers might give him passage for crossing.

In the Adiparva of the *Mahabharata*, Chapter 191, it is stated that once Viswamitra came to the Asrama of Vasishtha. The latter received Viswamitra very cordially. In that Asrama, Viswamitra saw the wonderful cow of sage Vasishtha and requested him to give it over to him as a gift. As Vasishtha was reluctant to give the cow, Viswamitra started taking her away by force. The legend further says that this cow Nandini thereupon grew angry and created several Mlechcha warriors. They defeated Viswamitra who thereupon started performing penance and secured the spiritual power called "Brahmanya". This incident created enmity between the two sages. In the meantime there was a dispute between King Kalmashapada and Sakti, the son of Vasishtha. Once they met each other in a forest from opposite directions. But each was desirous that the other should give him the way. Sage Sakti ultimately cursed Kalmashapada stating that the latter would be a demon and an eater of human flesh. This Kalmashapada who was seized by a demon ultimately destroyed the sons of Vasishtha including Sakti himself at the instance of Viswamitra and ate their human flesh. The death of his sons caused great sorrow to sage Vasishtha who became so despondent that he desired to commit suicide. He tried variou means to put an end to his life but somehow or other every time he was saved and his attempt to end his life became

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unsuccessful. He tried to throw himself in the river Ganges but from there also he was saved. Then again he came out of his Asrama and saw one river full of new water in the rainy season. It was moving forcibly and was uprooting and carrying away a large number of trees on its banks. Vasishtha thought of drowning himself in this river. He tied ropes around his body and with great despondency he threw himself in this river. But as fate would have it, all the bonds of ropes were cut by the river, Vasishtha was made fetterless by the river and he came back again to the bank. As this celebrated sage Vasishtha was made fetterless or *vipas* by this river, the river became famous by the name of Vipasa. This is how the name of this river is explained in the *Mahabharata.* This same legend is repeated in the Vanaparva of the *Mahabharata* in 132—8 and 9 verses. River Vipas is mentioned as Vipasa in the Ayodhya Kanda of the *Ramayana,* Chapter 68 verse 19. The river is said to have destroyed the bonds of sage Vasishtha because the river was afraid of killing a Brahmin.

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QUESTION BOX

ANSWERS by K. M. Munshi

546

Sri D. F. Senanayake, Ceylon.

Q: *What is the difference between a dictator State and a totalitarian State?*

A: (1) A totalitarian State controls and regiments the lives of its subjects. The Government manages almost the whole economic life: production, distribution and consumption. It also controls the family and the marriage relationships; the religious, educational, recreational, military and other activities and relationships. All the relationships are prescribed for the citizens or the subjects by the Government; for instance, what kind of occupation an individual may enter; what, where and when to work; where to live; what to eat, wear, use; what to believe; what rank or position to hold; what to think and say; what to approve or disapprove; what to learn; whether to marry or not, and if to marry, whom, where, and at what age; how many children to have; which of these children to allow to live and which to expose to death. It is a negation of human dignity and all higher values.

(2) Dictatorship is the concentration of political power in the hands of a single person like an emperor or a dictator, as during the days of ancient Rome, or the empires of the two Napoleons or it may be in the hands of a military junta as in Egypt or Pakistan. A dictator State, however, does not interfere with the life of the people in the way that a totalitarian State does.

(3) A dictatorship comes into existence because of threatened anarchy, or in times of war or to introduce efficiency or to root out corruption, where no incorruptible democratic leadership is available. There are instances in history where a nation has preferred an emperor or a dictator to being governed by corrupt and quarrelling politicians.

(4) Totalitarianism is more ruthless; it eliminates everything that comes in the way of its power, be it

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religion, science, art, ethics or law. Its aim is not to permit any other centre to exercise influence over the people. As soon as a faction seizes power and establishes totalitarian rule it abrogates or over-rides all laws which are inconvenient to it and permits no rule of law assuming the control of all sectors of life. It prohibits moral or scientific beliefs, theories and opinions that go counter to it. It negatives the right to religious freedom and wants to suppress religion, for devotion to God is dangerous to its own claim to total loyalty. It tries to create its own ideology and utilises the educational system to indoctrinate the youth with it. It silences all opponents through imposition of (a) penalties like imprisonment, death, or unlimited detention in 'slave camps,' (b) censorship and withholding from the public all means of communication like the press, radio, school or public assembly. Finally it uses all means of communication exclusively for propagating its ideological doctrines and governmental policies. Such a government denies sanctity to any value—religious, moral, scientific, aesthetic or cultural—other than its own fiat.

547

Sri R. K. Pandeya, Patna.

Q: *Should one stick to a vow made (a) under certain circumstances or (b) to meet a certain situation, when the same have altered and a different course of action is called for?*

A: It is easy to take vows, but it is difficult to keep them under all circumstances. Vows, however, are good to prevent us from lapsing into error. At the same time, if we take a vow and then go on giving it up, it is not a vow at all, but a proof of our fickleness. The best thing would be to make solemn resolutions, and not to take a vow; but if we take a vow, we should stick to it at all costs. Otherwise vows will lose their sanctity.

548

Sri M. Venkataraman, Thimirajapuram (Kumbakonam).

Q: *I want to study Law and become a lawyer but my parents ask me to look after the property from which large income is obtained. What shall I do?*

A: You can do both. Law will help you to look after your property.

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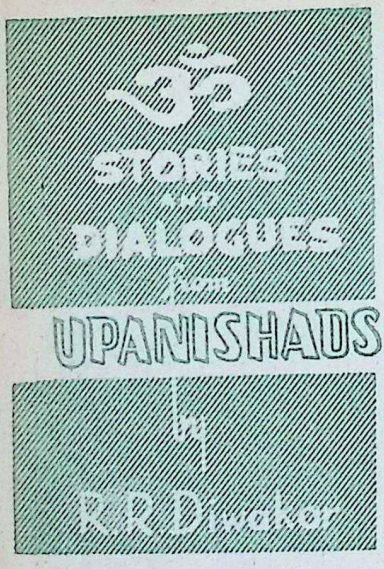

A STRING OF QUESTIONS

[From Prashna Upanishad]

A BAND of six youthful seekers after truth bent upon knowing Brahman started on a journey in search of a suitable *guru*. Sukesa, Satyakama, Gargya, Aswalayana, Bhargava and Kabandhi went along and reached the famous hermitage of the sage Pippalada. "He would certainly answer satisfactorily all our queries," they thought. As he sat there calm and collected on his simple seat of straw, all the six approached him with the symbolic bits of fuel in their hands for lighting the sacrificial fire signifying that they went to him as disciples to light the torch of knowledge.

The sage welcomed them with a gentle and loving smile. He requested them to stay in the *asrama* for a year with faith, doing *tapas* or penance and conducting themselves as *brahmacharis* (those who follow a certain discipline while seeking Brahman). He added, "While staying here you may question me as you please without any reserve. Whatever I know about the problems that agitate you, I shall gladly lay before you."

As they stayed along and became the inmates of the *asrama*, Kabandhi one day at question-hour, after the daily prayers, put the first question: "Whence is all this that is visible?"

Muni Pippalada said, "The Lord of Creation willed to create. He concentrated and

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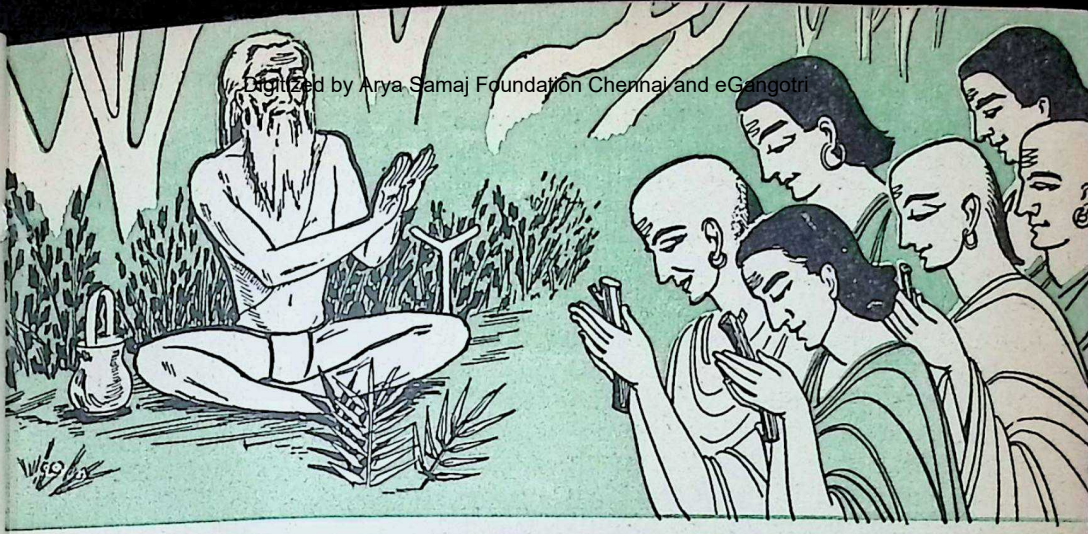

contemplated—performed *tapas*. Out of such *tapas* or concentration of power was born a duet or couple, matter and energy. He was confident that that primary creation would further create for him the varied universe he wanted to create. All that has visible or invisible form is matter. The existence of such duets is to be seen everywhere in the universe. The sun and the moon, the day and the night, the bright fortnight and the dark one, are all such twins. Between them they create the whole universe—the sun energizes the universe as he rises in the east, resplendent and bright as burnished gold with millions of rays shooting across infinite space. They who create anything follow the discipline of the Lord of Creation. Those who do penance, conduct themselves as *brahmacharis* and have truth in them, attain the world of Brahman. There, in that world, is no evil, nor untruth, nor deception of any kind."

After some days, one evening, when all the disciples were sitting round the Master, Bhargava asked the next question. It had been realized that creation came from Prajapati and that the living being was the crown of creation. But then which are the gods or forces which support creation and the living beings? Which power gives the animal its superiority over other things? Which is the power that is predominant? That was the next question.

Pippalada said: "Well, various are the replies that men give to this question. There is, they say, ether, wind, fire, water, earth, the power of speech, the eyes, the ears and the mind. All these support the body and make it possible for it to carry on its functions. But Prana, the prin-

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ciple that makes breathing possible, the vital force, claims pre-eminence, and says that it supports the body by carrying on a fivefold activity. The other powers, however, did not verily believe in this claim of Prana. But Prana proved its claim. Once it went out of the body and lo! every other power had to follow, and the body lay motionless. Prana is like the queen bee and when it leaves the hive it is notice to the others to quit instantly. In fact, the vital force is the source of all energy and movement. Everything is controlled by Prana."

This explanation led to the next question as to whence comes this Prana, how it enters the body, in what ways and places it disposes itself in the body and how it departs, how it supports the inner and outer structure of the body. This question was asked by Aswalayana.

In answer to this, Pippalada said, "You are now going deeper and asking subtler questions. But since you are a votary of truth I shall try to satisfy you to the utmost possible extent. Who else but the Spirit can be the source of Prana? Prana pervades the whole body, and like a king orders about the other vital forces, namely, Apana, Udana, Vyana and Samana, to take their positions in the different parts of the body. Prana itself resides in the mouth and the nostrils. In the heart resides the Atman or the soul. Prana departs through the Udana way and goes to deserving worlds. The sun is the embodiment of external Prana which supports the whole physical world. The Prana in the body supports the body from inside."

The universe was created by Prajapati by the concentration of sheer will-force. The universe is supported by Prana, and the living being who is the crown of creation, is also supported by Prana or the vital air. Prana itself in its turn is born of Atman or the principle of consciousness. We have come so far. This naturally takes us to the next question asked by Gargya about the functions of consciousness.

"In this living person, who sleeps and who keeps awake? Which god or power witnesses dreams? Who is it that enjoys and who that suffers? And in whom do all these powers of consciousness stand firm in co-ordination?"

Pippalada, ever ready to satisfy the curiosity of his favourite inquisitive disciples, said, "Like the rays of the rising and the setting sun, these powers of consciousness are centred in the mind. While asleep, the person sees not, hears not, speaks not. In fact, he is innocent of all consciousness. It is only the vital fires

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that are awake and keep the person living. They bring him back to consciousness, after daily taking him to Brahman as it were, during deep sleep.

"When not fully asleep, the person enjoys his wishes or desires in a dream-state. He goes through the same experiences that he has already undergone during waking hours. Sometimes, he sees things unseen, hears things unheard and experiences things never before experienced. When completely devoid of waking consciousness, he enjoys sound sleep and is happy. Then like the birds roosting in the nests in some tree, all his powers are merged in the great Atman. The subject as well as the object, the ear as well as sound, the eye as well as all that is seen, all are one with the Atman. That Atman, that Spirit, is the seer, the hearer, the thinker, and does all possible things. He is like pure consciousness. He is the Person and is the eternal Spirit beyond everything. He is bodyless and shadowless. He is white and brilliant. One who knows this Atman enjoys the eternal blissful state."

After the description of the eternal Atman or the Supreme Spirit, the next question that arises is about the attainment of this Atman. What are the means, what is the *sadhana* or the spiritual discipline for attaining that end?

Satyakama therefore asked the fifth question about *sadhana* or the means.

"What world does a man attain if he contemplates on the great mystic symbol *AUM?*"

a lie runs the risk of being scorched root and branch. I dare not tell a lie.' The prince went away disappointed. I now

The Muni analysed the symbol and explained to his disciples the various states attainable by *Upasana* or devotional worship of *AUM*. He says, "*AUM* is made up of three syllables. The first syllable represents the worship and praise of various powers according to the *Rig Veda*. The result is prosperity on earth. The second represents the performance of rituals according to the *Yajur Veda*. The result is the attainment of heaven and a return to this earth after the exhaustion of one's accumulated merit. The third represents the meditation on the Supreme Spirit according to the *Sama Veda*. That, the integral meditation, is the path to eternity. One who follows that purely spiritual path without any desires for fruit becomes as free and light as a serpent that has thrown off its slough. He is wafted on the wings of Sama music to the world of the Supreme Spirit. The wise always choose that path, however long and weary that might be. For it is the best."

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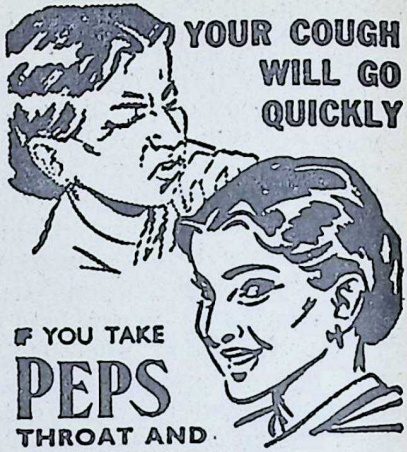
The last question was put in a rather peculiar manner. Sukesa said, "Gurudeva, the prince Hiranyagarbha came to me and asked me if I knew the *Purusha* or person with sixteen divisions or *kalas*. I said, 'I know not and if I knew, how could I keep it away from you? He who tells ask you the question as to who is that 'person'?"

The sage was now practically at the end of his labours. This was the last question coming from his clever disciples.

He said, "It is in this body that the 'person' resides. The sixteen *kalas* or divisions exist in this person alone. Prana or vital air, faith, ether, wind, light, water, earth, sense, mind, food, physical force, penance, *mantra* or the potent word, action, worlds and name are the sixteen *kalas* or divisions of an individual. When rivers merge in the ocean they lose their separate name and identity. So too do these divisions lose all name and form when merged in the person. Then what exists is the person and not the divisions as such. The essence of that person is the spirit itself. There is no knowledge greater than this."

Thus rounded off Pippalada Muni. The expectations of the disciples were fulfilled and they took leave of the Guru to pursue their own careers.

[*To be continued*]



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Our Fortnightly Profile—110

MICHEL DEBRE

THE selection of Michel Jean-Pierre Debre as the first Premier of France in the fifth Republic and the Cabinet he has announced, have set at rest all speculations on how the new regime will function.

Knowing as we do that M. Debre, as the Minister of Justice in the caretaker Government of de Gaulle, was the main architect of the new Constitution, we have no reason to doubt that he will not give substance to the letter of the Constitution he himself helped to write. He may even fill up the blanks.

It will therefore be perfectly in order for us to have a look at his antecedents rather than listen to his current diplomatic statements and recall what he has been telling and doing during the momentous days of the change-over.

Frankly, Debre is a rightist, and the practical exclusion of the middle-of-left and left elements from his Cabinet leaves us to conclude that the future Government of France will function somewhat on the lines of present-day Britain so far as party alignment goes. This is no doubt an improvement on

the splinter group alignments of the past. But with a popular authoritarian juggernaut at the top, and a chronically sick country to be administered to, it will not be a hazardous guess that the rule will be more than mere rightist; it may tend to be a type of benevolent dictatorship. But what France sorely needs today is a stable government and there is no doubt between de Gaulle and Debre, she will have it.

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Having regard, however, to the national character of the Frenchman, this kind of rule may continue while the going is good, but it would be doing less than justice to his intelligence to credit the rule with long life, if it does not change its authoritarian character, once the need for the same is over. It will be particularly so with an unsolved Algerian crisis where a very large chunk of French revenue has to be sunk year after year at the cost of national economy.

Debre holds up Cincinnatus, the early Roman hero, to the mirror, to whom he often compares his boss de Gaulle who was requisitioned to France's aid twice. This implies that Debre envisages a democratically designated head of Government given *ad hoc* dictatorial powers for a specific purpose.

Again, on the question of European integration, Debre's ideas cannot be termed progressive. He fought the E.D.C. plan. If at all he favoured Germany's rehabilitation, it would be in the context of the Russians. He has very strong views on French nationalism too which will not permit him to compromise on France's supremacy in European affairs. The European Common Market without France at the apex is anathema to him. It follows that, on the strategic and nuclear issues too, he would want France's superiority on the Continent. These are some of the major aspects of his thought which may make themselves felt during his stewardship of France.

A frail, short, forceful lawyer, Debre looks elegant, but is pale complexioned; he has unfinished features. Quite young,—he has but completed 47 on the 15th of this month—he is a fluent writer and orator. He is brilliant in conversation, courageous, outspoken to a fault, self-assured and not quite affable of manner. Temperamentally he is apt to be high-handed but sure to subordinate his aspirations to de Gaulle's requirements.

His father, Prof. Robert Debre, was a member of the French Academy of Medicine. Michel graduated from the School of Political Science and the Faculty of Law with a doctorate. He was a cavalry officer in World War I and took prominent part in the Resistance Movement of the Second War. He has held high administrative posts. His decorations include the *Croix de Guerre* and the Resistance Medal. He has also written a few books.

Born of Jewish stock he is a practising Catholic. He is married and has four children.

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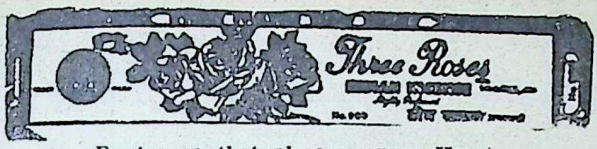

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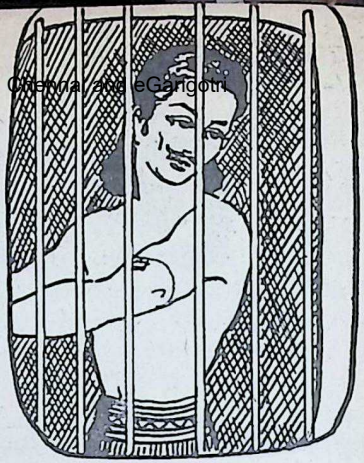
SREEDATTA

Continued from the last issue



(STORY)

THE King rewarded Sreedatta profusely and the entire city felt grateful to him for saving the princess from certain death.

The next day when Sreedatta confided his love to his friend Bahusali, he shook his head and said, "My friend, it is a far cry between you and the princess. However, I shall do all I can to help you." The three friends then hatched a plot.

With the princess's connivance, the three friends succeeded in playing a hoax on the royal household by transporting the princess in washer-woman's clothes. To make matters perfect, Sreedatta set fire to the princess's apartment, thus creating a permanent alibi for her.

As expected, the King and the authorities of the palace believed that the princess was burned alive in the conflagration, so they did not even suspect her escapade.

Sreedatta had despatched princess Bringavati in the company of his two friends in advance and he followed them later after satisfying himself that he would not be followed.

Bahusali was leading the party which wended towards Mathura. On the way they had to cross a forest. As they entered the thickest part of it robbers suddenly caught hold of them and in the scuffle that ensued, Bahusali was severely wounded. They tied the other friend to a tree and decamped with the princess.

Little suspecting, Sreedatta who followed in the footsteps of the party was startled to see the fallen friends left to die alone. Helping them free themselves he learnt from them the

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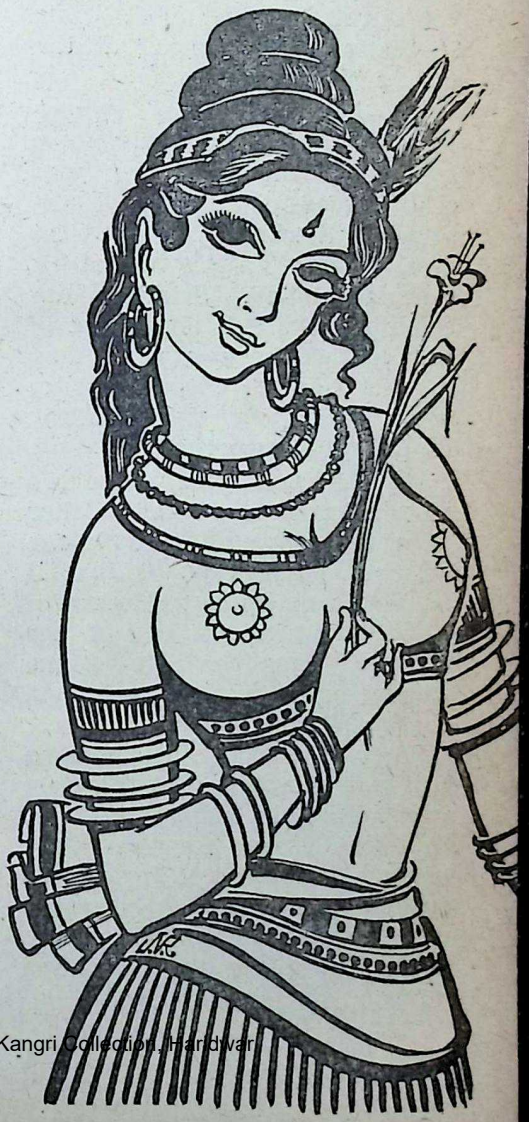
direction along which the robbers had run. He rushed in that direction and Sreedatta was able to overtake the unsuspecting robbers and overpower them all with the help of his magic sword. Thus he was able to recover Bringavati.

Having got her back, the party of three pushed further on in the direction of Mathura. The sun became hot and Bringavati became very thirsty. Sreedatta looked for water wherever he could see. But not finding it, he seated her by the side of a tree and leaving her to the care of his two friends he went deep into the forest to fetch water. By the time he could spot water, night had set in, when he lost his way. It was not before daybreak that he could trace his way back to the foot of the tree where he had left the party. But when he returned, they were not there! He shouted for them and ran in all directions in frenzy, but no trace of the party could be found.

He climbed a tall tree, leaving the sword at the foot of the tree and reconnoitred the entire forest area. He looked as far as his eyes could see, but could not find any sign of the party.

As he was descending, he saw a hunter-chief passing by the tree whom he called. Asked Sreedatta, "Did you see two men and a woman anywhere around this morning?"

The hunter who came near the tree, saw the glittering sword which he carefully pocketed and replied with a twinkle in his eyes "Yes, Yes." Then he showed him the way through which he said he saw them pass and the likely place where they might stay.



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Forgetting to ask him to return his sword, Sreedatta in eagerness ran along the path indicated by the hunter. When he reached the hutments where the hunter said the three stayed, Sreedatta was disappointed. They were not there. Further, he got himself nicely caught in the clutches of a hunter gang who threw him in prison. Thus Sreedatta found himself at the end of his wits.

The hunter-chief in whose custody he fell had a daughter by name Sundari. She was quite good-looking and she somehow became fond of Sreedatta. She often saw him at his cell and smiled. Sreedatta decided to take full advantage of this and so he started making love to her. He continued to serve his prison life waiting for a good opportunity.

In the meantime Sundari's mother came to know of her daughter's love affair with the prisoner. She thought that if her husband came to know of it, it would be the end of her beloved daughter. To make matters worse, Sundari had conceived.

After deep thought, she came to the conclusion that the only way out of the mess was to let Sreedatta escape for the time being. So, after getting an assurance from him that he would never forsake her daughter, she decided to allow him to escape safely.

Sreedatta assured her that he would come back to claim his wife. Finally Sreedatta asked the hunter-woman: "Your husband has taken my sword. If you want me to return, give it back to me."

The hunter-woman brought the sword and gave it to him. Sreedatta thus escaped smoothly.

Since liberation, Sreedatta's thoughts turned to Bringavati. He combed the forest for her. As before, he met another hunter whom he asked: "Master, do you remember seeing a town-girl and two men passing this way two or three months back?"

Sreedatta grew anxious because the hunter appeared to have seen her. He said, "Yes, some months back I remember seeing a party with that girl of your description whom I sent to the house of a Brahmin in the neighbouring village."

Sreedatta felt he was hearing the truth. So with the help of that hunter, Sreedatta who became feverish with expectation, was able to trace the house of the Brahmin. When he enquired of the Brahmin about Bringavati the latter said: "It is true that the girl came here but as she said that she was a princess, I turned her over to the Minister of this State who is in the capital and I do not know anything about her after that."

Hope sprouted in Sreedatta. But in order to go to the Minis-

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ter's palace, he had to pass again through another forest. After crossing it, he entered the capital. He took lodging in the house of a Brahmin. The first thing he wanted was to have a nice bath and change of clothes. So leaving his sword behind, he went to the river and as he was about to dip in the water he saw a piece of silk floating in the stream. He put out his hand and pulled it. It was nice-looking and so, he tied it along his hip.

After bathing he was returning along the street to the Brahmin's house, where he stayed. He had covered his back with the wet silk he found in the river for drying.

It so happened that a very valuable pearl-necklace was tied to the end of that silk garment which he got in the river. Unfortunately he had not noticed it. The police officials of the city however noticed it as it was shining brilliantly in the sun and promptly took him to the *chowki* and asked him how he came into possession of that jewellery. Sreedatta told the truth which the others refused to believe.

On investigation it was found that the necklace formed part of a treasure stolen from the palace a few months back. As Sreedatta's true explanations could not satisfy the authorities, they sentenced him to death according to the law of the land.

Sreedatta was being taken along the public streets of the city to the scaffold when Bringavati, who was in the care of the Minister happened to look out of her balcony. When she saw her lover Sreedatta being taken for execution, she ran downstairs and fell at the feet of the Minister who had really started liking her as his own daughter, and sobbed. Asked by him the reason of her strange behaviour, she replied: "Father, it can't be. My saviour can't have been the thief. He is my saviour!" She told everything about Sreedatta.

The Minister could not refuse his 'daughter.' So he sent orders for bringing the prisoner to his palace. At the very first sight of the prisoner, the Minister recognised that it was his own nephew. So he affectionately embraced him and started shedding tears on him. The Minister was no other than Vigathabhaya, Sreedatta's uncle, who, having lost his wife had become a recluse. Sreedatta did not know that he had gone to Mathura and become the King's Minister.

The order against Sreedatta was immediately revoked and Sreedatta, in the midst of his double happiness, told his uncle all about his father, Kalanemi. When the Minister heard about the wrong done to his brother by Vikramasimha, his blood too boiled.

He said, "My boy, Vikramasimha is powerful, he has a great army but we must avenge

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the death of Kalanemi; you will have to prepare for a bloody war. I shall help you to win the war. In the meantime you are my son."

The Minister celebrated the marriage of his nephew, Sreedatta, with Bringavati in great form. Vigathabhaya in his leisure moments wondered at the inscrutable ways of destiny.

After some months the Minister gave his 'son' a very large army, men and materials and asked him to invade against Malava. He said "With the permission of my King, I am handing over to you my own King's daughter too if you vanquish Malava. You know also that you can become the sole heir of Mathura, since the King has an only daughter."

A huge army marched against Malava under the command of Sreedatta, Bringavati and the princess closing up the rear. It had to cross rugged terrain. While marching through a forest Sreedatta who got himself estranged from the party and his sword, was caught by robbers who tied him up in chains and took him to a Kali temple where a big *pooja* was in progress. He was to have been offered as human sacrifice. He was therefore made to bathe, wear red clothes and flowers and brought to the *bali-pitha.* As he stood there nonchalantly, who should it be he saw but Sundari at the head of the tribe which had taken him captive!

"Sundari," he shouted.

Hearing his voice, she stood up from her exalted place and ran to him. Seeing him, she fell at his feet and placed her child before him. Orders were immediately issued for releasing Sreedatta. The reunion of husband and wife made all the hunters assembled feel grateful to Kali. Sundari, on the demise of her father, had become the chief of the tribe.

On her orders, the hunters brought the army along with Bringavati and the princess near the temple. At the suggestion of Sundari to whom he related his escapades, Sreedatta married the princess of Mathura before the deity itself. The tribe played host to the royal party.

Sreedatta soon sent a message to Bringavati's father that his daughter was alive and that she had married him. The King was overjoyed at the news and sent a huge army to help Sreedatta.

His army augmented thus Sreedatta invaded Malava and vanquished it. He wreaked vengeance on Vikramasimha by killing him by his own hands. Thus Malava also came into his hands. Thereafter Prince Sreedatta with all his wives lived as an emperor for a long time. Kalanemi's prayer was thus fulfilled.

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SRI DEVI MAHATMYAM: CHANDI SAPTASATI (Sanskrit-Tamil). Translated by S. Sankaranarayanan. Published by Giri Press, 28, Pycrofts Road, Triplicane, Madras. Pp. 500. Price: Rs. 7.

THIS is a well-produced book consisting of three parts. In the first part which is introductory in character, are given a cogent account of the greatness of this work, its place in Tantrik literature, the inner meaning of the work, the significance of the *devatas* and the methods of *parayana*. In the matter of *sadhana* of the *Navakshari*, valuable material like the *mala-nyasa*, *kavacha* and *argala* are given.

The text in Sanskrit followed by its transliteration in Tamil and its translation and notes on the opposite page, in the second part, offer unique facilities for learning and understanding the great work.

The third part is devoted to showing the relation between *Devi Sukta* and the present work. The secret triad of *Prathamika, Vaikritika* and *Murti* are explained at some length. Finally the book touches on the *prayoga* part of the *mantra*.

All told, the work bears the impress of a practical *sadhaka*. As such we have no hesitation in recommending it to all serious students of *mantrasastra*. Printed neatly on excellent paper and bound in a durable manner, it must find a place in the library of all students of the subject.

—*Krishnananda.*

TOWARDS A NEW SOCIETY. By Jayaprakash Narayan. Published by the Office of Asian Affairs, Congress of Cultural Freedom, 5, Hailey Road, New Delhi. Price not stated.

THIS is the story—subject to there being a further restatement sometimes threatened—of Jayaprakash's journey from Communism to Sarvodaya. It contains the long letter he wrote to his colleagues of the P.S.P. in October 1957, his speech on the foundations of democracy in India, the discussion thereon organised by the Asian Office and J.P.'s own reply to criticisms. "If the world were ever to reach the port of peace and freedom and brotherhood, Socialism must eventually merge into Sarvodaya." This sounds very fascinating. But how will Socialism merge in Sarvodaya; what are the suggestions of J.P.? The most painstaking analysis of the 170 pages does not answer.

—*S.P.T.*

DASARATHI CHARITAM. By Jaggu Singararaja. Printed at the Vinayaka Press, Mysore. Price: 75 nP.

THE author comes of a family of Pundits and poets, and in the book under review which is in verse, the familiar story of Sri Ramachandra is told in an easy and flowing style. It is divided into three parts or *prapanchas*. The first part takes the reader from the birth of Rama to the time he comes to live on the Chitrakuta mountain, the second gives a very lucid account of the Chitrakuta mountain and the life of Rama and Sita there including the Kakasura story, while the third deals with the story of Rama from his Chitrakuta life to his *Pattabhisheka*. A commentary on the first two of these chapters by the author himself is also included in the book. Of these the latter is more exhaustive while the third and last part

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has no such commentary. A feature of the book is that throughout the first part, the author makes use of the medium of अर्थान्तरन्यास to beautify the verses, in the second he presses into service the figure of speech known as यमक (rhyme) or verbal felicity and in the third he employs a variety of metres. The result is his verses exude natural charm and easy grace while maintaining their majesty.

The author who has also other Kavyas to his credit has lain all true lovers of Sanskrit under a deep debt of gratitude by the excellent and beautiful publication.

—*Acharya T. A. V. Dikshitar.*

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PARAMAHANSA YOGANANDA: IN MEMORIAM. Published by Self-Realization Fellowship, Publishers, Los Angeles, California. Copies available from Sister Daya, Yogoda Sat-Sanga Society, Dakshineswar, P.O. Ariadah (West Bengal). Price: Re. 1/-.

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WOMEN. By M. K. Gandhi. Published by Navajivan Publishing House, Ahmedabad. Pp. 112+viii. Price: Re. 1/-.

THE ASTROLOGICAL MAGAZINE, January 1959. Edited by B. V. Raman. Published by Raman Publications, "Sri Rajeswari," Bangalore-3. Price: Rs. 3.75 nP.

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THE following candidates who have passed with merit in the Higher Sanskrit Examinations conducted by the Bhavan in 1958 have won cash prizes. The amount of the prizes is shown against their names.

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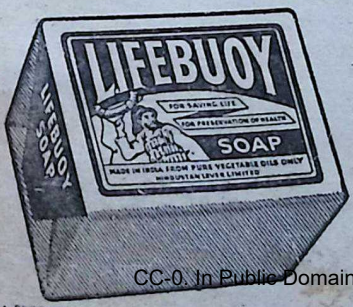

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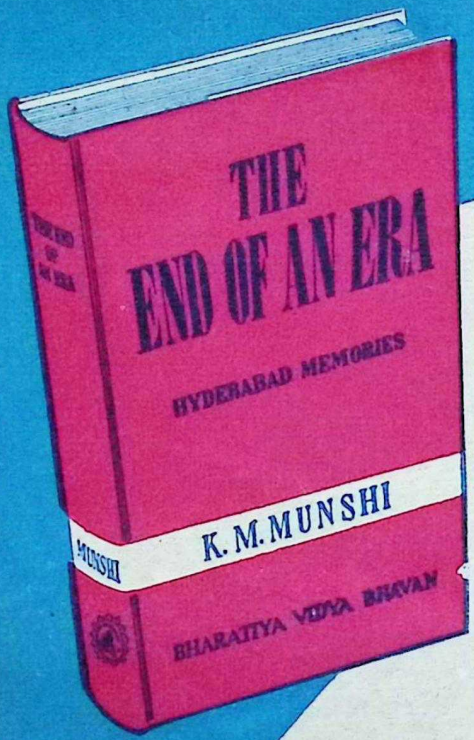

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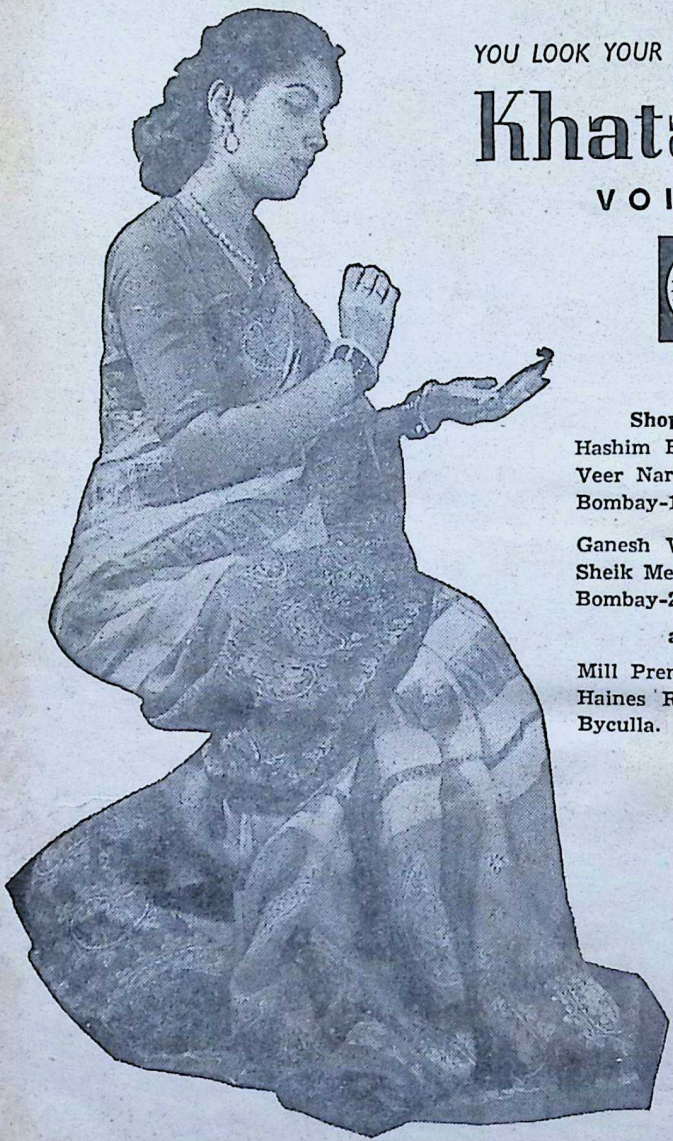

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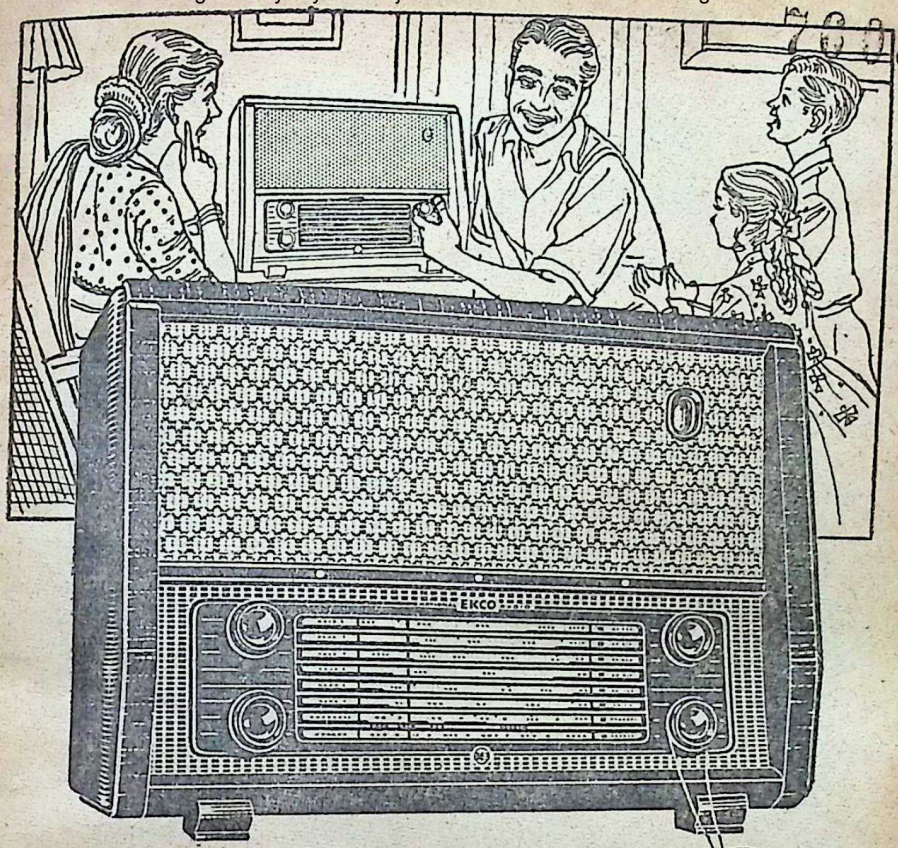

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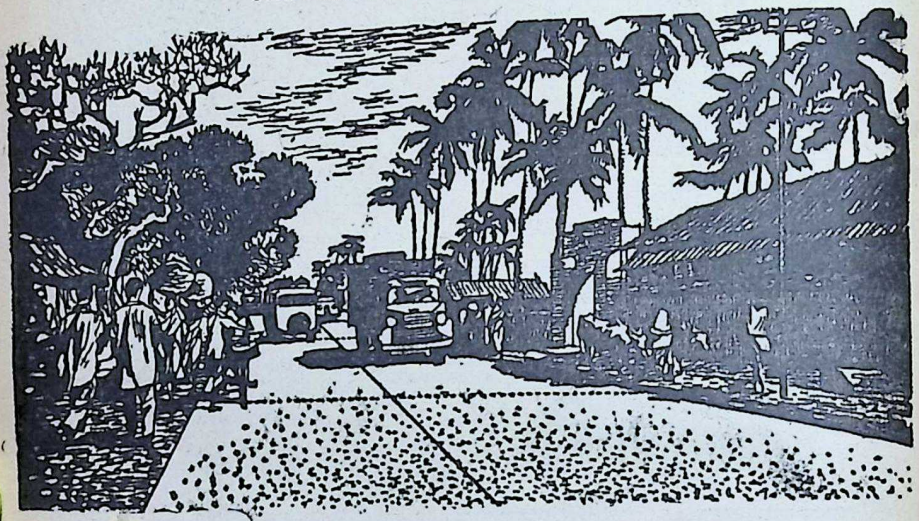

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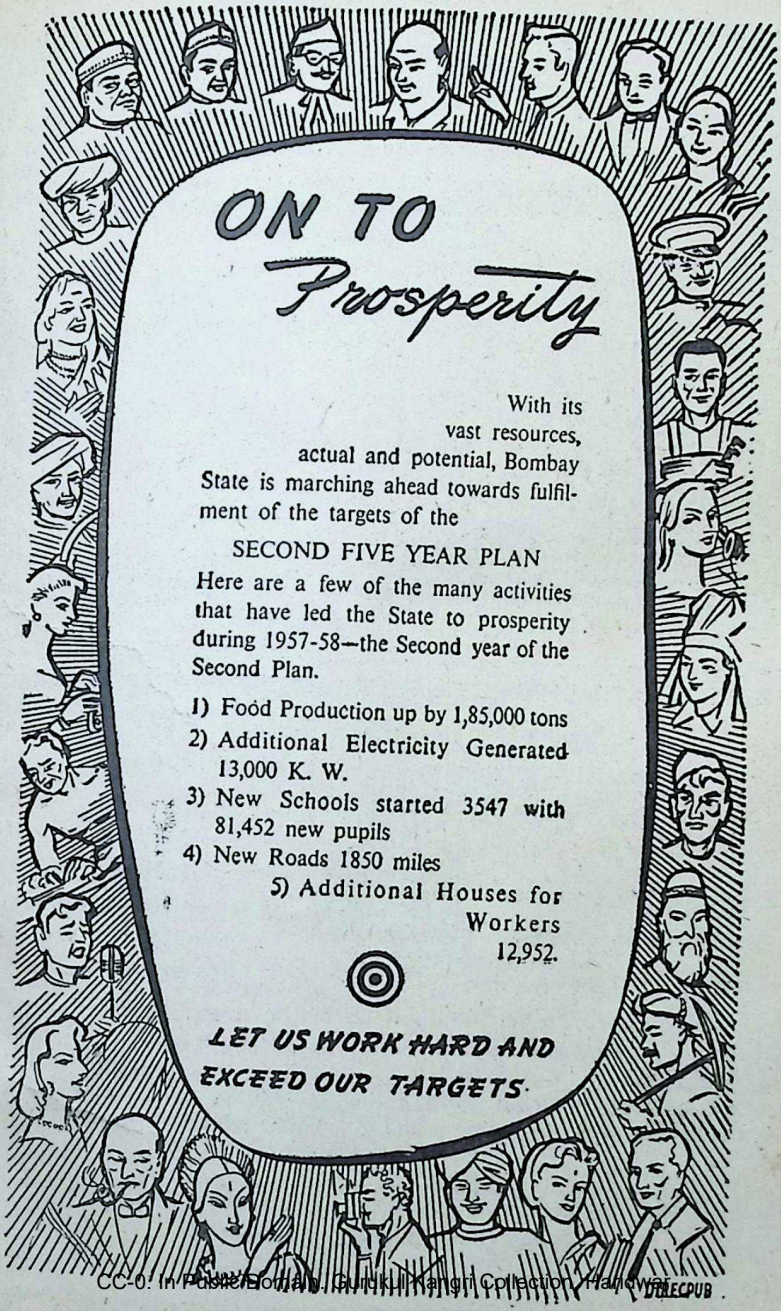

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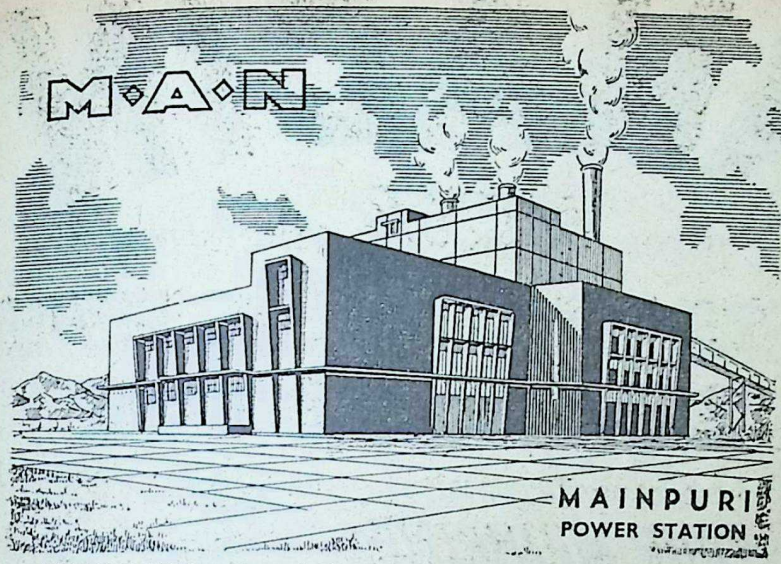

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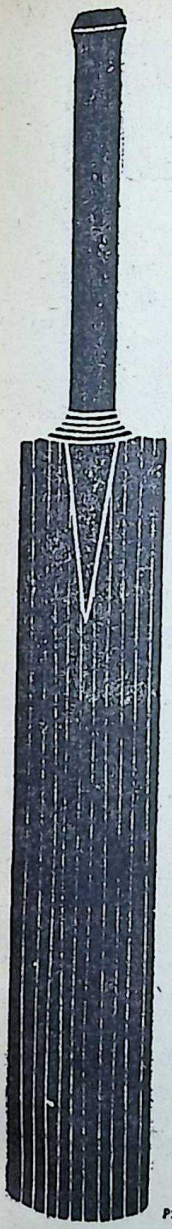

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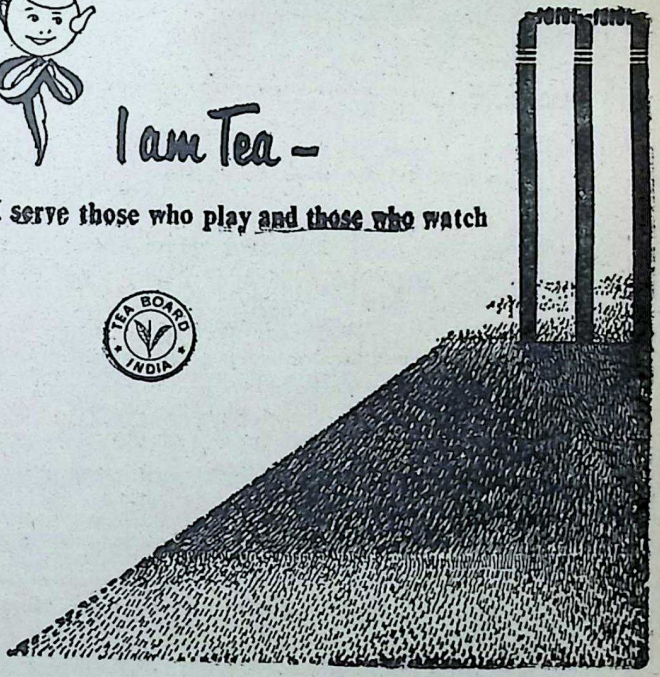

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BHAVAN'S JOURNAL

Fortnightly, Devoted To Life, Literature and Culture

Vol. V FEBRUARY 8, 1959 No. 14

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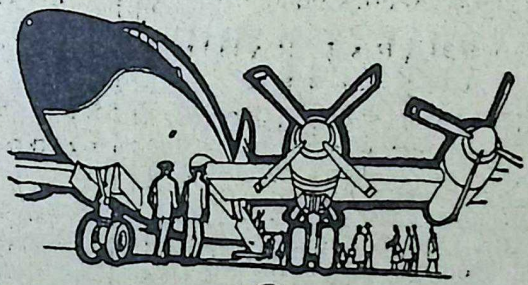

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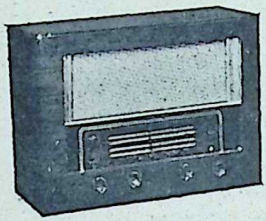

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आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—*Rigveda*, I-89-i

BHAVAN'S JOURNAL

Vol. V FEBRUARY 8, 1959 No. 14

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THE ILLUSION

तृषा शुष्यत्यास्ये पिबति सलिलं शीतमधुरं
क्षुधार्तः शाल्यन्नं कवलयति सूपादिकलितम्।
प्रदीप्ते कामाग्नौ सुदृढतरमालिङ्गति वधूं
प्रतीकारं व्याधेः सुखमिति विपर्यस्यति जनः॥

A man with a parched tongue drinks cool and sweet water. A man suffering from hunger eats food and boiled pulses and other accessories. A man subject to the fever of love embraces tightly his beloved. These are all thus in the nature of remedies for the respective diseases and yet people mistake them for happiness.

—**Bhartrihari**

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 172

★ DESPOTISM — OLD AND NEW

Bharatiya Vidya Bhavan
Bombay.
FEBRUARY 8, 1959.

MY YOUNG FRIEND,

I WAS recently studying the growth of despotism in the ancient and the modern world.

We are in a curious age; human dignity, and freedom in which it can only be maintained, are challenged, undermined, encroached upon, or sought to be crushed in several parts of the world not only by the course of events but by human beings themselves. We in India are in a happy position; we still stand for it; we, I hope, are ready to defend it. However, in view of the world situation and the situation which prevails in some countries surrounding India, we have to study the forces and the ways in which it is being circumvented.

The greatest danger to human dignity, and therefore to freedom, comes through not knowing its value and not knowing the disguise under which the danger appears. Its greatest enemy today is modern despotism which is creeping over the world under different names and different guises.

Everyone knows what despotism is. It implies the concentration of complete coercive power in the hands of a despot, who may be an individual, a party or a group. The coercive power may be physical, monetary, social or psychological, that is, over the thought and belief of the people. It derives and accepts no authority other than the will and convenience of the despot.

The types of old despotism are found from the Egypt of the Ptolemys and Peru of the Incas to the Austria under Maria Theresa and France under Napoleon.

None of these despotisms were absolute. Their power of physical coercion was restrained by the military and the feudal chiefs, and the religious

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heads. They could not exercise unlimited power of monetary coercion. A despot could loot, expropriate, tax, even extract money by torture; but, he could never annihilate the monetary resources of all the feudal chiefs, the financiers, the trading houses, the monasteries, the shrines and the farmers.

The old despot had no power whatsoever to control the thoughts and beliefs of his subjects. Nor could he indoctrinate his subjects in any way he liked. The thinkers, the saints, the religious leaders, the homes of learning which radiated ideas, had the control of the thoughts and beliefs of men. He could only induce men by court patronage, corruption or coercion, to accept his views ostensibly. He had no mass media of communication at his disposal to hypnotise people by manipulating the pressure of public opinion.

The old despot had very limited power of social coercion. He could cut people to pieces; he could convert them to his religion and absorb them in the ruling society at the point of the sword. But the large masses of men continued to follow their scriptural or customary ways and could successfully offer social resistance. The whole stiffening process of the caste system during our medieval period was the result of a challenge given by the people to the murderous or proselytising zeal of foreign conquerors.

In Hindu India, despotism had a very limited scope. *Dharma* was the universal law; the kings were no more than its protectors. *Danda* (sovereignty), as prescribed by the *Shastras*, was superior to kingly power. The shrines, the monasteries, the universities and men of learning who followed scriptural authorities or ancient customs, were the depositaries, the instruments and the interpreters of *Dharma*. Personal law, though changing in its nature, derived sanction from the *Dharma Shastras*. A Brahman could bend his knee to the despot or could be bought by presents, but his authority was derived from a higher source. The moral sanctions came from the *Shastras* and their interpreters were pundits, sadhus and family priests.

The power of monetary coercion could not also be exercised by the despot except in a restricted manner. The Vaishya Mahajans were autonomous guilds. They acquired wealth, often used it for charitable purposes, and when occasions arose could buy peace and autonomy from the worst of despots.

Even the power of physical coercion exercised by the kingly despots was limited. He could cut the throat of people on the battle-field, but outside it, he

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was restrained by the canons of *Dharma*, as also by the opinion of the pundits who expounded it, and his own kshatriya feudatories who also looked to the pundits for scriptural sanction. The castes were social, moral and psychological fortresses in themselves; Hindu despots, pledged to *Varnashrama Dharma*, simply could not think of over-riding it. The Muslim despots found it impossible to break its walls.

In this way, in the past, even under the worst of despots, life was multi-central. However great was his power, he had to make terms with independent centres of power in society arising from learning, money, popular goodwill, and social and economic organizations.

Modern despotism, which came into existence after World War I, is increasingly uni-central. It flourishes on destroying all bases of multi-central life; it is totalitarian inasmuch as it seeks total power. Under it, all essential fields of life are prescribed by the rulers: 'What kind of occupation an individual may enter; what, where, and when to work; where to live, what to eat, to wear, to use; what to believe; what rank or position to hold; what to think and to say; what to approve or disapprove; what to learn; whether to marry or not, and if to marry, whom, where, and at what age; how many children to have; which of these children to allow to live and which to expose to death.'

Briefly, the network of the state system is so closely woven that an individual can hardly take any step without touching it and bringing it into action. This form of despotism has been exemplified in Communist State systems, in pre-war Fascist Italy and Nazi Germany. As we know from experience, it recognises no law, human or divine, higher than its will.

The modern despotism exercises the power of physical coercion through military and police action unrestricted by the rights of the individual or the Rule of Law. Its power of monetary coercion is equally unrestricted because it assumes control over production, distribution and consumption of wealth. Its power of social coercion controls families, marriages and family relations. It exercises the power of psychological coercion by manipulating and regimenting education and recreation; by controlling the press and other media of mass education. It stifles religious activities by propagating the supremacy of materialistic aims and by taking away independent monetary resources from the people through taxation, so that religious charities might be crippled.

The totalitarian State, being

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unicentral in its ambition, thus permits no authority which functions independently of it. Many and various are the slogans, like nationalisation and planned economy which are intended completely to annihilate private property, trade, enterprise and initiative.

Its psychological control over the masses depends upon suppressing, directly or indirectly, every belief or expression which goes contrary to its own ideology. Therefore, by lavish patronage, it harnesses literary men and men of learning to its chariot wheel, rendering freedom of thought and expression almost treasonable. In the name of secularism, it tries to kill religion; it wants no deity above its will; it hampers religious freedom by favouring those who are irreligious and by frowning on those who exercise it. It assumes control of the economic life by octopus devices like controls and ration cards. And once the State obtains complete control of services, jobs, benefactions and opportunities, few, perhaps not a single sector of life can withstand its dictates.

The basic theory which it directly or indirectly favours is that the people are the owners of all wealth. Ownership being the right of disposal, distribution and accumulation, in practice, it means the State; the State belongs to those who run it; and those who run it through such wealth acquire such power as to be able to extinguish all independent initiative and resources.

Independent judiciary also becomes a hindrance to the exercise of 'popular will.' Fundamental Rights therefore do not count, nor human dignity. The rule of law is a myth. A new doctrine of legality justifies suppression of all opponents. With the army and police and a vast army of officials and bureaucrats, the despotic State system holds the whole society in its grip.

This despotism is the complete antithesis of the *laissez-faire* State; in fact it is a revulsion from the *laissez-faire* statism, which as it developed in Europe in the 20th century, became individualistic, utilitarian and hedonistic.

Under such a State everything had to be enjoyable and to give 'good time', family, marriage, religious service, even executions and murders. To be rich and to have all that money could buy became the only absolute value. Naturally, successful money-makers became the prophets of the age. Free enterprise was no longer the little empire of an individual trader or farmer; it came to mean the concentration of colossal money power in the hands of a few through joint-stock companies and combines. Such a

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laissez-faire statism is simply played out in this generation.

Most of the States in modern times, fluctuate between quasi-*laissez-faire* and quasi-totalitarian statism. Even Soviet Russia has failed to become completely totalitarian, in spite of its best efforts to destroy the religion and the family. China had recently to give up its policy of establishing communes; it could not destroy the family, the basic centre of multi-central life.

Between the two extremes, parliamentary democracy provides a safe compromise. It leaves the life multi-central, while giving to the State the power to enlarge unicentral activities just sufficient to make the State invulnerable to disruptive forces.

But with the best of intention, parliamentary democracies, are exposed to the necessity of using the powers of the police State under the pressure of the cold war and external aggression, as well as internal sabotage and coercive demonstrations. Not a few of them have been swinging towards all-embracing planned economy, progressive elimination of private property and trade, and coercive co-operativism, if not collectivism. Education in most of them has been losing its spontaneous vitality through governmental regimentation on the one hand and materialistic and communistic thinking on the other. Contractual relations, even between subjects and subjects, are slowly being replaced by compulsory relationships enforced by the State. Moral standards have been decaying. Family is again under fire from two sides; companionate marriages and teen-age crimes on the one hand and the pressure of social atomization through government action on the other.

The old despot claimed to derive his power from God or the Divine Right of Kings. The new despot derives his authority from 'the will of the people,' 'secularism,' 'welfare statism,' 'proletarian dictates', which in substance is nothing but the will of the State, which again is no more than the will of the junta which has the State in their hands.

When the old despot claimed to derive his power from God, there was some chance of a man of God claiming to know better. Under the new dispensation, the despot's will only gives content and form to the so-called will of the people and to welfare, and the mass media of communication in his hands gives it the power to paralyse independent thinking.

Parliamentary democracy is also facing an internal danger. Democratic elections on a large scale mean money. This necessarily implies a regimented party

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in and out of parliament to face oppositions or win elections. This tends, in practice, to give concentrated power in the hands of a few individuals. They win the elections. They have got the mass media at their disposal. They can keep the people hypnotised. By power and promises they can make the masses believe that what they say is the truth. They select the candidates for the parliament and appoint party agents. Without their favour, position, power and influence in public life become impossible.

In this way, individual initiative tends to be choked. Religious influences are undermined. Step by step, the multi-central set-up of society is transformed into a unicentral one. Totalitarianism follows.

Parliamentary democracy has the highest chance of survival in England. Its people, even the poorest, have a keen and effective sense of freedom. The leaders, by tradition, brook no superman, except during a war. The Judiciary, the Church, free universities and a free press are very well entrenched in sacred tradition. No one in England would dream of crippling the rule of law or starving out religion.

In U.S.A., individual enterprise, and therefore multi-centralism, is in the blood of the people. To run organisations independent of the Government is a very highly-prized virtue. The universities are independent. The churches are powerful and well-organised. The press is free.

The third most important parliamentary democracy is ours. Today we have a free press, Fundamental Rights, Rule of Law, private property and industries, some tradition of free university life, a strong social group life, a deep tolerant religious sense and freely functioning religious orders and social organisation. But it would be foolish to ignore that the forces of new despotism are at work, often without our knowing it.

Coercive demonstrations are breaking down law and order, forcing the Government to rely on police power. The corruption among the richer classes makes us blind to the increasing bureaucratic control of our economy and its abuses. Private property is practically at the mercy of the Government. In the name of secularism, which though in India is not intended to mean anti-religiosity, we are helping to eliminate religious influence from education and starving religious organisations by levying a gift tax on benefaction.

Our elections are getting very costly; our political parties are well regimented. More and more politicians lean upon towering

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leaders, earning dividends on docility.

All democratic countries, not excluding ourselves, should therefore be vigilant, lest despotism enter our life on padded feet. We must guard against plans and programmes which, by their very nature, create conditions in which it might become inevitable. The recent Congress resolution on co-operative farming is likely to be one such.

First, the programme, without substantial modifications, simply cannot be carried out successfully. We have not enough resources, or trained personnel. Most of the societies are credit societies, financed largely by the State Bank; the members are putting in scarcely 1/10th of the money. We cannot turn landless labour into skilful farmers either by resolutions or by legislative enactments. And to expect the programme to be worked out smoothly is to raise idle hopes which are sure to lead to frustration, paving the way for a demand for drastic action by those who do not relish democracy.

Secondly, co-operative farming has failed in India; it was tried, if I mistake not, in Madras, Punjab and several other places but had to be given up. The Governor of U.P. even could not get the ex-soldier colonies, financed by the Ex-Soldiers' Fund, to undertake it. Every farmer holds his little patch of land dearer than life; he will not pool it of his free will.

Thirdly, if increased agricultural production is the aim, attempts at co-operative farming will be disastrous. Nowhere in the world has co-operative farming stimulated production. The only two countries which in recent years phenomenally increased production are Japan and Israel. There the success has been due to individual farming, profit incentive and abundant facilities of fertilisers, improved seeds, storage and marketing provided by the co-operatives. And in a poor country like ours, for a long time to come, the family unit working for all it is worth, will remain the most economic agency for accelerating the rate of production. And growing more food regardless of slogans and ideological devices is the demand of the hour, if the country wants to avoid the totalitarian devices of food controls and ration cards.

Co-operative farming introduced in Yugoslavia by coercion collapsed. The production was reduced by 15 to 20 per cent under the 1930-40 level. It had to go back to 'general' co-operatives which mainly provide fertilisers, marketing and other services.

I visited a Yugoslav village in which there was one general

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(service) co-operative and another what they call 'a work co-operative,' to which lands were voluntarily leased by the owners. Out of 650 families in the village, 45 landowners—mostly old or absentee persons,—had leased out their lands to this co-operative for a period upto three years, and 45 families of landless farmers had joined. The rest of the village was left to individual farming, with such service aid from the general co-operative as was found necessary.

In Russia and China, collectivism has been introduced at an enormous cost of human life and complete destruction of human values. The object of it was to break the backbone of the peasantry. It was part of the totalitarian programme.

The Planning Commission has accepted the 'anomaly of compulsory co-operation'. The Prime Minister and other leaders have equally rejected compulsion in matters of farming co-operatives. If this pledge is observed farming co-operatives on any appreciable scale will not be possible. If the legislatures, the ministers, the politicians and the bureaucrats, in their zeal to be 'more royal than the King himself', go back on the pledge, we would have broken the back of our farm structure which has stabilised the country for centuries. If farmers owning economic holding are kept out of the co-operatives, as appears to be the intention, instead of the spirit of harmony we would have introduced the element of class conflict between those with land and those without it. We would then have set in motion processes which will lead us through hatred and violence, to naked totalitarianism.

Let us be vigilant while our tradition of freedom is unimpaired and our faith in multi-central life well-founded, while our free constitution stands firm and our free press is unmuzzled. It is only by avoiding any drift towards coercive organisation of life, and by refusing to join a race to secure 'Get-rich-quick Welfare' by totalitarian methods that we can maintain our freedom and successfully arrest the progress of modern despotism.

Yours sincerely,

Kin Minoshi

I believe in the maxim that we should treat others as we would wish that they should treat us.

—Mahatma Gandhi.

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STAND FIRM BY

The following is the accredited version of the report of an interview which Mr. Arthur Koestler recently had with H. H. Jagadguru Sri Sankaracharya of Kanchi at Madras.

MR. ARTHUR KOESTLER, the Hungarian idealist and author of *Darkness at Noon*, primarily a rebel from communism, who subsequently gave up all politics, and is now a believer in mystic experience had an audience with His Holiness Sri Sankaracharya of Kanchi Kamakoti Peetam at 9 p.m., on Saturday, the 10th January 1959 at the Acharya's camp at West Mambalam.

Introduced by Dr. V. Raghavan, Professor of Sanskrit in the Madras University, Mr. Koestler made a respectful bow of salutation to the Acharya and sat cross-legged on the ground in his presence.

Sri P. Sankaranarayanan, Professor of Philosophy in the Vivekananda College acted as his interpreter.

The Acharya inquired about the visitor's native country and his mother-tongue to which Mr. Koestler replied that he was born in Hungary, but was now a domiciled British citizen, that his mother-tongue was Hungarian, but that he wrote in English. Then followed the conversation between Mr. Koestler and the Acharya.

Sri Acharya: How long have you been here?

Mr. Koestler: I have been here for fifteen days. I came to Madras from Bombay.

Sri Acharya: Is this your first visit to this country?

Mr. Koestler: I am ashamed to say 'Yes.'

Sri Acharya: What is the purpose of your visit to India? Is it just to observe the country, its people and its conditions or to guide them in some healthy manner?

Mr. Koestler: The first: I came to see and learn. I do not think that I can do anything to influence them.

Sri Acharya: One's passive interest too has its influence. Apart from any specific activity, one's sincere sympathy itself has a *'sakti'* or force.

Mr. Koestler: May I ask a question? In these times of rapid social revolutions, what

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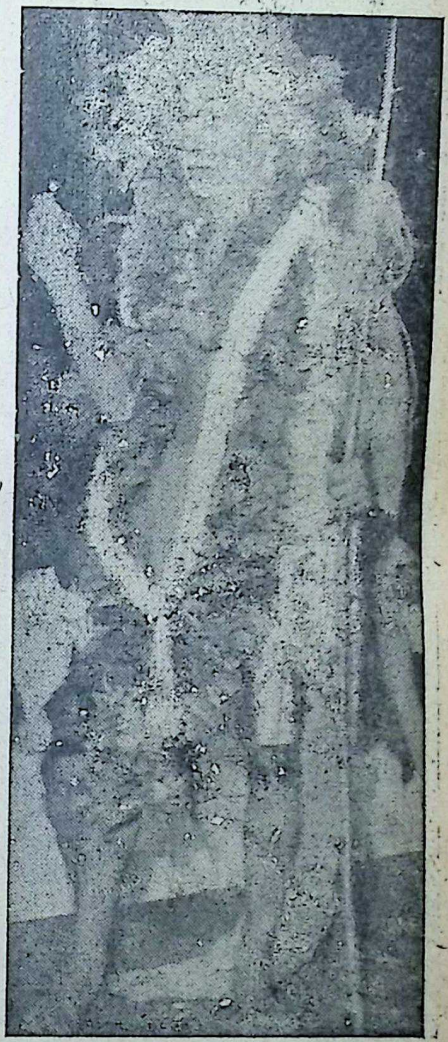
FUNDAMENTAL VALUES

can be done to conserve spiritual traditions? Will it not be necessary to adapt them to changing social conditions?

Sri Acharya: The present is not the only time when there have been social revolutions. Changes have been taking place even in the past when revolutions were not so violent as now. But there are the fundamentals which had been kept intact. We compare the impact of a social change to a storm. It is necessary to stand firm by the fundamental values and keep affirming them. We may note the deterioration in moral values and standards. When Alexander came to India, Greek observers wrote about conditions in India. They said that they observed that there were no thefts in the country. One cannot say that this standard has been kept up in subsequent times. Because the situation in respect of general morality has changed, we cannot say that Teachers should adapt themselves and not keep emphasising standards of morality. In the same manner, adaptations have no place in the standards of spiritual disciplines.

Mr. Koestler: A person is working in a factory or office. He has to be at his work at 9 in the morning. To be able to fulfil his religious observances, he has to begin doing them at 5.



H. H. Sri Sankaracharya of Kanchi

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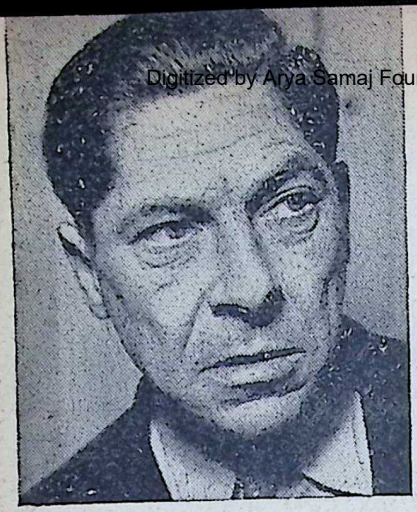

ARTHUR KOESTLER

Can they not be shortened in some manner seeing that he has not the time to perform them in full?

Sri Acharya: If he cannot do them in the prescribed way, he must feel a regret and penitence that he is not able to do them properly. He can perform them in due manner on holidays or in other parts of the day when he has the time. Any concession in the way of shortening observances will have no end and will lead to their extinction by gradual diminution. If the person has sincere repentance in his heart when he is in such a situation that he is not able to perform the observances as prescribed, that sincerity has its own value.

Mr. Koestler: In the West, at the height of Greek culture and again in the Renaissance period, the pursuit of science was considered as a form of worship of Truth and God. Is it considered so in Indian thought also? What has His Holiness to say on this?

Sri Acharya: The more science develops, the more does it confirm the fundamental truths of religion and philosophy. Far from science being antagonistic to religion, in the Indian way of the pursuit of science, all the sciences have had a spiritual origin and religious orientation. It is significant that every science in India is called a *'sastra'*. Among us, scientific knowledge is applied for spiritual purposes. All sciences and arts are pressed into service in a temple institution; for example, architecture, music, dance, mathematics, astronomy are all made to have a spiritual and religious application.

Mr. Koestler: Einstein was a great scientist. He was a deeply religious man. So was Max Planck, the founder of the Quantum theory. Kepler, the father of modern astronomy, professed that his scientific thought was the result of his mystic insight, that he came to science through mysticism. The great scientists were not antagonistic to religion. It is only the beginners or second-raters that are opposed to religion partly because they boggle at Christian dogmas which if taken literally are contradicted by science.

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(*After a pause:*)

In the West, it appears that there are greater facilities for contemplation because of the atmosphere of silence in the churches. On the other hand, in India, the temples are noisy. Is it because of this that in India, people resort to the solitude of the hills and lonely caves for developing the contemplative life or to take to elaborate yogic practices?

Sri Acharya: The case is just the reverse. Because solitude and a secluded spot have been prescribed from the beginning for contemplation, temples have not to serve that purpose. Our temples are not organised as places for meditation, or for congregational worship. The purpose of a temple is different. We enjoy the goods of life like house, food, clothing, ornaments, music, dance etc. For enjoying these things we pay a tribute in the form of taxes to the king (now the Government) for making it possible for us to enjoy them by giving us protection. The king who is the protector is provided with a palace and other paraphernalia of royalty. Even as we render homage to the king for the enjoyment of these things, we are bound to tender our gratitude to God who has primarily given us the goods of life. We offer a part of these good things as a token of our gratitude to Him in the temple. We first offer to Him all that He has given to us in the shape of food, clothing, jewels, music, flowers, lights, incense etc., with the grateful consciousness that they are His gifts to us and we receive them back from Him as His *prasada*. The temple is the place where these offerings are made on behalf of the collective community where it is situated. Even if people do not go to the temple, it is enough if these offerings are made to God in it on behalf of the community. The duty of the people of the place is to see that these offerings are made in a proper manner. There have been people who would not take their day's meal till the temple bell announced that the offering of food to God for the day has been done. Then only they take their meal as God's *prasada*.

Mr. Koestler: Where then can an individual meditate in silence?

Sri Acharya: In almost every Hindu home and in riverside structures there is a place for daily worship. One can obtain in it the seclusion and silence needed for meditation.

Mr. Koestler: Among the religious doctrines of the Hindus, Karma and re-incarnation seem to have a literal and not a symbolical meaning. Are there other such ideas that have to be taken literally and not symbolically?

Sri Acharya: You may your-

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self mention some of these that you have in mind.

Mr. Koestler: I could not think of any. That is why I request His Holiness to enlighten me. Well, I can mention the duality of Brahman and Isvara for instance, the cycle of creation and destruction.

Sri Acharya: Every such idea may be understood literally and not symbolically. Taking creation and destruction, they are *srishti* and *pralaya.* They are also referred by synonymous Sanskrit words which mean day and night. We speak of three kinds of *pralaya:* universal *pralaya,* periodic *pralaya,* and daily *pralaya.* The last is the *pralaya* of daily sleep. *Pralaya* is literally disappearance of the manifested. There are dualities like good and evil, in the world. Everything, as we know from experience, has its opposite. So are *srishti* and *pralaya,* or creation and destruction.

Mr Koestler: Speaking of creation, the Christian idea of creation was never palatable to science. Many religious ideas are wrongly looked upon as dogmas and rejected by scientific men.

Sri Acharya: It is in this connection that a comparative study of different religions is useful. For, a comparative study will reveal the fundamental philosophical truths underlying what have later on in another faith become dogmas. There are a few such points that have struck me in the comparative study of Hindu and Christian doctrines. For instance, there is the story of Adam and Eve, the tree of knowledge and the eating of the forbidden fruit in the Hebrew religion. In the Upanishads, there is a reference to two birds sitting on the same tree. One bird eats the fruits of the tree. The other simply looks on without eating. The bird which eats the fruits is spoken of as the *jiva.* The bird which simply looks on is the supreme *Atman.* Adam of the Hebrew religion is to be traced to Atma which in original Sanskrit was Ad-ma. Eve corresponds to *jiva.* The tree on which the two birds are sitting is the pipal tree which is akin to the Biblical apple. It is also known as the *bodhi* tree or the tree of knowledge. It was sitting under it that the Buddha got enlightenment. It was known as the *bodhi* tree even before the Buddha sat under it. Adam and Eve ate of the tree of knowledge. In the transition of the idea from India, the real significance of the Upanishadic motif was lost. The real meaning of the so-called dogmas will come to light if we go to the sources of the several religions and make an intelligent comparative study of them. In that case, the so-called dogma will be properly understood

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and will become acceptable to the scientific mind.

Mr. Koestler: When I was in Bombay, I had a talk with some students of Psychiatry. They agreed that the spiritual elements greatly help to effect psychic cures. But there was this question which the students put to me that I was not able to answer. They asked me: How do you distinguish between mysticism and hallucination. Can His Holiness help me with an answer?

Sri Acharya: The state of hallucination is temporary. A person could control his mind. What comes after such a mental discipline is mystic experience. What appear in the uncontrolled state of mind are hallucinations.

Mr. Koestler: Could yogic conditions be artificially induced by means of drugs?

Sri Acharya: It is common among people in some parts of India to induce such states by taking *'bhang.'* It is not in vogue in other parts. Such an artificially induced state does not last long. But the real mystic condition is more permanent.

Mr. Koestler: But how is an observer to distinguish between them?

Sri Acharya: The behaviour of the man of disciplined mind who is a true yogi will be different. His very face will have a saintly serenity, a *'prasannata.'* That will discover and differentiate him. Of course, sometimes men may mistake the pseudo-yogis for the real ones.

Mr. Koestler: A team of medical experts investigated into the miraculous healing in Lourdes. They have not been able to determine whether some cures could be explained by hysteria or were really due to divine miracles.

Sri Acharya: What you say itself contains the answer to the question that you have in mind.

Mr. Koestler: The Christians believe in an eternal hell. It may amuse His Holiness if I refer to a conversation that I had with a Catholic priest. I asked him how he would reconcile God and His all-embracing boundless grace with this idea of eternal hell. He replied: Yes; there *is* an eternal hell; but it is always empty!

Sri Acharya: (Smiling) We have no such idea of eternal hell in Hinduism. Even a little practice of *dharma* will have great merit. That is what Sri Krishna said in the Gita: *Svalpamapyasya dharmasya traayate mahato bhayaat.*

Mr. Koestler: (Taking leave of the Acharya) I do not wish His Holiness to think that I am a sceptic or that my questions were prompted by disbelief in matters spiritual and religious. I only wanted to obtain from His Holiness guidance so that I might answer such questions as sceptics are wont to ask.

Sri Acharya smiled in reply and Mr. Koestler left his presence with a respectful bow.

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SCENES from
RAMACHARITAMANASA
of Goswami Tulsidas

After conferring final beatitude on Shabari and directed by her to make the acquaintance of Sugriva in the furtherance of his search for Sita, Sri Rama crossed the forest. The dwellers of the forest—animals, birds and beasts—bring about poignant memories of His beloved Sita.

Cupid's Challenge to Rama

बिरही इव प्रभु करत बिषादा।
कहत कथा अनेक संबादा॥

Rama lamented like a mortal, smitten with pangs of separation; He narrated stories to Lakshmana and had many a dialogue with him on the way.

लछिमन देखु बिपिन कइ सोभा।
देखत केहि कर मन नहिं छोभा॥
नारि सहित सब खग मृग बृंदा।
मानहुँ मोरि करत हहिं निंदा॥

Said the Lord: "Lakshmana, look, how beautiful is the forest! Who can help being deeply stirred by its sight? Happily teamed with their mates, the entire community of birds and beasts appears to reproach me!

हमहि देखि मृग निकर पराहीं।
मृगीं कहहिं तुम्ह कहँ भय नाहीं॥
तुम्ह आनंद करहु मृग जाए।
कंचन मृग खोजन ए आए॥

"When the bucks would scamper away at seeing me, their female counterparts would stop them saying, 'Don't you fear Rama; you may enjoy yourselves at will, O deer-born! He too has come here in search of a golden deer (Sita)!'

संग लाइ करिनीं करि लेहीं।
मानहुँ मोहि सिखावनु देहीं॥

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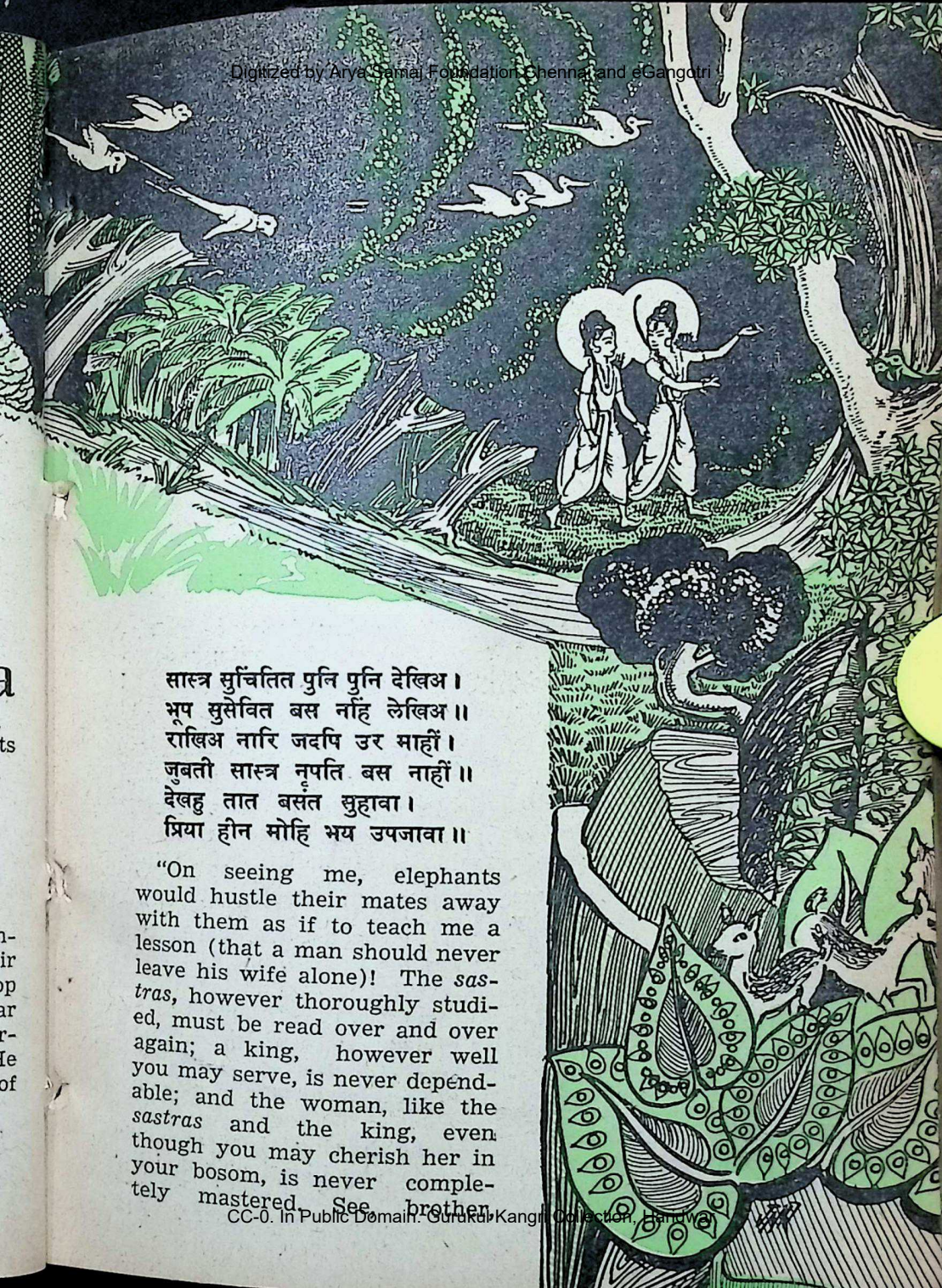

सास्त्र सुचिंतित पुनि पुनि देखिअ।
भूप सुसेवित बस नहिं लेखिअ॥
राखिअ नारि जदपि उर माहीं।
जुबती सास्त्र नृपति बस नाहीं॥
देखहु तात बसंत सुहावा।
प्रिया हीन मोहि भय उपजावा॥

"On seeing me, elephants would hustle their mates away with them as if to teach me a lesson (that a man should never leave his wife alone)! The *sastras*, however thoroughly studied, must be read over and over again; a king, however well you may serve, is never dependable; and the woman, like the *sastras* and the king, even though you may cherish her in your bosom, is never completely mastered. See, brother,

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how pleasant Vasanta (the spring) is; yet to me, separated from my beloved, it is frightful!

बिरह बिकल बलहीन मोहि
जानेसि निपट अकेल।
सहित बिपिन मधुकर खग
मदन कीन्ह बगमेल॥
देखि गयउ भ्राता सहित
तासु दूत सुनि बात।
डेरा कीन्हेउ मनहुँ तब
कटकु हटकि मनजात॥

"When I am tortured by separation, weak and lone, Cupid has rushed against me with his army, consisting of green forests, bees and birds! The wind who is his spy, seeing Me in the company of My brother, has advised him to be cautious and hence the god of love has held up his army as it were, and surrounded me.

बिटप बिसाल लता अरुझानी।
बिबिध बितान दिए जनु तानी॥
कदलि ताल बर धुजा पताका।
देखि न मोह धीर मन जाका॥

"Creepers have encircled huge trees, which with their bushy boughs appear to spread variegated canopies in the sky. The plantains and tall palms stand like beautiful pennons and standards. No one but he who is brave of heart could help being frightened by their sight.

बिबिध भाँति फूले तरु नाना।
जनु बानैत बने बहु बाना॥
कहुँ कहुँ सुंदर बिटप सुहाए।
जनु भट बिलग बिलग होइ छाए॥

"Trees of many descriptions bedecked with flowers of many kinds, look like warriors arrayed in different kinds of panoply. Other beautiful trees standing here and there look charming like warriors separately encamped.

कूजत पिक मानहुँ गज माते।
ढेक महोख ऊँट बिसराते॥
मोर चकोर कीर बर बाजी।
पारावत मराल सब ताजी॥
तीतिर लावक पदचर जूथा।
बरनि न जाइ मनोज बरूथा॥
रथ गिरि सिला दुंदुभीं झरना।
चातक बंदी गुन गन बरना॥

"The cooing cuckoos are Cupid's excited elephants; the herons and rooks, his camels and mules; peacocks, Chakoras and parrots are his noble war-steeds; the pigeons and swans are his Arab steeds; the partridges and quails are his infantry. But it is not possible to describe the whole battalion of Cupid. Mountain-rocks are his chariots; the rills, his kettledrums; the Chatakas, the bards that utter his praises.

मधुकर मुखर भेरि सहनाई।
त्रिबिध बयारि बसीठीं आई॥
चतुरंगिनी सेन सँग लीन्हें।
बिचरत सबहि चुनौती दीन्हें॥

"The droning bees are his trumpets and clarionets and the soft, cool and fragrant breezes come like ambassadors. Ac-

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companied by an army, complete in all its four limbs (viz., the horse, the foot, the chariot and the elephant), he goes about challenging all to a combat!

लछिमन देखत काम अनीका।
रहहिं धीर तिन्ह कै जग लीका॥
एहि के एक परम बल नारी।
तेहि तें उबर सुभट सोइ भारी॥

"Lakshmana, they alone count in this world who remain undaunted even at the sight of Cupid's battle-array. Cupid's greatest strength lies in woman; he alone who can escape her is a mighty champion.

तात तीनि अति प्रबल खल
काम क्रोध अरु लोभ।
मुनि बिग्यान धाम मन
करहिं निमिष महुँ छोभ॥

"Brother, there are three evils which are most formidable of all — lust, anger and greed. In an instant they distract the mind of even hermits who are the very repositories of wisdom.

लोभ कें इच्छा दंभ बल काम कें केवल नारि।
क्रोध कें परुष बचन बल मुनिबर कहहिं बिचारि॥

"The weapons of greed are desire and hypocrisy; the weapon of lust, woman; while anger's weapon is harsh tongue;—so declare the great sages after great thought."

THE PRICE OF GODLESSNESS ?

Negley Farson, a veteran correspondent and the author of the famous book The Way of Transgressor, **recently toured Scandinavia. Recording his impressions in Denmark's chief newspaper he writes:**

"The Danish landscape is fat with mild, monotonous beauty. The mentality is solid, calm and apparently healthy, but the physical monotony in a strong man creates depression.

"All Danes are looked after and taken care of from the moment they are born. There is nothing more to fight for. The cause of suicide (at the highest suicide rate in the world) is too much reason. THE REASON IS A LACK OF GOD. **We need a church which has really got contact with the people. The welfare state kills the instinct of self-preservation. There is nothing man has to fight for. When danger and pressure are taken away, neuroses flower, the birth-rate declines, and the suicides mount."**

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"How God Came Into My Life"—8

Grace of Guru Unmasked

Swami Ramdas of Anandashram, Kanhangad, is one of the few realized souls that illumine the world. He has travelled widely and the lectures that he delivered during his world-tour, collected in **Ramdas Speaks**, are a great source of inspiration. His magic formula is universal love.

THE human being is gifted with reason which can be best utilised by him to develop a keen aspiration for God, backed up with intense dispassion for sense enjoyments. Now, what is the aim of life? It is happiness. This cherished aim is fulfilled by realising God Who is eternal happiness.

The pleasures I derived from the objects of the senses were not only transitory but were also accompanied by pain and grief—a fact I came to know too well. So I engaged myself in an all-round effort to divert the mind from the ephemeral objects to the eternal source of life —God. God Who is absolute existence, consciousness and bliss is within me. Withdrawing the mind from the unreal—external things of life—I let it flow continuously towards Him through a steady remembrance brought about by a ceaseless chanting of His holy name. Constant remembrance purified and controlled my mind.

Now the mysterious grace of Guru—which awakened me in the first instance to seek God—completed its task by unveiling the mask of ignorance which enveloped my soul for ages, with the result that a flood of illumination poured out, permeating my body, senses and all the worlds. In this splendour my soul was lost followed by the dawn of a cosmic consciousness and the knowledge of my still and all-pervading Atman or Self. Yet another Vision more exalted, more perfect and

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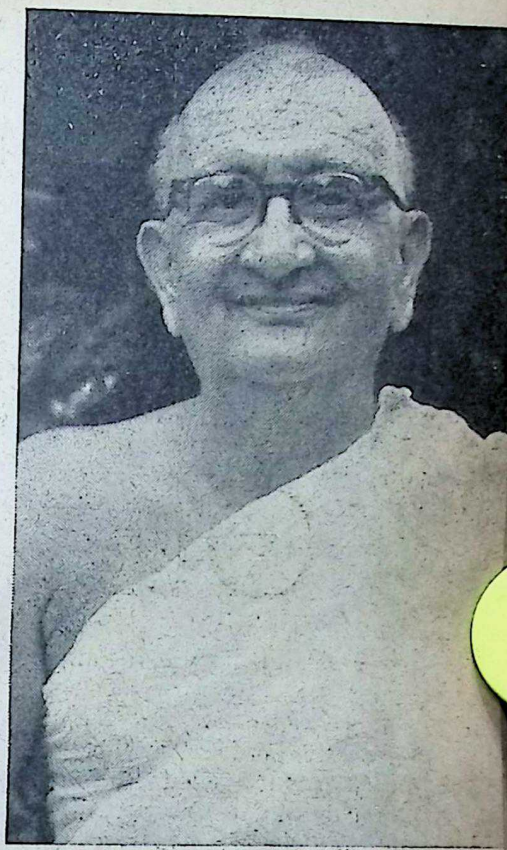
Swami Ramdas

My Ignorance



more joyous awaited my illumined Self and this is the fusion of the Atman with the universal manifestation; in other words, I realised that the Atman and the universe are one. This magnificent Vision and experience based on the realisation of the absolute Self transformed me, the human being, into the veritable embodiment of God in all His aspects.

As my soul stepped from the animal into the human, it now stepped from the human into the Divine—the Purushottama, a spiritual *cum* physical evolution—the grandest finale—the supreme fulfilment of God's will to reveal Himself in all His sublimity in this human being.

Verily, God is the seeker and God is the sought. This is His inscrutable Lila. Truly, my soul and God—Jiva and Brahman—are one. All victory to Him!

Yet the highest spiritual possibilities by which God drew me to Him are not exhausted. The sweetest and dearest relationship with Him—near and personal—which I maintained all along the initial struggle and aspiration has at present become real, intimate and permanent. He is now my constant companion as a careful Mother and beneficent Master. In the face of man, beast and bird—nay, of all creatures and things also—I behold Him—my Beloved. Again all victory to Him!

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What is wrong with Our 5-Year

IT is eleven years since India became independent. During these years we have embarked on five-year plans for the country's development. It is time to think as to what extent India is benefited by these plans, whether these plans have enriched or impoverished our lives. The First Five-Year Plan is over. The second Plan is in progress and the third is already under discussion in New Delhi.

It is generally said that the First Five-Year Plan is completed. But what is completed is in fact the plan-period and not the plan-target. People's co-operation was lacking in the execution of the Plan. Benefit from rain can be obtained only if the cultivator is ready with his plough to utilize it, else the rain will only help grow weeds. That is what has happened to the Plan. They did not get the people's co-operation but the Plan was completed. Now these two things cannot go together.

The Government is going to spend Rs. 4,800 crores in the Second Five-Year Plan. That means a layout of Rs. 960 crores per year or Rs. 80 crores per month or a little over Rs. 2½ crores per day. The population of India being 37½ crores, Rs. 2½ crores per day means an expenditure of Rupee one per day for 15 persons, i.e., one anna per head per day. It means that the expenditure for the development of schools, colleges, agriculture, industries and arts, etc. will be met out of this one anna. The people in Delhi want to build up a glorious New-India by spending one anna per head per day, and still they complain that the people's co-operation is not forthcoming.

I am a devotee of mathematics. Next to God it is mathematics that I believe in. Hence all these calculations. I now want to apply the same mathematics to the expenditure side. Why is the people's prosperity not increasing even after these plans? Why is the living standard not rising? These questions naturally crop up in one's mind. And when I think over the matter I find that it is like pouring water in a big vessel with four or five big holes in it. Under such circumstances the

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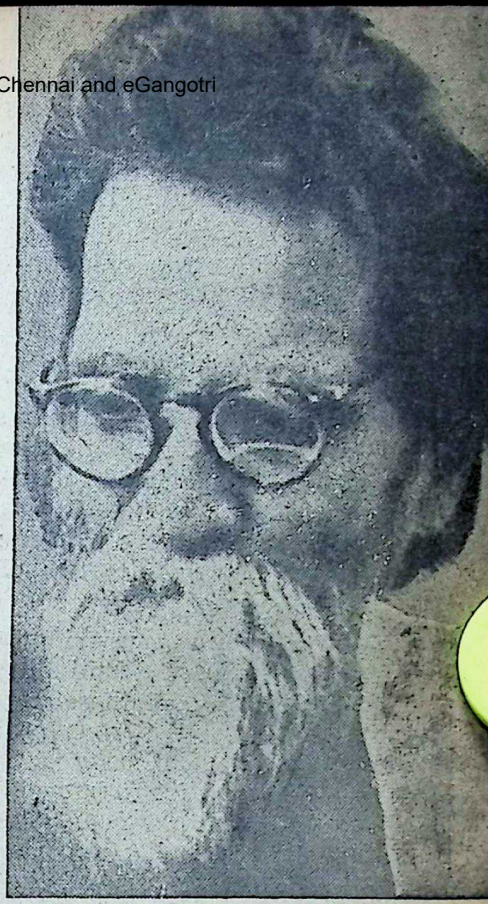
. . . . THOSE WHO ARE IN NEED ARE NOT GETTING THE BENEFIT OF THE PLAN . . . .

Vinoba Bhave



Plans?

vessel will never be filled up with water. Similarly there are some big holes in our national expenditure. We are spending Rs. 300 crores per year on the Army, Rs. 200 crores on the 55 lakhs of Government *servants* and Rs. 100 crores for importing food-grains from abroad. Thus we are spending a total of Rs. 600 crores per annum on these things. These are the big holes in our development plans and we have made these deliberately.

Now-a-days when the ministers make speeches, they eulogise the five-year plans. When the people ask them why the five-year plans are not becoming successful, they argue that the population is increasing. They say that the plans will succeed when the population decreases. But this argument is fatally useless, for were they not aware of the fact of increasing population when the plans were formulated? They should have prepared the plans keeping this increase in view. To repeat this argument every now and then during the course of the plan is just to hide one's own weakness. Over-population is only a convenient reply that they have found out. The fact is that they have no work to provide for the eradication of

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. . . What is completed is in fact the plan period, and not the plan target . . . .

unemployment. The only employment that they have to offer is that of services. It means that this plan has only created a new middle-class of service employees. Education, medical and legal aid, all these things have been related to employment in this plan. That is why I call this to be a plan for creating a new middle-class of employees.

Even today the same old system of education is continuing in our country. All these new plans encourage the same system of education. None who receives this education is left with an inspiration to work. The educational institutions of today only turn out unemployed literates. It is such defective plans that we have launched in the country.

Taking the plan as it is, the people are not getting full benefit even of that. The greatest calamity for this plan is that it is not getting the people's co-operation. I really wonder why if the plan is formulated for the well-being of the people, they are not co-operating. What a paradox! I want to offer water to the thirsty but he does not want to drink it! What does it mean? It only means that we are not offering water to him who is really thirsty but are emptying the whole vessel on the hand of one who is not thirsty. This is what is happening in the present plans. The thirsty are not getting water. Those who are in need are not getting the benefit of the plan.

We are providing facilities only to those who are strong enough to draw out those facilities from us. It is those who have neither hearth, nor home, nor land, nor education that really need help. Are our present plans useful for such uneducated, landless and homeless destitutes? If not, then is it wise to expect co-operation from the masses?

Eleven years have passed since Independence. But even the land problem has not been solved as yet. We frequently hear the news that the Government is taking steps to solve the land problem but it never materialises. Such things either create fear or confusion among the people. Nothing else is gained. Just as they advertise the arrival of a dramatic troupe, so is the arrival of Government legislation advertised, but this Government troupe never arrives.

It has now been given out that

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We are not offering water to him who is really thirsty but are emptying the whole vessel on the hand of one who is not thirsty . . . .

they will arrive in 1961 when the performance will be completed. But is this the way to solve problems? We talk of democracy but work like a bureaucracy. In this democracy we could not solve the land problem in 10 years. I cannot understand why it is only 1961 that legislation will be passed. Why was it not passed so long? Or why not pass it straightway? All this slow pace makes me sad!

They worry about the five lakh villages of India while sitting in New Delhi. They ponder over big volumes there. This is what has happened in Germany, or in France or in China or in Russia, the Japanese method of cultivation is like this, and so on, and hence we must have like this in our country also. Thus they prepare a plan for India by joining together some projects from every country. Then they send the draft plans to the State Governments. The State Governments then inform the Centre that they will be able to undertake such and such portion and not such and such. Then the plan is foisted on the villages. Whether the people are in agreement with the plan or not, new taxes are imposed on them.

This is how our plans are framed. This is done in a centralized manner. The people have surrendered their fate in the hands of a few representatives. But we attribute even more wisdom to these representatives than to God. God has given intellect to every man and that is why He is care-free. If He had planned to keep all the intellect with Him, what a botheration it would have been to Him. But He did not do like this. Today our Planners have arrogated all the wisdom to themselves and have not given any right to the villages to plan.

These are some of the main *causes* for the shortcomings of the plan. We should seriously ponder over these causes. I have said all these things about the plan because the formulation of the Third Five-Year Plan is under consideration. If we want to build up true democracy in India, we shall have to develop our country on the lines of Sarvodaya by adopting the methods which Gandhiji had preached.

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What Gandhiji would have

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[This is the text of the speech delivered by Sri Masani at the symposium organised by the Bharatiya Vidya Bhavan on December 1, 1958, as part of the Bhavan's 21st Foundation Day Celebrations. The full text of the speeches of three other participants in the symposium, Sri K. M. Munshi, Sri U. N. Dhebar and Smt. Lakshmi Menon, have appeared in our issues dated December 28, 1958 and January 25, 1959 respectively.]

THE situation in which we find ourselves, both in this country and around, is perhaps more acute and more menacing than it has ever been during the first decade of our existence as an independent nation.

We find the lights of constitutional government being snuffed out one by one in the countries that surround us to the East and the West. We may ignore these developments and imagine that they have got nothing to do with us. Indeed, at an International Seminar I was privileged to attend last month in Europe, our country undoubtedly shone by comparison with other countries in the Middle East and in South-East Asia. There is no doubt that we are better placed administratively, economically and socially than perhaps some of our less fortunate neighbours. That is a matter for satisfaction. But it would be wrong to make it a matter for complacency.

Can we say that the developments in our neighbouring countries are due to the particular wickedness or the lust for power of individuals who have taken part in them? Anybody who knows a little about events in Burma, Pakistan or the Sudan would consider such a thought to be a very unfair kind of generalisation in which to indulge. It would be more accurate to say that there are several elements that go to create a vacuum which needs to be filled up, and that there are certain basic factors leading to military dictatorship in one country after another.

There are three such fundamental elements. We may consider whether we are altogether free of them. The first is the lack of spiritual or moral foundation on which our society is based. We lack that perhaps even as much as any country around us.

The two slogans under which we renounce any attempt to building up a spiritual basis for our society are the slogans of Secularism and of a Socialist Pattern of Society. In so far as the first is concerned, we misread our Constitution as one that is equally against all religions. On a careful perusal of

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the Constitution—I was one of the founders—I cannot find anything in it to warrant the proposition that we are a Secular State. What we really are is not a secular republic but a national republic, non-denominational, in which all religions are equally respected. Yet we find that when the respected President of our republic performs a religious ceremony or participates in it, certain sections of our people raise a hue and cry as if he has committed a crime. In a Christian country, it is well understood that the President of the Republic or the Prime Minister is normally a good Christian, and nobody thinks the less of him if he happens to be one. In our country, a man who professes his own religion is looked upon with some kind of suspicion. That is a phenomenon about which Gandhiji would have had a lot to say.

Similarly, our socialist pattern. To the extent that it is meant to make the people's life fuller, to create more equitable conditions, it is a good thing. But does not its advocacy in some respects savour of an obsession with material values? There is too much emphasis on the *per capita* income, as if it matters two hoots what the *per capita* income on paper is, if

M. R. Masani, M.P.

decent housing, adequate clothing and good food are not available. There are certain countries of the world—miscalled communist—where the *per capita* income goes up and up, and yet the people do not see the consumer goods that they need.

We are thinking of planning in terms of national income rather than of individual incomes. We have developed a fatal fascination for steel and are apt to adjudge our own and other countries' greatness by the amount of steel produced. Some of us look up at those countries which claim that they are solving their economic problems, but we draw a veil of secrecy

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or silence over the butchery and misery of millions that goes on under cover of those claims. We try to glamorise so-called co-operative farming in totalitarian countries. It was only a few months ago that we realised that the most extreme kind of regimented society rightly described by Dr. S. Chandrasekhar as a "new form of colonialism" having all the characteristics of "a big zoo" was being presented to us as "voluntary co-operative" farming. By the slogans that we give, we encourage crude materialism, class consciousness, class conflict and class hatred which were always repugnant to Gandhiji.

Another element is the gulf between profession and practice to which our Prime Minister recently referred. That charge is only too true. We talk on the one hand of raising our standards of living, but our entire pattern of planning is calculated to reduce real incomes and to make people to tighten the belts they do not possess. After two or three generations, we are told, we shall enjoy the fruits of planning. But the immediate effect in the next ten years is going to be to depress living standards still further.

We speak of patriotism and austerity, but our people do not find amongst all the leaders of our country the practice of those qualities. We preach non-alignment and judging each issue on the merits. But in the case of Hungary a couple of years ago, and in the case of Boris Pasternak more recently, we practised a double standard of morality. This country was resounding with reports of Paul Robeson Committees not long ago, with encouragement from the highest in the land. The fate of Pasternak, which is much more tragic, has not created that kind of organised effort or response. Apart from a few obscure voices in Bombay and Calcutta, not a voice has been raised.

Finally, and most important perhaps, there is a lack of discipline which ultimately leads to dictatorship. We know that in our University and student life, in our Trade Union life and even amongst Members of Parliament and assemblies there is a certain amount of indiscipline which, if it is not reduced by inner control, might ultimately create the provocation for coercion from without. Student indiscipline hardly needs very much ventilation after the recent events in Banaras. Trade Union leaders lead illegal strikes without any punishment at all, and one illegal strike is succeeded by another. Members of Parliament and assemblies, when they find the rulings of the Speaker unpalatable, walk out in protest every now and again.

We have on the one hand

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glorification of individuals—the cult of personality—and on the other hand the most flagrant indiscipline. This may sound a self-contradictory statement. But Gandhiji always pointed out that servility and indiscipline are only two facets of the same thing. When there is lack of courage and sincerity, then it is also reflected on the other side of the medal in indiscipline, rowdyism and hooliganism. The inner discipline that Gandhiji possessed and which made it possible for him to be a great Rebel is the only democratic discipline that is worth having. And where such discipline does not exist, then the other discipline, viz., discipline of dictatorship, comes in.

In the light of all this, we cannot afford to be so complacent as to say: "It cannot happen here." Many of the ingredients that were to be found in Pakistan, Burma, the Sudan, Iraq and elsewhere—a growing cynicism amongst the people, a growing discontent and dislike for all politicians, and a growing awareness of the need for discipline—are to be found in our country today.

In the context of such a situation, which is grave and threatening, what would Gandhiji have expected of us to do? It is very difficult to divine what Gandhiji would have told us to do. Acharya Kripalani, in an article he wrote recently, says: "Bapu was a genius, bound by no rules or regulations, including those which he himself once might have prescribed. Those who were nearest to him always found his conduct baffling." In the light of this, we can only try and speak most hesitatingly, and being perfectly aware that any thesis as to what Gandhiji would have expected of us could easily be turned upside down without much difficulty.

I would suggest three things Gandhiji would have expected of us. The first is to tell the people the truth; not to mislead them, but to tell them the truth even if it is not palatable. I do not think Gandhiji in the present context would have encouraged talk of shortcuts to prosperity. The story is told of the Chinese Mandarin who fell and tried to pick himself up by his pigtail. I wonder if the concept of trying to pull ourselves up by our bootstraps is any more realistic. There is no shortcut to prosperity. It will take this country many generations of hard work and effort to reach the standards which we see in the more prosperous countries of the West. No *ism* can transform the poor people living in the countryside overnight into a prosperous people. Gandhiji would have asked us to go and tell this truth to the people, not because it would be easy to do so but because he had

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faith in the common people and their basic intelligence. Many amongst us think that if we tell the common people of this country that poverty will continue to be their lot and that prosperity will come gradually, they will turn against us and will discard democratic processes. I do not think that Gandhiji would have taken that view.

He had more faith in the people than many of our intelligentsia. I believe that the common people of India, if they were told that they were free to exercise their right to worship the gods of their forefathers, the right to enjoy being with their families, the right to cultivate their small farms and that they would be given encouragement and help gradually to improve their living conditions, would be quite prepared to co-operate so long as the hope of a better life was there.

Secondly, Gandhiji would have expected us to stress the values of self-dependence. He believed that that Government was best which governed the least, or, to quote Mr. Pyarelal, "Gandhiji thought it would be a negation of democracy if the Government did everything for the people and the people did nothing."

I come from a Chamber (Lok Sabha) where we legislate. The ease and the speed with which we legislate leaves one aghast. Bills are introduced and passed within a few weeks without the proper thought, without careful drafting and without the consideration they deserve. This kind of hasty legislation, passing a law every other day in the hope that this will make our people better or happier, is something which I think Gandhiji would have rejected outright.

I remember Gandhiji used to say that Swaraj was not the replacement of a white bureaucracy by a brown one. If we go on with this pattern of planning and socialism, we shall be doing exactly what Gandhiji was against—the establishment of the rule of brown bureaucrats in the place of white ones.

I also recall that Gandhiji once suggested that the rupees that were collected in the Reserve Bank should be distributed throughout the villages of India. This is a suggestion that would drive the Planning Commission into despair! Of course, Gandhiji did not mean it in literal sense. What he was trying to say was that the concentration of economic power in the hands of the State and its institutions was a danger to the democratic liberties and the rights of the people and he wanted economic power to be decentralised and distributed so that there was strength among

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the people to resist the trend towards centralisation.

I wonder, therefore, whether Gandhiji would not have reacted with great sadness to the proclamation that in the Third Five-Year Plan there was going to be more expansion of the State sector. My feeling is that Gandhiji would not have wanted this pattern of planning or society because everything he said was against it. He would have wanted self-disciplined freedom of enterprise all round. He would have wanted the worker to work hard and earn more wages, but he would also have stressed that without hard work, without more productivity, there could be no higher income. He would have believed in free enterprise but he would also have insisted that those who practise free enterprise should really behave as trustees of the community and not misuse their powers and privileges.

I think too that he would have been a little worried at the shift of political power from the States to the Centre which, in spite of our Federal Constitution, is taking place in practice. What would he have thought of our Planning Commission objecting to a State Government setting a ceiling to agricultural incomes at Rs. 5,400 in place of Rs. 3,600 a year? Would he have sympathised with those who think Rs. 450 a month is too much for any peasant to keep and that it must be kept down at Rs. 300 a month per family? Would he have approved of this kind of uniformity being thrust on the States of India which differ amongst themselves as widely as do the countries of Europe? I think Gandhiji would have been a States Rights man. He would have supported the States against the Federation, which is getting too strong for the good of democratic liberties in this country.

Finally, what would Gandhiji have thought of our relations with our neighbours? He would have worried more about *our* actions and less about what others were doing. He would not have condoned mistakes made across the border, but he would have said it was our job to concentrate on our own shortcomings and our own mistakes and not to worry too much about the rights and wrongs of the other side.

One of his favourite phrases was: "Turn the searchlight inwards!" Gandhiji would have liked us, above all, to turn the searchlight inwards, to stop worrying about the wrong doings and faults that other countries may commit, but to concentrate on our own imperfections so that we could lead our people worthily and set an example to the world.

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CONTINUED FROM LAST ISSUE

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CALL FOR SANE SEX ORDER

Dr. P. A. Sorokin

Sexualization of Culture—I

DURING the last two centuries, and particularly the last few decades, every phase of our culture has been invaded by sex. Our civilization has become so preoccupied with sex that it now oozes from all pores of Western life.

LITERATURE

In its topics, personages, scenes, and aims, our literature is largely centered on sex, especially its pathological forms.

In order to gain perspective, let us glance at the main stages through which Western literature has passed from the Middle Ages to the present time.

Medieval literature, as well as sculpture, painting, music, drama and architecture, from the sixth to the tenth century was almost exclusively religious. Scarcely any secular masterpieces were produced in that period. Most of the formal literature consisted of interpretations of the Bible, and hagiography; its personages were God, saints, and angels; the mysteries of the Fall, of incarnation, crucifixion, redemption, and resurrection, of sin and salvation, were its dramas,—a literature of the human soul conversing with God. It was not designed for the profit and fame of its author; neither did it serve the purpose of providing relaxation and sensual enjoyment, nor of exciting the reader. If a few references to sexual immorality are found, as in the *Altdeutsche Gesprache* of the eighth century or in the *Modus Liebung,* they are usually condemnatory and serve as a contrast to what was held to be good and proper. Like other Medieval arts, the literature was created (in the terms of Theophilus) *nec humane laudis*

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amore, nec temporalis premii cupiditate . . . sed in augmentum honoris et gloriae nominis Dei (for the greater honour and glory of the name of God).

When we turn to the fourteenth century, the picture changes notably. Secular literature now emerges, and depending on the country, represents 45 to 70 per cent. of the writings. This secular literature, which descends from the Kingdom of God to the realm of the epic, tells us of outstanding heroes,—the Round Table knights of the Arthurian romances, and the heroic-tragic personages of *Vision Concerning Piers Plowman, La Chanson de Roland, Tristan et Iseult,* the *Ruodlieb,* the *Nibelungenlied,* and the first part of the *Roman de la Rose* and of the *Divine Comedy.* When these heroes break the moral and religious commandments, they are tragic figures, victims of an inescapable destiny, of fated passion that carries them to death and redemption. Heterosexual love is depicted either in its noblest, most romantic and platonic form, or in deeply tragic patterns. Little of the course, cynical, debasing, or erotic is to be found, except in a few important works like the *Pelerinage de Charlemagne* and the second part of the *Roman de la Rose,* although in the *Schwanke* or *fabliaux,* stories and songs which were considered suitable only for drinking and stag parties, the strictly erotic, even indecent aspects of love are frequently mentioned.

From the fourteenth century to the present, secular literature has continued to grow at the expense of the religious. By now, the latter has shrunk to a small fraction of the significant literary output.

Parallel with this secularization has been the use of characters drawn from everyday life, —housewives and husbands, merchants and workers, farmers and professionals, and other common types. And in the last century, much literature has centred on the personalities and adventures of subnormal and abnormal people,—prostitutes and mistresses, street urchins and criminals, the mentally and emotionally deranged, and other social derelicts.

There has been a growing preoccupation with the subsocial sewers,—the broken home of disloyal parents and unloved children, the bedroom of a prostitute, a "Canary Row" brothel, a den of criminals, a ward of the insane, a club of dishonest politicians, a street-corner gang of teen-age delinquents, the office of a huckster, the ostentatious mansion of a cynical business Mogul, a hate-laden prison, a "street car named desire", a crime-ridden waterfront, the courtroom of a dishonest judge, the jungle of cattle-murdering

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and meat-packing yards. These and hundreds of similar scenes are exemplary of a large part of modern Western literature, which has become increasingly a veritable museum of human pathology.

There has been a parallel transmutation of the experience of love. From the pure and noble or the tragic, it has progressively devolved. The common and prosaic, but usually licit sexual love that is portrayed in the literature of the eighteenth and nineteenth centuries has in the last fifty years been increasingly displaced by various forms of abnormal, perverse, vulgar, picaresque, exotic, and even monstrous forms, —the sex adventures of urbanized cavemen and rapists, the loves of adulterers and fornicators, of masochists and sadists, of prostitutes, mistresses, play boys, and entertainment personalities. Juicy "loves", "its", "ids" and "libidos" are seductively prepared and skilfully served with all the trimmings.

Designed to excite the fading lust of readers, and thereby increase the sales of these literary sex-tonics, much of contemporary Western literature has become Freudian through and through. It is preoccupied with "dirt-painting". It is absorbed in literary psychoanalysis of various complexes,—the castration, the Oedipus, the Tetanus, the Narcissus, Gangoth and other pathological forms. It has degraded and denied the great, noble, and joyfully beautiful values of normal married love.

American literature entered this stage of intense sexualisation somewhat later than did the European. While the latter revealed some fairly coarse sexuality during the Italian Renaissance and then in the eighteenth century, the former remained essentially uncorrupted until the second half of the nineteenth century. And not until the twentieth century did American literature become sex-centred and sex-preoccupied, and in its low-grade variety a sham for commercial exploitation. It has now caught up with, and possibly surpassed, the sexualization of European literature.

Almost all eminent American writers of the last fifty years,—Dreiser, Lewis, O'Neill, Hemingway, Faulkner, Steinbeck, Farrell, and a legion of less notable ones have paid their tribute to sex, either by making it the main topic of many of their works, or, what is perhaps more symptomatic, by devoting to it much attention in works supposedly dealing with problems quite different. In books of this latter sort, sex topics could easily have been omitted; yet erotic scenes are painted on to each canvas, whether of the

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Spanish Civil War, of the migration of Okies, or of the Southern Jukes and Kallikaks.

What is even more significant, many of these authors display the erotic excesses and disloyalties of their characters as perfectly normal. Whereas the great writers of the nineteenth century, like Tolstoy and Flaubert, depicted illicit passion as a tragedy for which hero and heroine alike paid with their lives or by long suffering, most of the adulteries and other sins treated in contemporary literature are considered by the authors enjoyable adventures in the monotonous existence of modern men and women.

Sometimes such illicit relationships are described as a commendable liberation from the antiquated marriage bonds. At other times they are considered hygienic actions freeing individuals from their repressions, psychoneuroses, and other mental disorders. Not infrequently they are heralded as harbingers of a "higher" form of companionate marriage. Rarely, if ever, are they condemned as a dangerous disease.

By such treatment, modern literature disinhibits rather than wisely restrains lust. It undermines rather than vitalizes marriage and the family. It weakens rather than reinforces the control of animal propensities by man's higher self. In all these respects, it demoralizes rather than integrates the total personality.

When we turn to the sham literature of today, we find an atmosphere even more saturated by sex. For in this pulp writing, sexualization has gone much farther, and has assumed much uglier forms than in the serious literature. The sham literature of our age is designed for the commercial cultivation, propagation, and exploitation of the most degraded forms of behaviour. It is pornography that appeals to the basest propensities of that "worst of the beast," as the demoralized human animal was named by Plato and Aristotle. The world of this popular literature is a sort of human zoo, inhabited by raped, mutilated, and murdered females, and by he-males outmatching in beastiality any caveman and out-lusting the lustiest of animals; male and female alike are hardened in cynical contempt of human life and values. And what is especially symptomatic is that many of these human animals are made to seem to luxuriate in this way of life, just as, we must assume, the readers enjoy it. This cheap Dante's Inferno of aphrodisiacs is painted in the most captivating colours. Instead of exhibiting its filth and rottenness, the pulp-sexualists daze the reader with the glamour of "smartness", curves, "dynamic" lines, violent pas-

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sions, and "freedom" unlimited to do anything one wants to do.

Giving detailed descriptions of various techniques of sexual approach, and vivid scenes of kissing, embracing, etc. and while brutally dramatizing rape and other sexual perversions, this pornographically illustrated pulp-literature demoralizes and dehumanizes millions of readers.

Its audience, as well as its quantity, is incomparably larger than that of serious literature. This pulp stuff is poured on to the market in hundreds of thousands of copies of dime and quarter novels, in millions of copies of various magazines, in many millions of erotic comics and periodical stories. The sadistic novels of Mickey Spillane have sold more than 25 million copies. The total output of this sort of stuff is to be counted in the hundreds of millions. In addition, some of this material is turned into popular movies, is brought into millions of homes by radio and television, and is even dramatized on the legitimate stage. All in all, this stuff has become omnipresent in our lives, and everyone of us is incessantly and increasingly exposed to its deadly radiations.

Large scale manufacture and commercial exploitation of these sex-saturated books would not be possible if they did not appeal to the common literary tastes of millions. Whether we like it or not, the obsession with sex in our literature is an ugly fact beyond reasonable doubt.

[To be continued]

In the next issue—

Sexualization of Culture—II

- **Painting & Sculpture**
- **Music**

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My Impressions of Abroad

AMERICA-I

LILAVATI MUNSHI

AFTER a brief stay at Honolulu, we started for America on the afternoon of 3rd May. Our American trip was arranged by the Institute of International Education of the Ford Foundation. Our first halt was at San Francisco. In America we visited San Francisco, Chicago, Washington, Boston, New Haven, Mackinac Island, New York and Philadelphia. If I describe all the cities and give my impression about each one of them, it will be covering the same ground as Bapaji has already done, so I propose to give my impression on America as a whole.

The cities that we visited, except Mackinac Island, were big cities with tall sky-scrapers. The life is very well organised. People go about their work swiftly without wasting any time and yet the details of everything are perfectly looked after. No traveller, or for that matter, nobody is made to feel that there was any hurry on the part of the person with whom one was dealing. If one goes to a hotel, each person is handled in a systematic way, and as soon as one signs one's name, if the reservation is made beforehand, one is at once taken to the room and the luggage comes in immediately. The hotels that we stayed in, most of them, were first-class hotels. They were like big towns. There were hundreds of rooms in such hotels. Many hotels have ten or fifteen floors and in New York there are many more. All facilities of life are provided in such hotels.

This time in America, sight-seeing for us was merely of secondary importance. Our programme was more to meet people. Bapaji as the Chairman of the Indian Law Institute was specially invited to visit law institutions and Universities. We visited a number of Universities, Law Institutes in all cities and met Presidents, Deans and Professors at lunches, dinners and otherwise. With some of them we came into close contacts. Bapaji spoke at some of the places.

During our travel in America as well as in other countries, we were looked after by many agencies. They were the Institute of International Education

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of the Ford Foundation, our Indian Embassies or Consulates wherever they are established, Ramakrishna Mission centres, members of the MRA Organisation, Indian as well as foreign friends, and even some Indian students. Because of these agencies and friends almost everywhere we felt at home. When one is in foreign land, such hospitality and friendship are much appreciated and most welcome.

In American Universities, unlike ours, students have periodical tests, the marks of which are added to their final examination. They have to read and work very hard. Our Indian students who go there also have to work very hard. There they do not complain, while in India, even if they get a stiff examination or have any grievance, imaginary or real, they come out of the class or go on strike. No such thing was even mentioned or reported to us from any place in America. One of the students of Bombay told me that what she learnt in India during four years of her College career, she learnt and read in four months in New York. The Professors and Deans are very conscious of their responsibilities. Most of them are experts and authorities in their subjects. From the beginning of the term, the students are given in print what text they have to read and up to what page they will be tested every week and they have to be ready for each test, the marks of which will be added to their marks in the final examination.

Each University campus was like a huge town with beautiful buildings, open spaces and trees. It was an object of great envy for us, as we can never hope to have such a campus for the Bhavan in our life-time.

America is a country of motor-cars. Every second person has a car. In the University also generally two-thirds of the students have their own cars. To find out a parking place is a matter of great difficulty and skill. In spite of such luxuries, students do not mind to work and earn during the vacation. As a matter of fact, most of the students are expected to find out remunerative work during the vacation and some of them even do such work in Universities during the term to maintain themselves. The work may be of any kind, not excluding dish-washing. The great thing is that such work is available to the students. Many of our Indian students also have to work to maintain themselves. Many brilliant Indian students, particularly students in Engineering, find readymade jobs as soon as they pass out. No newcomer can ever dream of having good jobs like that in India. So, many of our students settle

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down in America. In some cases they marry American girls.

In San Francisco, Chicago, Boston and New York we found the Ramakrishna Mission carrying on good work. The Swamis in charge are generally popular. They do not put on the saffron-coloured robes as they do in India, but wear black frock coat and trousers of a missionary variety. Among some Americans there is great attraction for the Indian philosophy. In Chicago we saw the building where Swami Vivekananda preached first. The building was just opposite to our hotel. In San Francisco and New York there were our Consulates and in Washington our Embassy. In Washington the wives of the staff have started a women's association called 'Chetana.' There are about a hundred members who meet every month. I had an occasion to meet them as I was invited to speak to them. This association was started by Smt. Saudamini Mehta, wife of Sri G. L. Mehta. Sri G. L. Mehta had already left Washington when we reached there. In all these places, the Indian Consuls, and *Charge d'affaires* and other officers were very kind and helpful to us.

The efficiency of the persons in charge of our tour from the Institute of International Education of the Ford Foundation was something wonderful. Every detail of our journey and programme had been thought of, every convenience provided. Reservation of flights, trains; places of visits; timings for lunches, dinners and meetings, and addresses of all places, as well as persons who were meeting or taking or receiving us at the airports and other places —everything was given in a schedule (which they pronounce as "skejule") to perfection. The Ford Foundation had arranged a beautiful reception for us in New York. The other Foundation we came in contact with and who arranged some meetings for us was the Asian Foundation. This Foundation is assisting many schemes in India and Asia. Some officers of Rockefeller Foundation also happened to meet us. The resources and the help some of these Foundations give for different causes all over the world are something fabulous.

We saw the proposed Lincoln Centre and its plan, a cultural project of millions of dollars. When the building will be ready, it will be unique institution.

I had occasion to meet some of the women organisations who gave me lunches too. There was the National Council of Women in America, the Pan Pacific Women's Organisation, the Committee of Correspondents, and some members of the

(*Continued on page 52*)

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[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

Masculine प्रतिभू (pratibhū)—bail

	Singular	*Dual*	*Plural*
1st Case—Nom.	Pratibhūḥ	Pratibhuvau	Pratibhuvaḥ
2nd Case—Acc.	Pratibhuvaṁ	Pratibhuvau	Pratibhuvaḥ
3rd Case—Inst.	Pratibhuvā	Pratibhūbhyāṁ	Pratibhūbhiḥ
4th Case—Dat.	Pratibhuve	Pratibhūbhyāṁ	Pratibhūbhyaḥ
5th Case—Abl.	Pratibhuvaḥ	Pratibhūbhyāṁ	Pratibhūbhyaḥ
6th Case—Gen.	Pratibhuvaḥ	Pratibhuvoḥ	Pratibhuvāṁ
7th Case—Loc.	Pratibhuvī	Pratibhuvoḥ	Pratibhūṣu
Vocative	Pratibhuvi	Pratibhuvau	Pratibhuvaḥ

Feminine भू (bhū)—the earth

	Singular	*Dual*	*Plural*
1st Case—Nom.	Bhūḥ	Bhuvau	Bhuvaḥ
2nd Case—Acc.	Bhuvaṁ	Bhuvau	Bhuvaḥ
3rd Case—Inst.	Bhuvā	Bhūbhyāṁ	Bhūbhiḥ
4th Case—Dat.	Bhuve Bhuvai	Bhūbhyāṁ	Bhūbhyaḥ
5th Case—Abl.	Bhuvaḥ Bhuvāḥ	Bhūbhyāṁ	Bhūbhyaḥ
6th Case—Gen.	Bhuvaḥ Bhuvāḥ	Bhuvoḥ	Bhuvāṁ Bhūnāṁ
7th Case—Loc.	Bhuvi Bhuvāṁ	Bhuvoḥ	Bhūṣu
Vocative	Bhūḥ	Bhuvau	Bhuvaḥ

Neuter—There is no special neuter declension form.

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Form of declension of words ending in ṛ (ऋ)

Masculine दातृ (dātṛ)—donor

	Singular	*Dual*	*Plural*
1st Case—Nom.	Dātā	Dātārau	Dātāraḥ
2nd Case—Acc.	Dātāraṁ	Dātārau	Dātṛn
3rd Case—Inst.	Dātrā	Dātṛbhyāṁ	Dātṛbhiḥ
4th Case—Dat.	Dātre	Dātṛbhyāṁ	Dātṛbhyaḥ
5th Case—Abl.	Dātuḥ	Dātṛbhyāṁ	Dātṛbhyaḥ
6th Case—Gen.	Dātuḥ	Dātroḥ	Dātṛṇāṁ
7th Case—Loc.	Dātari	Dātroḥ	Dātṛṣu
Vocative	Dātaḥ	Dātārau	Dātāraḥ

Feminine दुहितृ (duhitṛ)—daughter

	Singular	*Dual*	*Plural*
1st Case—Nom.	Duhitā	Duhitarau	Duhitaraḥ
2nd Case—Acc.	Duhitaraṁ	Duhitarau	Duhitṛḥ
3rd Case—Inst.	Duhitrā	Duhitṛbhyāṁ	Duhitṛbhiḥ
4th Case—Dat.	Duhitre	Duhitṛbhyāṁ	Duhitṛbhyaḥ
5th Case—Abl.	Duhituḥ	Duhitṛbhyāṁ	Duhitṛbhyaḥ
6th Case—Gen.	Duhituḥ	Duhitroḥ	Duhitṛṇāṁ
7th Case—Loc.	Duhitari	Duhitroḥ	Duhitṛṣu
Vocative	Duhitaḥ	Duhitarau	Duhitaraḥ

Neuter धातृ (dhatṛ)—creator

	Singular	*Dual*	*Plural*
1st Case—Nom.	Dhātṛ	Dhātṛṇī	Dhātṛṇi
2nd Case—Acc.	Dhātṛ	Dhātṛṇī	Dhātṛṇi
3rd Case—Inst.	Dhātrā Dhātṛṇā	Dhātṛbhyāṁ	Dhātṛbhiḥ
4th Case—Dat.	Dhātre Dhātṛṇe	Dhātṛbhyāṁ	Dhātṛbhyaḥ
5th Case—Abl.	Dhātuḥ Dhatṛṇaḥ	Dhātṛbhyāṁ	Dhātṛbhyaḥ
6th Case—Gen.	Dhātuḥ Dhatṛṇaḥ	Dhātroḥ Dhātṛṇoḥ	Dhātṛṇāṁ
7th Case—Loc.	Dhātari Dhātṛṇi	Dhātroḥ Dhātṛṇoḥ	Dhātṛṣu
Vocative	Dhātaḥ Dhātṛ	Dhātṛṇī	Dhātṛṇi

Student:—Are there any words ending in ओ (o), औ (au), and ऐ (ai)?

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Teacher:—Yes, there are a few words and they have only the masculine form of declension. They have no special form for the feminine and neuter genders. Their form of declension in the masculine gender is like that of गो (go), ग्लौ (glau) and रै (rai).

Declension of गो (go)—a bullock, a cow

	Singular	*Dual*	*Plural*
1st Case—Nom.	Gauḥ	Gāvau	Gāvaḥ
2nd Case—Acc.	Gām	Gāvau	Gāḥ
3rd Case—Inst.	Gavā	Gobhyāṁ	Gobhiḥ
4th Case—Dat.	Gave	Gobhyāṁ	Gobhyaḥ
5th Case—Abl.	Goḥ	Gobhyāṁ	Gobhyaḥ
6th Case—Gen.	Goḥ	Gavoḥ	Gavāṁ
7th Case—Loc.	Gavi	Gavoḥ	Goṣu
Vocative	Gauḥ	Gāvau	Gāvaḥ

Declension of ग्लौ (glau)—the moon

	Singular	*Dual*	*Plural*
1st Case—Nom.	Glauḥ	Glāvau	Glāvaḥ
2nd Case—Acc.	Glāvaṁ	Glāvau	Glāvaḥ
3rd Case—Inst.	Glāvā	Glaubhyāṁ	Glaubhiḥ
4th Case—Dat.	Glāve	Glaubhyāṁ	Glaubhyaḥ
5th Case—Abl.	Glāvaḥ	Glaubhyāṁ	Glaubhyaḥ
6th Case—Gen.	Glāvaḥ	Glavoḥ	Glāvāṁ
7th Case—Loc.	Glāvi	Glavoḥ	Glauṣu
Vocative	Glauḥ	Glāvau	Glāvaḥ

[*To be continued*]

AMERICA—*Contd.*

Women's Voters' League and some others. As the time at my disposal was very short, I could not see their work in detail, but it was nice to meet them and talk to them. In New York, most of those lunches were arranged in the UNO building. I met some of the officials of the Agricultural Department at Washington, and the members of the Tea Council in New York. The lunches and discussions with them were very helpful.

There is one other place, which I should mention, where discarded things like old clothes, furniture, radios, etc., are collected and disabled persons are taught to work. They renovate these things and sell them. A number of disabled persons are maintained in this way. This is something worth copying in our country.

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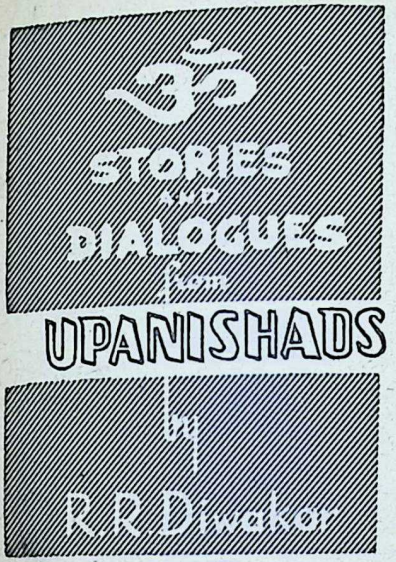

GODS AND DEMONS

[from Chandogya Upanishad]

ONCE Prajapati declared, "The Atman is unscathed by sin. He is untouched by old age, death and sorrow of any kind. Hunger and thirst affect him not. He desires nothing but truth. His will is in tune with the reality and therefore is always fulfilled. It is this Atman that ought to be sought and ought to be known. He who tries to find out this Atman and understand him obtains all the worlds and has all his desires fulfilled."

Both the gods and the demons heard of this great pronouncement. They thought, "We shall try to know the Atman. We shall seek this knowledge that promises all the worlds and the fulfilment of all desires." Indra, king of the gods, and Virochana, the leader of the demons, went to Prajapati, with the sacrificial fuel in their hands like disciples.

When Prajapati saw them he asked them, "With what intent are you here, dear friends?"

They said, "Great Preceptor, sir, it is in order to know from your lips the knowledge of the Atman that we have come to you."

Prajapati then asked them to stay with him for thirty-two years. They stayed on observing the strict discipline of a *brahmachari*. At the end of that period, Prajapati addressed both of them:

"This, the person that is visible in the pupil of the eye is the Atman. This Atman is immortal, is fearless. This is Brahman. It is this that is visible in

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the water and the mirror when you look into them. Look into both and tell me what you see. Inform me if you do not know the Atman even then."

They went again the next day. Prajapati asked them, "Friends, what is it that you observed?"

"Sir, we saw all this self of ours. We saw the exact replica of this body from head to foot, from top to toe," said both of them.

Then again Prajapati told them, "Shave yourselves clean, put on fine clothes and ornaments. Then look into the water or the mirror and report to me your impressions."

Next morning, both the god Indra and the demon Virochana approached Prajapati and said, "We saw ourselves clean-shaven, well-dressed and fully decorated in the water."

"That is the Atman, the fearless and the deathless one. That is Brahman," said Prajapati.

At this reply both of them seemed to be quite satisfied and they went their way.

Prajapati saw them going away and exclaimed to himself, "Without having known the real Atman, without obtaining real knowledge they are going away. Whether they be gods or demons they will inevitably perish if they are satisfied with the mere reflection of the reality."

Self-satisfied Virochana went to the demons and taught them this knowledge. He fancied that that was the final truth. He said to them, "This self is to be glorified. This self is to be served. Glorifying this bodily self and serving it, we obtain both the worlds, this as well as the next."

Even to-day the *asuras* or demons have no true knowledge of the Atman. They are of little faith, and they do not give with faith and they perform no sacrifices. They believe this body itself to be the Atman. They decorate the body even after death. They believe that by so decorating the body they can secure the other world.

But Indra, the representative of the gods, followed a different course. Long before he reached the abode of the gods, it struck him that something was wrong with the lesson that he had learnt. He felt uneasy. He could see that just as water or a mirror reflects a clean-shaven, well-dressed, decorated body, it also reflects a blind man if he is blind, a defective man if he is defective. If a body is destroyed or dead, then there is no reflection of a living body. How then, he thought, could the body or its reflection be said to be the deathless Atman?

This dissatisfaction drove him back to Prajapati. He went again as an humble disciple.

"Why did you return, O Indra?" asked the *guru*. "What brought you back, you who had

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gone half the way with Virochana?" repeated Prajapati.

Then Indra expressed to him his doubts. "I see really nothing worthy in this body or in its reflection. I would like you to explain to me again the lesson that you gave us," beseeched Indra.

Prajapati was quite pleased with this healthy dissatisfaction on the part of his disciple. He said, "Well, then stay here another thirty-two years and I shall further explain the matter to you."

After that period was over, Prajapati told him, "He who is great and wanders like a lord in the dream-consciousness is the Atman."

Indra seemed to be satisfied and started on his way to see the gods. But as he went along he again doubted the truth of this knowledge.

"How can the dream-self be the Atman? In dreams, one suffers much, sometimes one is wounded, one weeps when afflicted. The fearless, sinless Atman cannot be subject to such sufferings. This does not seem to be the truth. Something is certainly wrong with this knowledge."

He therefore went once more to Prajapati and explained to him the doubts that arose in his mind.

Prajapati imposed upon him another stay of thirty-two years. After the expiry of that period, the preceptor called the disciple to his side and said, "The self who is fully pleased and is in a happy mood in deep sleep is the Atman."

Indra believed that he had come to the end of his labour and started home. But before he reached the abode of the gods, doubts overwhelmed him again. He said to himself: "In a dreamless sleep, the self does not know itself. It is not conscious of its own existence. How then can that unconscious existence be the Atman which is described as the ever luminous and the ever conscious self?"

So he retraced his steps once more to his *guru* and explained to him his difficulties.

Prajapati was more kind this time and asked him to spend only five years more with him. Thus Indra had to stay more than a hundred years in all at his *guru's* place.

After the stay of five years, Prajapati called Indra and said, "O Indra, you have deserved the knowledge of the highest truth by your persistent effort, tenacity of purpose, and by your penetrative enquiry. This body is a perishable piece of matter. It is devoured by death when the time comes. This is the mortal abode of the immortal bodyless spirit. So long as the spirit lives and is in this body and is attached to it, it seems to be affected by good and bad, by the desirable and the

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undesirable. But essentially the bodiless spirit is beyond all dualities. The wind, the cloud, the lightning take form and shape for a time in the formless and shapeless sky. They vanish after their time and function are over. So too bodies take shape and form and vanish away but are the abodes of the Atman for the time being. So long as the Atman resides in such bodies and attaches himself to them he seems limited and restricted, but again when freed from the body, becomes one with the infinite spirit. When the Atman leaves the body he goes wandering freely in the infinite worlds. The eye, the ear, the senses, the mind are there only in order that the Atman may see and hear and think. It is on account of the Atman and in the Atman that things and beings exist. He is the Truth and the final repository of all existence."

Indra in turn imparted this knowledge to the gods. It is to this knowledge that they owe their godliness.

[To be continued]

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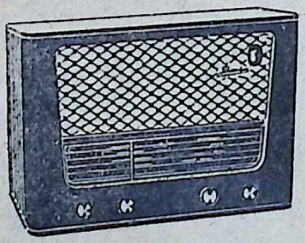

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SINDHU

J. H. DAVE

RIVER Sindhu, one of the great rivers, has its rise in Tibet in 32° North and 81° East. That source is to the north of the Kailasa mountain and is near the Man Sarovar. From this area in the Himalayan mountain start rivers Sindhu, Sutlej and Brahmaputra and also the Kauriala spring. From Tibet it flows north-west and then it is met by river Ghar. Near its source the river is at a height of 17,000 ft. from sea level. Then it enters the Kashmir area. Here it comes down to a height of about 13,000 to 14,000 feet. In Baltistan the height of the river is about 8,000 ft. At Leh it is met by the Zaskar river. It passes near Skardu and flows by the side of the Haramosh mountain. The gorge near Skardu is a well-known spot where the river comes out from the western portion of the Himalayas. Near Attock river Sindhu is met by the Kabul river. Attock is situated just half way on the Sindhu river, which has a total length of about 1,800 miles. After Attock the river flows for about 940 miles to reach the Arabian Sea near Karachi. At Attock the river comes down from a height of 17,000 ft. in Tibet to about 2,000 ft. From this place the river starts moving southwards. It is met by river Haroh. At Makhad it is met by river Sohan. Near Mithankot it is met by the combined waters of the five Punjab rivers, namely Jhelum, Chenab, Ravi, Beas and Sutlej. These five rivers are also known as the Panjnad. Mithankot is about 970 miles from the sea, and it is about 260 ft. above the sea level.

Sindhu not only means river Sindhu, i.e. Indus, but Sindhu also means the ocean. The greatness of the river, its fast and impassable flow of waters and its sudden inundations have led people to actually name it as "Darya" and the river is known by that name in Sindh particularly from Bakkur onwards. The river flows for the most part through Punjab and Sindh in Pakistan. The river finally meets the Arabian Sea near Karachi through many mouths. The water of the river is slightly brownish. In the past Indus has caused disastrous floods and it has changed its course also. It is estimated that the river begins to rise in March and attains its maximum rise in August and it again begins to subside in September. Numerous canals have been taken out from this river. Near Sukkar, one of the biggest barrage has been constructed. The work was started in 1923 A.D. and was completed in 1931 A.D. Even from the times of the Mahabharata onwards, land was

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cultivated in Sindh with the help of canals. But these canals were silted every year and it was necessary to have an annual clearance. The canals coming within the Sukkar barrage scheme are meant to irrigate about 80 lakhs of acres. The canals of this scheme are some of the biggest in the world. River Indus has a delta of about 3,000 sq. miles and its drainage basin is estimated as 3,72,700 sq. miles.

The name Indus is derived from its Sanskrit original *Sindhu*. In Greek it was called *Sinthos* and in Latin *Sindus*. The word "India" has reference to the name of Sindhu or Indus. In *Rigveda* the Sapta Sindhus are referred to. They are rivers Indus, the five rivers of the Punjab and river Saraswati. *Rigveda* also mentions medicines which are found in river Sindhu, river Asiki and the seas. This river is referred to as Hoddu in the Bible. River Sindhu has also given the name of Sindhu or Sindh to the country through which it flows.

In the times of the Mahabharata, Jayadratha, son of Vriddhakshatra, was the ruler of the Sindhu country and his wife was Dussala, the daughter of Dhritarashtra. One of his

announcing the
of
Srimad Bhagava
KRISHNAVATARA THE DESCENT OF THE LORD

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sons was killed by Arjuna at the time of Draupadi Swayamvara and his other son died through fear of Arjuna. He killed Arjuna's son Abhimanyu and was subsequently killed by Arjuna. The country of Sindhu is mentioned in the *Mahabharata* along with Sauvira. Both these countries were near each other. The horses of the country of Sindhu were very famous. They are known as Saindhavas.

Excavations at Harappa and Mohenjo-Daro and subsequently at numerous other places have brought to light the well-developed and flourishing Indus valley civilization which existed for at least more than 1000 years. In 1922 A.D. Sri R. D. Banerjee found remains under a Buddha stupa at Mohenjo-Daro. It was a highly developed urban civilization, and it was very widely spread. Between Rupar at the foot of the Simla hills and Sutkagen-dor near the Arabian Sea, more than 60 sites

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have been found to have remains of this culture at Lothal and in Saurashtra many sites have been excavated. Harappa is a large village in the Montgomery District of Punjab in Pakistan. Mohenjo-Daro is in the Larkhana district of Sind. The Indus Valley Civilization is roughly dated between 2500 to 1500 B.C. It is estimated that the rainfall in the Indus Valley was more ample in the 3rd millennium B.C. than it is today; and there was a great measure of stability for the inhabitants of this area 3000 to 4000 years ago. The citadel, the granaries, the gateways and the terraces, the cemeteries, the college, the assembly hall, the bath, the fortifications etc. give the idea of the complex civilization then prevailing. About 80 miles from Mohenjo-Daro has been found out the ancient site of Chanhu-Daro. About three hundred miles west of Karachi have been found the Sutkagen-dor and other sites. At Harappa 57 graves have been found. The bodies lie from north to south in graves which can also contain 15 to 20 pots. The dead have ornaments, shell bangles, necklaces, copper finger-rings, ear-rings, objects of toilet by their side etc. But it is believed that burials may belong to a later period and the Indus Valley people disposed of their dead by cremation, as is proved by cemetery urns, burnt human bones and ashes. This Indus Valley Civilization had progressed both in the matter

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of agriculture and trade. Implements of war also have been identified. The Indus script on seals and tablets is pictographic. We have not been so far able to read it. It appears to be uniform. It is believed to have passed through a long evolution. It seems to begin from right to left and then from left to right. It is further believed to be pictorial and not in the form of alphabets. It has also been found that this script has accents also. Some scholars believe that it is the parent of the Brahmi script of early India. All the same no successful efforts have so far been made to decipher the script. So far as the religion of the Indus Valley is concerned the worship of the Mother Goddess appears to be prominent; so also the worship of a Male Deity similar to Pasupati or Siva; worship of animals, semi-human beings, trees, stones, linga and yoni symbols etc. is also found. Yoga practice is also indicated. Many scholars suggest even an early date for this civilization viz. from 3250 to 2750 B.C. With regard to its relation with the Vedic culture also there is a great difference of opinion among scholars. Many scholars have accepted 15th century B.C. as the approximate date of the Vedic culture. But there are many others who push it back much earlier and even before the Indus Valley Civilization. Some scholars even believe that the Indus Valley Civilization was part or an offshoot of the Vedic culture itself. Some say that the Indus valley culture represents the non-Aryan culture described in the *Rigveda*. Anyway, this culture is part of an indigenous and independent culture of this land and is not believed to be an offshoot of the Mesopotamian civilization. People of the Indus valley seem to have traded very widely. They traded with places including Kashmir, Nilgiri Hills, Central Asia, South India, Mysore, Afghanistan, etc. The various Seals show that there were animals living in forests and thus there were dense forests and a heavy rainfall in this region. This part was watered not only by the Indus river but also by another great river Mihran which existed right upto the 14th century A.D.

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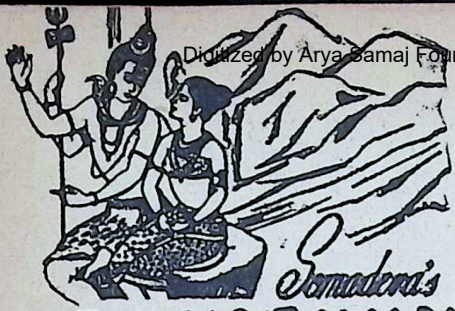

Somadeva's

KATHA SARIT SAGARA

KUMUDVATI'S

(STORY)

KING VIKRAMASIMHA was ruling over Pataliputra. He was a father unto his subjects. In his queen Sashilekha, he had not only Rati and Lakshmi, but an Anasuya as well. In his minister Anantaguna, he had Brihaspati himself.

It so happened that once, all of a sudden, five of his vassal chieftains who were also distantly related to him, confabulated and laid a lightning siege on to Pataliputra.

King Vikramasimha set up a war-council overnight and issued orders to each able-bodied man of the city to stand by his army which he started mobilizing and defend the city to one man.

Minister Anantaguna felt sad. After great hesitation, he addressed his sovereign: "Your Majesty! It is wrong for a minister to offer counsel of despair. But the present state of our unpreparedness in the face of overpowering odds compels me to advise you to sue for peace."

"Tut! Have you ever seen Vikramasimha in the grip of fear? Do not make me sully the fair names of my lineage" replied the King with a stamp of his feet.

Anantaguna turned back sad, but employed himself in the assiduous execution of the royal command.

Despite the best of efforts, the King's army was beaten in the war by the overwhelming enemy

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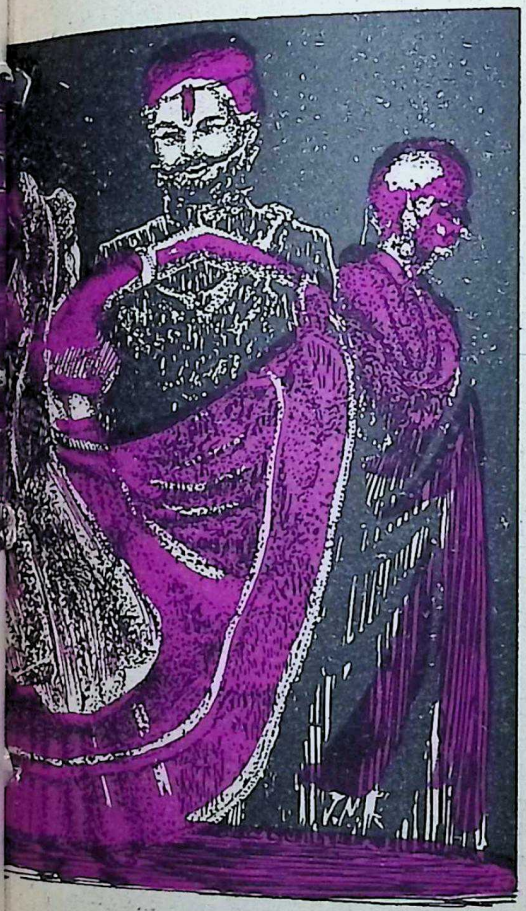
REQUEST

forces, and during the melee, the minister again sought his King and said: "Your Majesty, let us now at least escape and bide our time."



The King who in the beginning refused to listen to his minister, now listened to him. Accompanied by him the King decamped at night on a war-steed, and took shelter in the home of a rich danseuse by name Kumudvati, after disguising themselves as foreign merchants.

The way Kumudvati behaved with the disguised king made the latter think that she had really lost her heart on him. The king too responded in equal measure. This state of affairs progressed at such a fast pace that Anantaguna had to tell the king one day in private: "My lord, do not lose your heart on this woman. Have you ever heard a danseuse really falling in love with rich merchants like us?"

"No, no" protested the king. "She is something apart from the rest. If not, why should she prefer me in particular to shower her affection on?" he argued.

"King, although I can't say how or why, I feel that she has found out your identity and has a long-term plan up her *choli*," replied the minister.

"You are unnecessarily worrying. If you like, I shall demonstrate to you how much attached to me she is" said the king and started on it.

The king slowly reduced his food and in this manner became so very thin that his death did

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not appear far off. At all these stages Kumudvati never faltered in her demonstration of love for the disguised king.

One day the king feigned coma and was declared by the minister by previous arrangement, dead. Kumudvati let torrents of tears from her eyes fall on the king's body. When they finally placed the king's body on the pyre and lighted it, Kumudvati too entered the fire, when the king yawned loudly as the flaming tongues started licking them. To the great happiness of the friends collected there, the two jumped down from the fire and the party returned home in quite a different mood. Kumudvati was the happiest woman.

Back home the king winked at his minister as to how the latter felt about Kumudvati's devotion. But the minister only sighed and shook his head in disbelief.

From that moment onward the king's affection for Kumudvati grew tenfold and the latter appeared to reciprocate it phenomenally.

Very soon, Kumudvati allowed her entire fortune to be used up by the king for secret preparations of war against his usurpers. Ably guided by Anantaguna the king staged a *coup d'etat* and took over the country, throwing all the usurpers into prison. The citizens felt immensely happy to get back their king.

Sashilekha who had been at her father's place during the king's exile was eagerly expecting the glad tidings of the king's victory. But on the contrary, someone brought the news that the king was slain in the battle. Immediately on hearing that sad, though untrue, tiding, her heart failed and she died on the spot.

When, therefore, the king sent for his queen, the messengers could only bring her dead body.

After cremating Sashilekha's body with due honours the king turned his attention to state work a sadder man.

After a few days, however, he remembered Kumudvati whom he wanted to richly reward and recompense for her loyalty and help to him in the hour of his need.

With that end in view, he sent for her. As soon as she came, the king personally received her and after introducing her to his Council of Ministers, related the circumstances under which she had protected him and how much he owed his present position to her.

Addressing her the king asked: "Kumudvati, it is beyond me or, for that matter, beyond anyone to reward you adequa-

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tely for the kind of help and affection you bestowed on me. Anyway I deem it a privilege to be able to satisfy your highest wish. Kindly, therefore, tell me in what way shall I best repay my debt of gratitude to you?"

There was a hush silence for a few seconds and before anyone noticed, Kumudvati had fallen on her knees, and catching hold of the king's feet, sobbed like a child: "Please, Your Majesty, be good enough to release the young brahmin Devadatta who was sentenced by you to imprisonment some years back for petty larceny."

"Oh! Is that all? Surely that cannot be your highest wish. Do ask me more" encouraged the king.

"Your Majesty, I ask of you nothing more; he is the man who rules over my heart and getting him back is my only wish."

The king's jaws fell and his eyes rolled as he turned towards his minister Anantaguna, who put out his nether lip sorrowingly, trying to avoid the king's gaze.

Man has great powers of speech, but the greater part thereof is empty and deceitful. Animals have little but that little is useful and true.

—Leonardo Da Vinci.

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QUESTION BOX

ANSWERS by K. M. Munshi

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Sri P. Sivagnanasubramaniam, Chulipuram, Jaffna.

Q: *What in your opinion is the essence of Hindu religion?*

A: The essence of Hindu religion is as follows:

(1) God lives in man and could become manifest by transmuting attachment, wrath and fear inherent in our minds which impose limitations on the divine essence in us.

(2) Non-violence, love, truth, non-stealing or absolute honesty, non-waste and sublimation, non-possession are the ways through which the Moral Order operates in the universe.

(3) God should be a living presence in our life by such steps as are congenial to us by absolute identity with Him; by Yoga; by offering all our actions to Him—by actions, uninspired by the fruits thereof. If these are difficult by *japa, swadyaya, puja, yatra,* rituals, by anything which reminds us of Him.

(4) All religions are the ways to the same God and highest self-fulfilment is 'to see Him' in all and all in Him.

(5) The true self-fulfilment lies in making ceaseless efforts to translate Moral Order and faith in God in our actions.

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Sri Seetaram, Arasikere.

Q *There appears to be a belief that Mohammad of Ghazni did not destroy the temple of Somnath. May I have your comment on this?*

A: The belief is unfounded. All historians are agreed that he burnt down the temple in A.D. 1024. While excavating the site, under my direction, we came to an underground temple which bore all the traces of having been destroyed and burnt.

Duty is the sublimest word in the language.

—Robert Lee.

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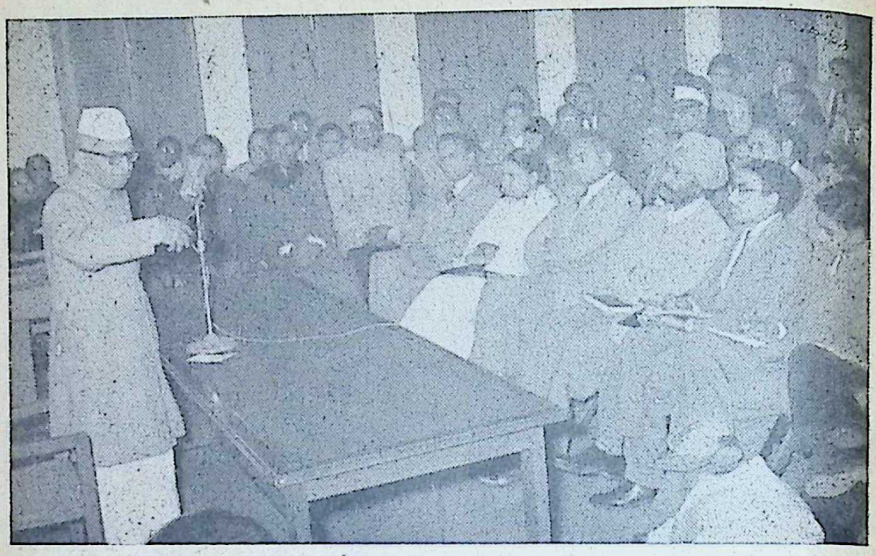

Munshiji speaking at the inauguration of the School of Indian Culture.

Bhavan's News

DELHI CENTRE

A SCHOOL of Indian Culture has been started in the Delhi Centre of the Bharatiya Vidya Bhavan. In this school regular lectures on Indian History, Religion, Philosophy, Art and Archaeology will be given every Wednesday and Saturday evenings. Already about a hundred students have enrolled, a large number of whom come from the various foreign Embassies of New Delhi.

Inaugurating this course on the 10th of last month, Kulapati Sri Munshiji said, the meaning of culture was not being properly understood in the present-day world. There was a tendency to mix up culture and civilization. They were two different things. Culture was the reflection of the fundamental values of life flowering in a continuous stream. Civilization, on the other hand, was what man achieved in his bid for progress in science and technology. For example, we were used to-day to things beyond the imagination of the people belonging to the epic age. But would anybody say that he is more cultured than Sri Ramachandra?

Sri Munshiji's lecture was followed by a music concert of Bengali devotional songs with Sri D. L. Mukherjee as the principal singer. Songs from Vidyapati, Chandi Das and Govinda Das were rendered melodiously and movingly.

KULAPATI'S SHIBIR : ANNUAL CAMP

THE first Annual Camp of the Kulapati's Shibir which had been meeting every fortnight on Sundays, alternately at Andheri and Chow-

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patty for the last two years, met for ten days in the sylvan surroundings of the Bhavan's N. M. Institute of Science at Andheri from October 26, 1958 to November 4, 1958.

About 100 members including professors and students of the Bhavan's College, the administrative staff of the Bhavan, teachers and students of the H. M. Public School, two M.Ps., a dozen MRA friends, seven representatives of the World Brotherhood and four members of the Delhi Centre of the Bharatiya Vidya Bhavan attended the Shibir which was inaugurated by Sri Sri Prakasa, the Governor of Bombay.

On the opening day, after welcoming the Governor and the members of the Shibir, Sri Munshiji explained the purpose of the Shibir which was twofold: to establish personal contacts between the friends, workers, teachers and students of the Bhavan by leading camp life and having free and unfettered discussions on the burning problems of the day, and secondly, to consider ways and means to translate the objects of the Bhavan, Truth, Love and Beauty, in our actions in daily life.

In his inaugural address to the Shibir, Sri Sri Prakasa expressed his pleasure to be associated with the Shibir. Emphasising the value of such camps, he pointed out how they were capable of solving many problems of the day. The Governor also appreciated the great educational and cultural work that was being carried by the Bhavan especially through Bhavan's publications.

Sri J. H. Dave proposed a vote of thanks.

The Daily Routine

The daily routine of the Shibir began at 7-15 a.m. with *Shramdan*. After the breakfast recess, the regular session for the morning started with prayers and *bhajans* and went on till 12-45 p.m. when the session was adjourned for the common lunch. The afternoon sessions were held after tea from 3-30 p.m. to 5-30 p.m. On some evenings, there were public lectures by distinguished guests like Sri G. L. Mehta, Dr. Masani and Mahamahopadhyaya P. V. Kane. On other days the members freely discussed the problems before the camp. The common dinner was held at 7-45 p.m. followed by a programme of entertainment for members. The members retired at 10 p.m.

Governor Sri Sri Prakasa arriving for the inauguration.

The Socratic Method

Usually the discussion was initiated by the President by a short talk on some problem of the day followed by the Socratic method of conversation and discussion between the members mainly based on two text-books: *Gandhi's View of Life* by Chandrashankar Shukla and Pitirim A. Sorokin's *Reconstruction of Humanity*.

In the first day's discussion the

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Shramdan at the *Shibir*.

President referred to the grave moral and spiritual crisis that threatened the very existence of our race. He showed anxiety in the growing violence and indiscipline among the people, particularly the students who became playthings in the hands of irresponsible political parties. A great national effort was necessary to revive the great moral and spiritual ideals of the Gandhian era. He asked whether anybody was prepared to undertake that mission.

The fall of educational standards was the subject of a lively discussion on the second day. There was a consensus of opinion of restoring the ancient Indian ideal of the Guru-Sishya relationship.

The growth of dictatorship and the decline of democracy was the subject of another discussion. It was pointed out that the failure of democracy would lead to the spread of Communist dictatorships. Many social ills could be cured by genuine virile democracy.

Reconstruction of Humanity

Pitirim A. Sorokin's work 'reverently dedicated to the deathless Mohandas K. Gandhi', on the subject was the topic of a very interesting discussion. It was explained thus: that humanity craved life and peace in place of death and war. Only creative altruism and love could lead to peace in the world.

To the inquiry how faith in higher values could be restored in man it was stated that man should have faith in himself first before he could be strong enough to face life. This faith could only come by realising that human efforts did not lead any-

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where unless man derived his strength from faith in God.

The question: 'Can we not live without religion?' was also discussed.

Truth is God

Gandhiji's view on God, Truth and Non-violence was the subject of a discussion that continued through one or two sessions. The co-existence of good and evil in the world was an interesting topic. According to Gandhiji, it was pointed out, evil was truth in the wrong place and that God had created both good and evil between which eternal war was going on.

The questions: 'Can Democracy and Communism exist side by side?', 'What is the Inner Voice?' and 'What is true culture?' were subjects of thorough and lively discussions among the members of the Shibir. It was pointed out that the modern conception of culture and civilization as being synonymous was wrong and that while the former was based upon eternal values, changing environments determined the values of the latter.

Bhavan's Prayer

One member explained the meaning of Bhavan's Prayer. The Upanishadic verse: "We should enjoy by giving it up" meant the whole life should be an offering to God.

Astrology and Ayurveda

During one of the sessions the members received an amazing account of the *Bhrigu Samhita* wherein were recorded years ago the happenings of today in the life of an individual. The discussion then turned to the temper of modern science. One member regretted the negligence of the authorities shown towards Ayurveda which possessed miraculous powers of treatment.

The Mission of the Bhavan

The last two days were devoted to a consideration on the summing up of all the discussions of the previous days. It was suggested from the Chair that the members should not, after these discussions, disperse like mere Vedantins who had only the love of talking for the sake of talking. Many members felt that the ideals of the Bhavan should be pursued with redoubled and renewed zeal. It was suggested that a kind of pledge might be drawn up for discussion at the next session. One or two members were entrusted with the work to draft an appropriate pledge or resolution to be adopted.

In the course of the concluding sessions the draft resolution was placed before the meeting. "As members of the Shibir, we should work to maintain and uphold (a) human dignity (b) the supremacy of Moral Order and (c) Faith in God. And in humility, we should try in the light of these absolute values, to bring Truth, Love and Beauty in individual, family and collective life." In matters educational, we should work for the aims and objects of the Bhavan. And 'As members of the Shibir, we should form ourselves into fraternities of not exceeding ten, so as to be able to secure, by mutual love and care, the material, moral and spiritual welfare of each and all.'

Public Lectures

In the course of his talk on "Problems of Foreign Aid", Sri G. L. Mehta, Former Indian Ambassador in Washington, said that economic aid could be effective only if its objective was one in which countries themselves could whole-heartedly share. He welcomed the proposal for establishing a new multilateral agency co-related to the World Bank which would meet the needs for capital investment on easy terms for both income- and non-income-producing projects. He concluded by saying that democracy could no longer be secure nor peace enduring

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unless there was a social and economic content.

Dr. K. R. Masani speaking on "Mental Hygiene" cited the following standards: (1) Happiness and peace within the self (2) Catastrophe in the life of the nation or individual (3) To get on well with others (4) Talents are exploited to their maximum capacity.

Mahamahopadhyaya P. V. Kane spoke on the *Mahabharata*, the 'tales of which had become a part of the heritage of the Indians'.

Sri Gopinath Singh, M.P. and Smt. Savitry Nigam, M.P. talked about M.R.A. They expressed the view that M.R.A. had done good work by restoring the essential moral values of life.

Srimati Lilavati Munshi, speaking on "Women of the World" said that the woman either as wife, mother, sister or daughter influenced men and society. She referred to Gandhiji's great work for the cause of women in bringing them in the fight for the country's freedom and giving them political equality.

The Shibir concluded on 4th November with a resolution 'to meet as frequently as possible and chalk out plans to carry out the mission of the Bhavan'.

Adequate arrangements had been made by Dr. Adatia, Principal of Bhavan's College, for boarding and lodging. The weather was excellent during all the ten days. Films, dramas, music and other forms of entertainment highlighted the evenings. Members while dispersing felt that the seminars and discussions did increase their knowledge of men and matters.

CULTURAL CO-OPERATION

WITH a view to having closer cultural co-operation between Eastern and Western music, the Bharatiya Vidya Bhavan will soon be having a visiting Professor of Musicology from America under the Fulbright system. He is Prof. Howard L. Boatwright who is Associate Professor of Music in Yale University. Prof. Boatwright is a protege of the famous American composer Hindemuth who formerly taught at Yale. In addition to being a distinguished scholar, Prof. Boatwright is an accomplished musician. He is the concert master of the New Haven symphony orchestra, a professional organization of high standing in U.S. His wife who is accompanying him, is also a professional artist and holds a high reputation as a singer.

During his stay at the Bhavan's Sangit Sikshapith, Prof. Boatwright will study the technique of Indian music and at the same time help the Bhavan's students to take training in Western music. This effort, besides serving as contact between the two systems, it is hoped, will also pave the way for a harmonious blending of the two.

SANSKRIT VISHVA PARISHAD

THE Sixth Session of the Sanskrit Vishva Parishad (World Academy of Sanskrit) will be held at Puri in Orissa on the 3rd and 4th of April, 1959 under the Presidentship of Rashtrapati Dr. Rajendra Prasad.

Lovers of Sanskrit and other eminent scholars from all over India and abroad will attend the Session.

Those interested in attending the Session may get themselves enrolled as delegates on or before March 6, 1959 by filling in the necessary form available from the Head Office and remitting the delegate fee of Rs. 5/- to the Hon. Gen. Secretary, Sanskrit Vishva Parishad, Bharatiya Vidya Bhavan, Chowpatty Road, Bombay-7.

The delegates attending the Session will be entitled to the single-fare double-journey concession for all classes in railway fares from the place of starting to Puri and back.

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OUR BOOK SHELF

PIONEERING IN INDIAN BUSINESS. By Sultan Chinoy. Foreword by R. P. Masani. Published by the Author. Sole Distributors: D. B. Taraporevala Sons & Co. (Private) Ltd., 210, Dadabhai Naoroji Road, Bombay-1. Crown Oct., pp. 106+xvi. Price: Rs. 9.95 nP.

SULTAN CHINOY'S autobiography *Pioneering in Indian Business* belongs to the category of 'memoirs', and has been rightly described by Sri R. P. Masani in his Foreword, as a record of a fascinating story of the romance of business and its sensational expansion under the direction of a businessman of ability, vision, enterprise and intrepidity. The pioneering role played by Sultan Chinoy in the numerous fields constitutes an important landmark in the history of industrialisation and as such invests the autobiography with historical interest.

We get a glimpse of early Bombay with its quaint irregular buildings in incongruous style encroaching upon 'the streets which were mostly narrow and dingy,' when there were no Tansa Water Works and the City's water supply was a hazardous venture. It is against this background that in 1904 Sultan Chinoy, just a tyro in business, made his first debut when he took up the Shell Petrol Agency, a decision which reveals the pioneer's foresight as to the tremendous possibilities in the future. This was followed by a series of pioneering ventures like the Postal contract, the Chevrolet Franchise, the licence for Wireless Engineering in India showing Sultan Chinoy's boundless confidence in the future of wireless, a brief interlude on Celluloid and last but not the least the obtaining of concessions for prospecting oil reserves. The Drilling operations then conducted resulted in striking Natural Gas at the depth of 841 feet. The area of the prospecting operation was 48 miles from Ghoga across the now famous Gulf of Cambay. It is a matter of no small satisfaction that this pioneer's work is now completed by the recent finds near Cambay.

Sultan Chinoy took a long-term view of possibilities in the context

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of the country's requirements and has played a significant role in the development of motor transport and training of Indians in wireless engineering. The review would certainly remain incomplete without a reference to his absorbing interest in horse-breeding in India.

A pioneer is never daunted by the vicissitudes through which he has to pass. He has a sense of mission and faith in his work. Sultan Chinoy has displayed great qualities, an individuality all his own and a fearless independence of spirit, which were amply testified to, when he took up a bold stand against a powerful organisation like the General Motors. A sense of purpose and infinite capacity for hard work against heavy odds appear to be the secret of his success.

The autobiography is written in a simple and elegant style and sustains the interest of the reader all through. In fact, it is a handy volume which can be finished at a stretch. Though Sultan Chinoy may have 'a feeling of growing old,' he can justifiably rest on the laurels he has achieved. But one who is still mentally alert and takes sustained interest in the rapid industrialisation of the country, can never grow old. This autobiography should certainly be a source of inspiration to the younger generation.

—*Prof. C. L. Gheevala.*

BRITAIN: AN OFFICIAL HANDBOOK. 1959 Edition. Published by H. M. S. O., London. Copies obtainable from the Manager, HMSO Sales Section, British Information Services, Indra Palace, "H" Block (behind Plaza Cinema), Connaught Circus, New Delhi-1. Price: Cloth Bound, Rs. 15.75; Paper Cover, Rs. 7.87.

FROM "ancient monuments" to "ZETA", is the range of the wide selection of facts about Britain and the British people brought together in this 538-page volume. The handbook, the tenth in the series, has become an established work of reference. It presents a picture of the pattern of life in Britain, recording the latest trends and developments, and containing a wealth of factual and statistical information derived from official and other authoritative sources.

Recent developments which are recorded in this volume include the improvement in Britain's balance of payments, the changes in the machinery of defence planning, new legislation on local-government finance, alterations in the law affecting farm-tenure, the continued expansion of the television services, the inauguration of the first transatlantic jet air service, and the progress made in the construction of nuclear power stations. Sixty manufacturing industries are described.

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Economic chapters concerning investment and savings, anti-inflationary measures, and trends in prices and incomes. The sections describing the achievements of the United Kingdom Atomic Energy Authority's establishments and the advance in technical and technological education have also been expanded.

The volume is fully indexed and, to assist users, the more important page references in sequences of index figures are printed in heavy type. There is a bibliography relating to each section of the text. The handbook is illustrated by 47 photographs, 16 diagrams, and seven maps.

—*B.V.A.*

IMMORTALS OF THE BHAGAVAT & Sri Ramakrishna's Parables. By Dilip Kumar Roy. Published by Lakshmi Narain Agarwal, Educational Publishers, Agra. Pp. 214+ xxviii. Price: Rs. 5/-.

THE *Bhagavata Purana* has a unique place in the Hindu religious literature; it is essentially a treatise on mysticism. To realise its full significance one has to get properly attuned to the task. If one expects learned metaphysical disquisitions or subtle logical intricacies he is doomed to disappointment. The story of how this *purana* came to be written after Narada met Vyasa and suggested the right method of getting over his despondency, strikes the key-note of this great work. One has to approach the *purana* in a spirit of devotion, dedication and with a deep conviction in the Love and Grace of the Lord. Otherwise he will miss the distinctive atmosphere of the work.

Sri Dilip Kumar Roy is a true mystic to his finger-tips. He has brought out in lyrical form this special charm of the book. The six stories he has chosen are typical; each has its special message to give. In the first story the pride of sage Durvasa is humbled and he is made to seek pardon from the devotee Ambarisha. Emperor Mahabali was a great man in many ways, he was a wise and popular ruler. It has been said that in his kingdom there was no beggar. But deep down in his heart there was an element of egotism. He was taught to give up the 'I' and lean for support on the Lord and he is made to realise that the Lord leans to all who lean to him and guards "in love, like a Sleepless Sentinel" all who bow to his will. Who has not heard of Bhakta Prahlada and his utter devotion? Then we have the story of the serpent Kaliya, after a short poem on the Love of the Gopis. The story of Kuchela is one of the most moving stories in the *purana*, and with this the series of stories end.

Then we have eighteen parables and similes chosen from the sayings of Sri Ramakrishna Paramahamsa.

As the author himself says, he has not attempted any translation, he has expressed his mystic reactions

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to these stories in spontaneous poetry. The verses throughout breathe refreshing emotional fragrance which will touch our hearts.

—*Prof. R. Srinivasan.*

WORLD TEACHERS ON EDUCATION. Edited by T. S. Avinasilingam and K. Swaminathan. Published by Sri Ramakrishna Mission Vidyalaya, Coimbatore. Selling Agents: B. G. Paul & Co., Madras-1. Pp. 188+vi. Price: Rs. 4/-.

THIS is a collection of sayings of Great Ones, having a bearing on education in the widest sense of the word, published in commemoration of the Silver Jubilee of the Sri Ramakrishna Mission Vidyalaya, Coimbatore. The editors have covered a wide range of time in making their selection, beginning from the time of the Upanishads and coming down to the present time.

The basic principles underlying Indian culture are dealt with in the earlier portions of the section on Upanishads. This is followed by a number of Upanishadic stories inculcating ethical and philosophical truths. The address to outgoing students with which this section ends is of everlasting interest and deserves to be treasured by all generations of students. To give a sample, they are told, "Swerve not from the truth, nor from social ethics, nor from propriety. Never neglect your material welfare; abandon not the pursuit and dissemination of knowledge...."

Then we have quotations from the *Gita* dealing with knowledge, self-reliance, the technique of work, various kinds of Yoga, true devotion, the right and wrong paths, true renunciation and the path to perfection. The Buddha's teachings on

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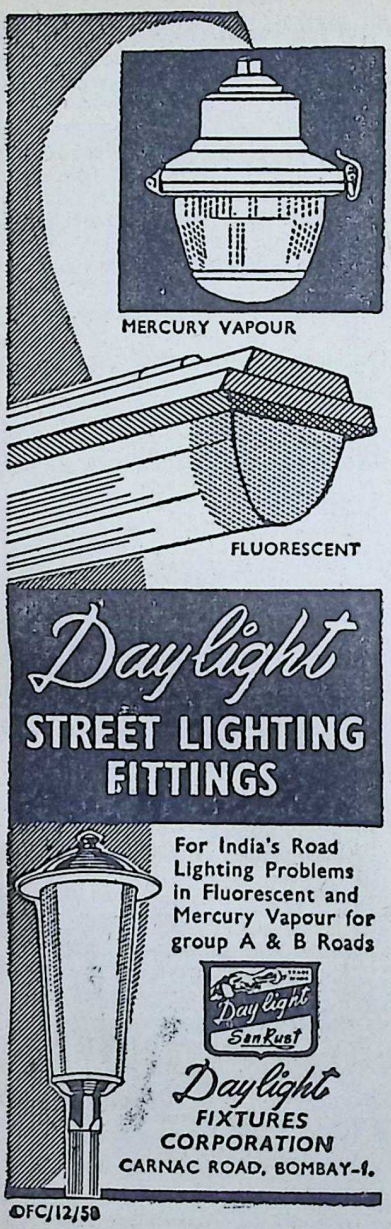

nind, heedfulness, non-injury, way of happiness and Dharma follow. Extracts from *Tirukkural* dealing with the whole gamut of ethics have been chosen with a remarkable sense of proportion. Then come sayings from the *Bible* and the *Koran*. Sri Ramakrishna Paramahamsa supplies very useful lessons in the next section. The bulk of the book is taken up by extracts from Swami Vivekananda and this makes the book specially valuable. Philosophy of education, educational methods, character-building, religious education, the development of personality, education for the masses and the right relation between the teacher and the taught are some of the topics dealt with. The last section deals with the views of Gandhiji on several aspects of education, such as social service, place of arts and crafts, Truth and Ahimsa and Brahmacharya.

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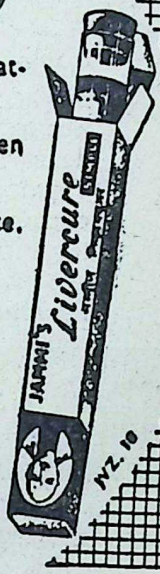

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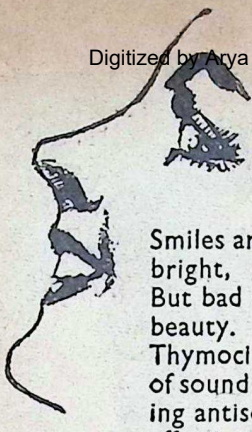

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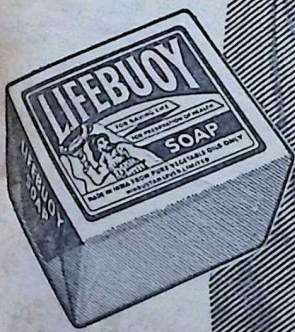

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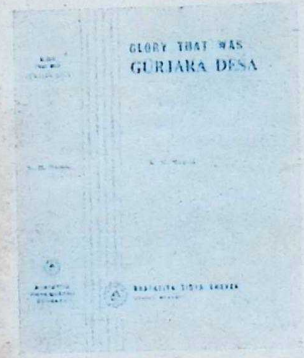

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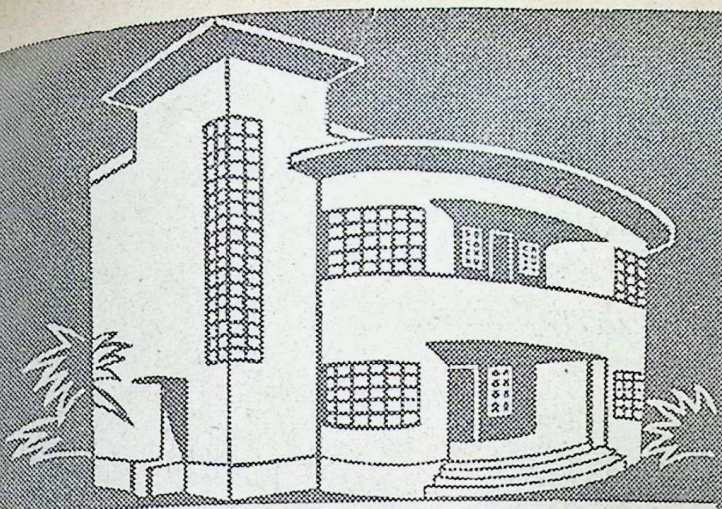

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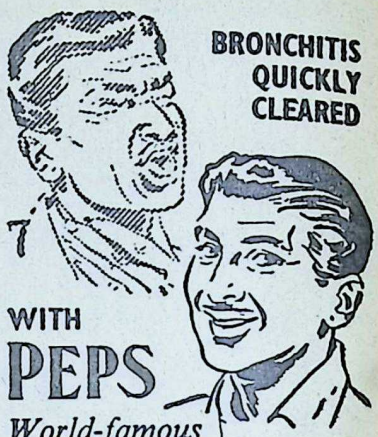

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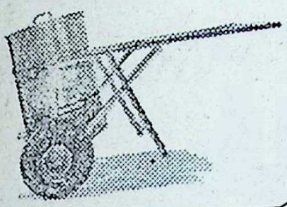

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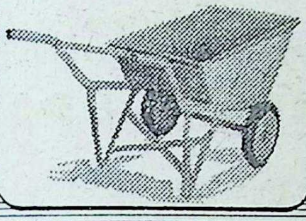

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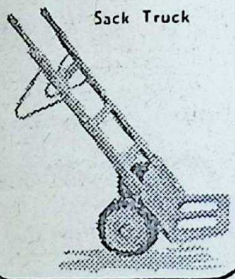

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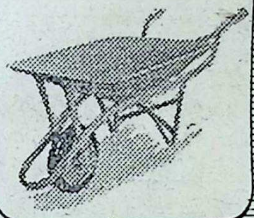

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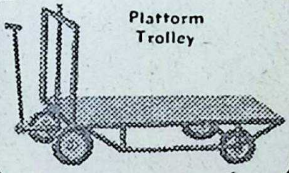

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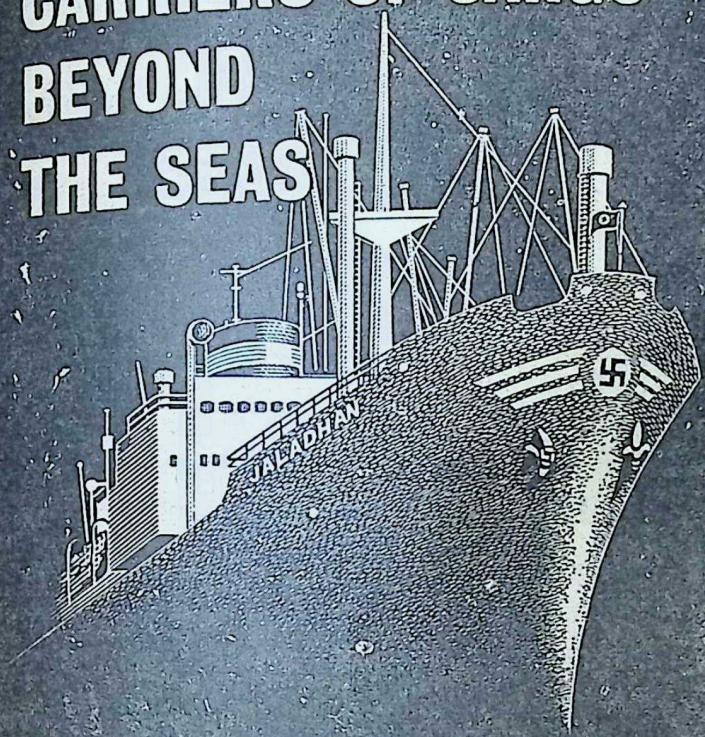

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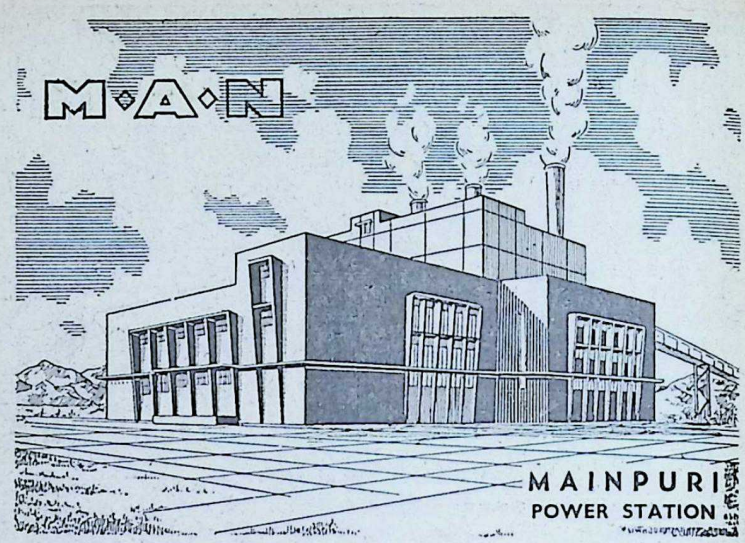

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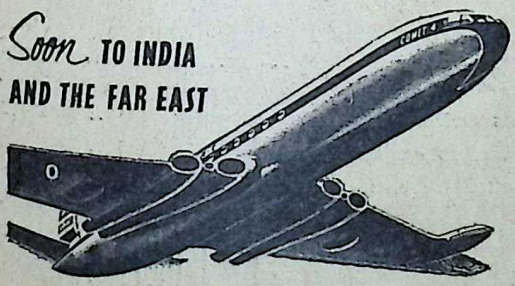

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आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—*Rigveda*, I-89-1

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THE REVELATION

प्र सु स्तोमं भरत वाजयन्त
इन्द्राय सत्यं यदि सत्यमस्ति।
नेन्द्रो अस्तीति नेम उ त्व आह
क ईं ददर्श कम् अभि ष्ठवाम॥
अयम् अस्मि जरितः पश्य मेह
विश्वा जातान्यभ्यस्मि मह्ना।
ऋतस्य मा प्रदिशो वर्धयन्त्वा-
र्दिदरो भुवना दर्दरीमि॥

"Desiring strength, bring forward a hymn of praise,
a truthful hymn to Indra, if, truly, He exists;
"There is no Indra," one and another said,
"Who has seen Him? Whom, then, shall we adore?"
"I exist, O singer! look upon Me here;
all that exists I surpass in splendour.
The Eternal Law's commandments make me mighty;
when I rend, I rend asunder the worlds."

—**Rigveda, VIII. 100.**

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Kulapati's Letter

ON

LIFE, LITERATURE & CULTURE

No. 173

★ *STOCKHOLM IN SWEDEN* ★ *FAMILY WELFARE* ★ *NEW HAMBURG*

Bharatiya Vidya Bhavan,
Bombay.
FEBRUARY 22, 1959.

MY YOUNG FRIEND,

ON July 18, we reached Stockholm which is set in the midst of sea waves, like Venice. It is one of the most picturesque cities in the world.

We met our ambassador, Sri I. S. Chopra and his wife and attended a large party at the Chancery where Jayaprakash Narayan and his party had been invited, as also leading members of the Indian delegation to the Peace Conference.

These Peace Conferences, sponsored by Soviet Russia, are an interesting feature of Russian diplomacy. People are invited, heaven knows how. For a small sum, they are given a lift to Moscow, taken round to showplaces under a guided tour, and then brought to a neutral country to proclaim how things are in U.S.S.R! Invariably such delegations have a leaven of a few determined Communists, professed or unprofessed.

In this affair the contact has a one-way traffic. You are made to see the best side of Russia but you cannot meet Russians on an independent friendly footing, nor can you have a heart-to-heart talk with them. The hearts of those whom you meet are closed to individual contacts; they are only propaganda agents of Communism. The visitor's heart is open and is vulnerable to well calculated propaganda.

●●●

Sweden, like Norway, is a fortunate land. With 1½ times the size of Uttar Pradesh, it has 1/9th of its population. It has

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deep forests and power-producing streams. It is highly industrialised and Swedish arms, beacons, telephones and matches are in demand in most countries of the world. It has no minority problem, no ambition towards expansion. For about a century and a half it has been at peace with its neighbours.

In 1632 it hesitated to invite foreign representatives to the funeral of its king, lest the visitors see how poor the Swedes were. Today it is flowing with milk and honey, a paradise for foreign visitors.

The climate of Sweden is marvellous. Unlike India, sunshine is the only commodity which is difficult to get. Its southern end has about 56 days annually below freezing point; in the farthest north the number of such days rises to 217.

The Swedes are population-conscious. They want higher and still higher birth-rate. Strenuous efforts are, therefore, made to equalise the difference in levels of the large families and the childless.

The basis of the family welfare policy, therefore, is that families with more mouths to feed have to live under comparatively more difficult circumstances than unmarried persons; society therefore should provide large families with housing, good nourishing food, cheap health services and cheap clothing.

The policy is as sound as it could be, if—and that is a big *if*—a country has a meagre population and enormous resources.

As a consequence of this policy it is illegal in Sweden to dismiss women employees who get engaged or married. State assistance starts no sooner a young couple decide to get married and found a family. It is realised that for a happy home, the wife should be a good housekeeper, and education is given to women in training for domestic service like housework, cooking, child care, sewing etc. There are about 400 Municipal Training Centres for such purposes.

Medical centres for mothers and children under the auspices of trained doctors and midwives are found all over the State. Natal care is very cheap, maternity benefits handsome. Abortion, a serious problem in most civilised countries, is illegal in Sweden, except on social grounds; however, women who are worn out, tired and neurotic, or weighed down by poverty and sordid conditions, could undergo abortion at the hands of qualified doctors. Sex instruction is on the curriculum of every school. All the Mothers' Centres in the country teach women in the proper use of contraceptives and diagnose pregnancy free of charge.

The domestic help problem is

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peculiar to Sweden. The country is so rich that it is difficult to get domestic servants in spite of a fair number of immigrants who come to Sweden to work as domestic servants. Domestic servants are therefore replaced by what are called 'Home Assistants'. Middle-aged housewives without small children are supplied by the Employment Bureaus to go and help busy housewives with children. Even municipalities or private enterprises specially engage women who act as 'home-assistants' to busy housewives. This form of domestic help is free to those who cannot afford it.

It was Sweden's summer. That reminded me of the famous saying of Desireé, the fiancee of Napoleon, and the wife of General Bernadotte who became the king of Sweden. "Sweden has two winters—the green winter and the white winter". We were there during the green winter.

In this country, everyone takes a three-week holiday to enjoy sunshine. The expenses of holiday are so controlled that they are within the means of every one. Special societies and organizations provide housewives with rest and recreation. The State also gives aid and a housewife can go to a holiday camp free of charge, if she can prove that her income is comparatively small.

Children, rich and poor, are sent to summer colonies and holiday homes. Children under 10 may be accompanied by an adult who is paid for. There are 700 such summer colonies in Sweden, holding about 30,000 children. There are also "family day nurseries" where children of women going out to work are left with approved families during the day.

Another feature of the Swedish family welfare policy is to simplify and rationalise housework by planning labour-saving homes with scientific water drainage and household wash.

Community amenities and services are also set up to lighten the lot of wives and mothers, such as service flats, sewing centres, hobby rooms, kindergartens and day nurseries, sports grounds, bathing places and swimming baths, collective laundries, shopping centres etc.

All schools have medical examination of the children. Attention is also paid to dental care. In most schools free school lunches are provided. The State provides child allowances to all mothers, amounting to 290 kroners per year for each child under 16.

Medical and health services provide every conceivable care. Alcoholic consumption is very strictly controlled. Institutional care is provided for confirmed alcoholics.

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There are, of course, old-age and invalid pensions more or less on the lines of Norway. A pension is paid to all Swedish citizens from their 67th birthday. There are allowances for temporary invalidity like blindness, and also for attendance if an invalid requires personal care. There is an allowance for a wife, widow and rental supplements. There is also a country-wide National Health Insurance scheme, including Insurance for maternity, industrial injuries and unemployment.

• • •

The Swedes proudly point to their philosophy of welfare which, they say, takes care of its citizens, from the dawn to the sunset of life. In spite of all this 'welfare' policy, I was left with an impression that the family life is disintegrating as in some other parts of Europe and America.

We visited a well-known institution for the old. It consisted of small cubicles, each with a tiny kitchenette and a bed-sitting room in which an inmate resided. We met the inmate of one of the cubicles, an old woman of over 65, who lived away from her son, daughter-in-law and their children. Under the 'welfare' concept of the West an old mother is a nuisance to children; she is not expected to stay in a home with them; her proper place is within the four walls of this cubicle, her only contact with her grandchildren being their photograph lovingly planted on the table. Possibly she is spending half the day looking at it and pining for them!

The whole institution was for the old. Of course, there are drawing-rooms, club rooms and cinema theatres to cheer their withering lives. But to me it looked very much like a civilized *pinjarapole* for old and decrepit humans—a very depressing affair. The loving care of a family was nowhere. Life was devoid of love. The family knot which breeds a sense of duty and self-sacrifice and love is just cut.

When I told a friend of this impression of mine he told me of an incident he knew. An old Swedish mother lay dying. She wired to her son to come to see her during her last days. He wired back saying that his wife had gone on a holiday and he would not like the wife to lose his company. The mother, no doubt, was looked after by the State doctor and the State nurse. The State paid for her burial. Some residents of the institution attended her funeral, possibly placed a few flowers on her tomb. Thus she died in an institutionally perfect manner mechanically arranged by a Welfare State,—but without a last look at those whom she had fondly borne and reared, with-

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out her dying moments being brightened by the human touch which the love of children brings. It did not look 'welfare' to me.

The next day we went to see a satellite centre where a new township had sprung up. We saw the family hotels, old-age quarters with assembly rooms, creches, apartments for unmarried mothers. In spite of the care that the State takes about children, the parents have reached the stage when children are a nuisance and foster-parents are in great demand.

●●●

One of the most interesting things in Sweden is to see the Milles Garden. The owner, evidently a rich person, was a great sculptor and the whole garden we saw studded with some of the finest sculptures I have seen.

I wish we had more time to see Sweden. On July 21, we left Stockholm for Hamburg.

●●●

In Hamburg, we were received by Sri Patel, our Consul General and his wife, and our friend Mr. Pochhammer, who was sometime ago the German Consul in Bombay. Among the distinguished men whom we met was Dr. Paul Leverkuehn, a Member of Bundestag and of the European Parliament, a very knowledgeable man, with whom I discussed European politics. Though next door to Russia's monolithic empire, Hamburgers have a quiet confidence in themselves.

Hamburg had received the most thunderous bombing during the Second World War and three-fourth of it had been blasted. On the coming of peace, however, there was an outburst of constructive vitality among the Germans and the City began to be re-constructed and re-fashioned. New streets, new parks and new schools were laid; new plants and machines substituted for the blasted ones, bringing its industry up-to-date.

We visited a modern school, where every convenience for the children and the teachers had been provided for. New art, new planning and new devices were almost everywhere. In five years' time Hamburg would be the city of the future.

We saw a huge three-dimension map of the city as is being re-constructed. It was the triumph of the planning art.

At the University of Hamburg, I met Prof. Klob, who was carrying on studies in comparative agriculture of China and India. He had a novel point of view, which I found noteworthy. 'There has been no intensive cultivation in India, except during the last few years. In China, on account of the pressure of population, soil has been inten-

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sively cultivated,' said Prof. Klob. 'Even if China can produce more at present, India has a better and a more lasting potential for intensive agricultural output'.

At the Asian Institute, I spoke on 'India in post-war Asia'. There was a dinner, where we had the pleasure of meeting Dr. Siene King, ex-Mayor, and several other leading citizens. I had also long talks with Dr. Paul Leverkuehn and others—all on the intentions of Communism and the role of the Christian Democrats in Europe.

We also met Indian students at the Aldorf Sanskrit Department, where studies in Tibetan are also carried on.

In Hamburg John Pribram met us; of him hereafter. With him as our guide, we left Hamburg on the morning of July 23 for Gottingen.

Yours sincerely,

Kiri Munshi

By and with religion the living together of men was made not merely possible but also desirable. Religion clothed and adorned the cold nakedness of primitive existence with shreds and patches of beauty. All that grace and colour which transmutes mere existence into life—in a word, art—may be said to have arisen out of religion. Sculpture had its origin in idol making; architecture, in temple building; poetry, in prayer; drama, in legend telling; and dancing, in the seasonal worship of the gods.

—Lewis Browne.

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Secret of Happiness

KRISHNANANDA

कर्मण्येव अधिकारस्ते मा फलेषु कदाचन।
—*Gita.*

CONTENTMENT at the personal level is one of the most potent causes contributing to happiness and lack of it, whatever the reason, leads to misery.

One may have certain ambitions in life. Their non-attainment may lead him to discontent. A less qualified man than himself may lead a better life and this may cause in the latter discontent. Utter poverty may make one utterly discontent with life.

There are two ways along which this discontent may develop. The right way of course will be the will and effort to set right the failure or defect in him by honest means. In this he may or may not succeed, depending upon the fruit of his past *karma.* But it is his duty to make a try.

The second way is that discontent may turn as hate towards the other, or even the world for that matter. This hate, on its part, may shoot off into violence when frustrated, not excluding violence against one's ownself or he may become demented.

It is reasonable to presume that the majority of us try to improve our lot in an honest manner which is but legitimate. Some of us succeed wholly or in part but others do not at all. This is a perfectly natural process. But the trouble comes only when one feels the failure acutely. We are unable to reconcile ourselves to our lot, after the trial, when discontent or frustration takes hold of us.

It is here then that we have to realise that in getting the fruit of our action we are only answering our past *karma* even as we are answerable to our present *karma.*

If you fail in your attempt, and a less qualified man succeeds, it is not a reflection on your capacity or devotion. You are only answering your past *karma* and the other man only answers his own *karma.* And once this truth is realized, you will not only overcome your present discontent, but gain contentment and also sow the seeds of later luck by not hating, by not acting unsocially or unethically but helping a good cause.

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It is *karma* that matters, the quality of spirit behind it, with the full knowledge of the power of a Supreme Being, that good *karma* always leads to good results and *vice versa*.

★

Could anyone think of a more exalted soul than our beloved Sita of the *Ramayana?* Why should she have the misfortune of separating from her Lord and be subject to such tests as fell to her at Lanka after the battle was won? Do you know what she said? "I am the victim of *karma*. Possibly I did not heed to the prayers of *bhaktas* in time who have cursed me". How true!

The famous Vidyaranya was a great devotee of the Mother Goddess. He prayed and prayed to Her for riches; but nothing came. Foiled and frustrated he cursed Her and in a fit of temper became a *sannyasin*. Then Goddess Lakshmi appeared apprehensively before him with all the gold of the world.

Asked he of Lakshmi: "Why did You not come before?"

"My dear man, your past *karma* did not warrant those riches, so how could I come? But now as a *sannyasin* you have had a rebirth and the *karma* of your immediate past has commanded all those riches!" replied Lakshmi.

"Of what use are they now to me—a *sannyasin*?" asked Vidyaranya.

"I don't know. Your merits have earned them. I can't help giving them to you. Do what you like," replied Lakshmi.

"If that were so, give them to me" said Vidyaranya and receiving them, he threw the whole lot on the earth on the spot now known as the Kolar Gold-fields.

★

The knowledge that *karma* holds the key to our life is only the first part of the problem we have posed. This realization will bring about the philosophical attitude so necessary for the birth of happiness.

Flowing from that realization should be the determination to ensure happiness by the performance of such *karmas* here and now as would entitle us to happiness. Such *karmas* are of course those that are recommended by the Vedas, Puranas, Smritis, saints and elders well-versed in the *shastras*.

It may be mentioned that one need not necessarily or always have to wait for another birth to enjoy the fruits of our present *karmas*. Depending upon the enormity of the merit or demerit of the *karmas*, one can experience their fruits within three years, three months, three days or even less time.

That is what great sages say and that completes the secret of happiness.

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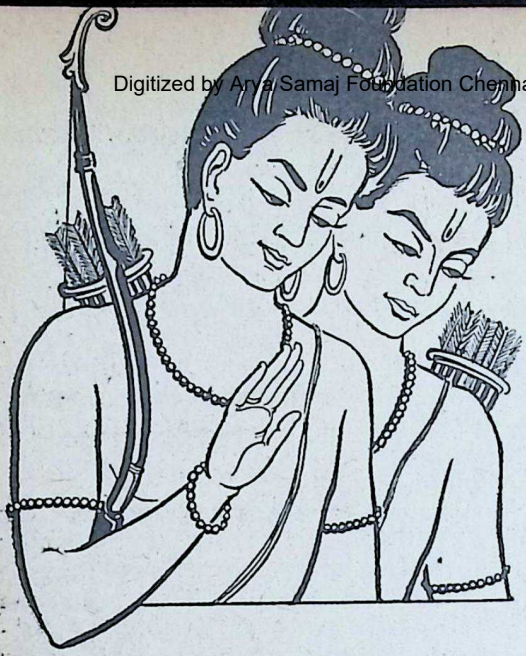

SCENES from

Seeing Sri Rama in the grip of the pangs of separation, Sage Narada went to Him and after praising Him, got a boon that the Rama Nama might become the mightiest weapon in exterminating the entire brood of sins. After that, Sage Narada asked Sri Rama:

Who Is A True Saint?

संतन्ह के लच्छन रघुबीरा।
कहहु नाथ भव भंजन भीरा॥
सुनु मुनि संतन्ह के गुन कहऊँ।
जिन्ह ते मैं उन्ह कें बस रहऊँ॥

Asked Sage Narada, "Tell me, O Raghuvira, what are the distinguishing marks of saints, O dispeller of the fear of rebirths." Replied Sri Rama: "Listen, dear sage, to the qualities of saints, by virtue of which they hold Me in bondage.

षट विकार जित अनघ अकामा।
अचल अकिंचन सुचि सुखधामा॥
अमितबोध अनीह मितभोगी।
सत्यसार कबि कोबिद जोगी॥
सावधान मानद मदहीना।
धीर धर्म गति परम प्रबीना॥

"They are masters of the sixfold passion (lust, anger, greed, infatuation, pride and jealousy); they are sinless, steadfast, possess nothing, pure (both within and without), full of bliss; they are of boundless wisdom, non-wishing, moderate in food, truthful, inspired, learned and united with God; they are circumspect, honour others, prideless, strong-minded and well-versed in the course of Dharma (righteousness).

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RAMACHARITAMANASA of Goswami Tulsidas

गुनागार संसार दुख रहित बिगद संदेह।
तजि मम चरन सरोज प्रिय तिन्ह कहुँ
देह न गेह॥

"They are repositories of virtue, devoid of the sorrows of the world and free from doubt. My lotus feet is dear to them, even more than their body or their home.

निज गुन श्रवन सुनत सकुचाहीं।
पर गुन सुनत अधिक हरषाहीं॥
सम सीतल नहिं त्यागहिं नीती।
सरल सुभाउ सबहि सन प्रीती॥
जप तप ब्रत दम संजम नेमा।
गरु गोबिंद बिप्र पद प्रेमा॥
श्रद्धा उमा मयत्री दाया।
मुदिता मम पद प्रीति अमाया॥

"They are embarrassed to hear their own praise but delight to hear others' praises. Poised of mind and placid, they never abandon the right course. They have a guileless and loving nature; they are absorbed in prayer, austerity, control of the senses, self-denial and religious observances and undertake sacred vows. They worship the feet of their Guru, Lord Govinda (Vishnu) and Brahmanas. They are full of piety, forgiving, friendly to all, compassionate, always cheerful and sincerely devoted to My feet.

बिरति बिबेक बिनय बिग्याना।
बोध जथारथ बेद पुराना॥
दंभ मान मद करहिं न काऊ।
भूलि न देहिं कुमारग पाऊ॥

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"They are further characterized by dispassion, discretion, modesty, knowledge of the truth relating to God, as well as by a true knowledge of the Vedas and Puranas. They never have recourse to hypocrisy, pride or arrogance and do not set foot on the evil path, even by mistake.

गावहिं सुनहिं सदा मम लीला।
हेतु रहित परहित रत सीला॥
मुनि सुनु साधुन्ह के गुन जेते।
कहि न सकहिं सारद श्रुति तेते॥

"They are always engaged in singing or hearing My *leelas* and are intent on doing good to others without any consideration. In short, O good sage, the qualities of the saints are so numerous that they cannot be exhausted even by Sharada (Goddess of Speech) nor by the Vedas.

कहि सक न सारद सेष नारद सुनत पद पंकज गहे।
अस दीनबंधु कृपाल अपने भगत गुन निज मुख कहे॥
सिरु नाइ बारहिं बार चरनन्हि ब्रह्मपुर नारद गए।
ते धन्य तुलसीदास आस बिहाइ जे हरि रँग रए॥

"Neither Sharada nor Sesha could tell them." Hearing this exposition, Sage Narada clasped the Lord's lotus feet. In this way the all-merciful Lord, the friend of the meek, recounted with His own lips the virtues of His devotees. Narada bowed his head at the Lord's feet again and again and left for Brahma Loka. Blessed are they, says Tulasidasa, who, giving up all hopes, are steeped in love for Sri Hari.

In India religious life forms the centre, the keynote of the whole music of national life. ... And, therefore, if you succeed in the attempt to throw off your religion and take up either politics or society, ... the result will be that you will become extinct. ... Social reform. ... and politics has to be preached ... through that vitality of your religion. ... Every man has to make his own choice; so has every nation. We made our choice ages ago. ... And it is the faith in an Immortal Soul.

—Vivekananda.

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THE MOTHER ON THE WORLD TENSION

• RISHABHCHAND •

a homage to the mother on her 81st birthday

on the 21st Feb. 1959

THE Mother says:

"One thing appears evident that humanity has arrived at a certain state of general tension—tension in effort, tension in action, tension even in everyday life—and at an overactivity so excessive, a restlessness so widespread that the whole human race seems to have reached a point where either it has to break through a resistance and rise into a higher consciousness or fall back into an abyss of obscurity and inertia."*

Man seems to have torn himself from the creative and integrating centre of his being, and lost his bearings in the unceasing cross-currents of outer life. He has become flurried and fidgety. He bustles about trifles, devoured by a raging fever of restless activity, which leaves him no leisure either for rest or reflection. And this hectic fever and breathless fluster he glori-

The Mother

* *The Bulletin of Physical Education*—August, 1958.

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fies by the name of progress. It is the proud fruit of his scientific, materialistic, rationalistic civilisation! Without any high aim or ideal to pursue, without any inner light to guide him, despoiled of all self-discipline and mental ballast, he drifts in a state of perpetual tension. This tension has now reached its peak point of intensity, and threatens him with a disastrous explosion. He must either rise to a higher consciousness, far above this tension and turmoil, and embrace the whole world in a widened spirit of unity and harmony, or sink back to a lower consciousness and revert to the instinctive rhythms and spontaneity of sub-human or sub-rational existence. The present tension cannot last any longer. This frantic rush for the outer empire, uncontrolled by the co-ordinating law of the inner kingdom, poses the greatest menace, not only to human culture, but to human existence itself.

Why has the manifold tension reached such a bursting point today? The Mother says that a new principle of existence, a new force of consciousness has descended into the material world; and it is the transforming pressure of this mighty force that has produced this acute tension in the life of humanity. It is a well-known historical fact that whenever a new force or a new idea comes down to tide the world over a cultural crisis, Nature reacts to it with an upheaval or revolution. The new idea remains at first confined to a very few pioneers, and then begins to diffuse itself to a part of mankind. But what characterises the present situation is something unprecedented. There has been for sometime, not in a few individuals, not in a part of the world or humanity, but fairly widespread among a large number of men, all over the earth, a conscious or subconscious aspiration, a more or less vague, yet persistent yearning for a reconstruction of life on a wider and deeper basis, for plumbing the depths of existence, for integrating human personality, and rising to a comprehensive and harmonious perfection. Never did human mind embrace so realistically, so objectively, the vision of the unity of mankind, the ideal of the one world as the home of the whole human family. The height and nobility of this aspiration and the emergence of great creative ideas, which have begun to engage the active thought of the elite of humanity, testify to the fact that a new principle, a new Truth has come down, and is seeking to realise itself here.

According to the Mother, it is the descent of this new force, which is greater than any that has ever come down in the history of man, that has caused

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the present upsurge of the forces of destruction. It is a common experience in the individual and the collective life that every time a higher truth or light comes down, there is an irruption from below, from the dark regions of the subconscious and the inconscious, to oppose it. That is exactly what has happened today. But what makes these disruptive forces so very dangerous is that they have possessed the minds of a considerable number of men, whom circumstances have placed in positions of power and influence, and perverted them to their sinister ends. And the natural result of this perversion is the growing chaos and misery in the world, and an almost total shipwreck of all higher values. "It would seem that all the adverse, anti-divine forces, the forces of the vital world, have descended upon earth, using it as their field of action, and at the same time, a spiritual force, highest and most powerful, has also descended upon earth for the first time to bring a new life there. That makes the struggle all the more acute, violent, visible, but also, it would seem, more definitive, and that is why one can hope to arrive at an immediate solution."*

The traditional way for man to escape from the trouble and suffering of the world has been to turn to the divine Grace in an ardent aspiration for peace and tranquillity. To withdraw one's consciousness into the silence and peace of the depths of one's being has been considered the only means of salvation. Peace is, of course, indispensable for spiritual freedom; and to turn to Grace for leading us to peace is, indeed, the first necessary movement. But peace cannot be an end in itself. It should not be allowed to lure us away from life and its salutary activities. The Mother says, there is another aspect of Grace—it is "the aspect of progress that will be victorious over all obstacles, the aspect that will lift humanity into a new realisation, open the gates of a new world, and enable not merely a few chosen ones to profit by the divine realisation, but their influence, example and power will bring to the rest of humanity a better condition."†

Man has, therefore, to turn to this double aspect of Grace, at once for peace and progress. Modern man is rightly averse to the traditional, ascetic kind of *vairagya*, the egoistic retreat, the flight from life and its struggles; for, deep down in him there is an unquenchable aspiration for a *divine fulfilment in life*, for a harmonious perfection of his integrated being on earth.

* The Mother in *The Bulletin of Physical Education*, August, 1958.

† The Mother in *The Bulletin of Physical Education*, August, 1958.

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He hopes to wrest the world from the forces of darkness and proclaim the victory of the Divine here. He knows that the world has been created for the evolution of consciousness, for progress and perfection; and that action is the only means of attaining them. That is why the Mother would have him turn to the more dynamic aspect of Grace, to the new Force that has descended, and give all himself to this Force, so that it may deliver him from his present tension, and, conquering the earth from the forces of evil and ignorance, establish the long-looked-for Kingdom of God on it, and inaugurate a new order of creative peace and happiness.

The great sociologist, Pitirim A. Sorokin, says: "Recent catastrophes have released a portion of the superconscious forces of this polarisation, and these forces have just begun to 'germinate'....Transforming their potential forces into kinetic forces, these creative energies are likely to assume control of the vast anonymous forces of the historical process itself, unconscious and conscious, using them for constructive purposes. These energies of the superconscious may prove the most efficacious factors of the desired transmutation. Under their guidance the dangerous bridge may be safely crossed and the epoch-making transformation successfully accomplished."

The supramental Force, which the Mother speaks of, is the highest creative Force of the Divine, greater in transforming power than any other forces of the Superconscient, and its descent, affirmed by the Mother, is the sure promise of the birth of a new dawn, the beginning of a new order of life, and a greater human perfection than ever achieved in the past. An unprecedented crisis will be followed by an unprecedented glory of creative harmony and happiness.

---

* *Reconstruction of Humanity*, by Pitirim A. Sorokin.

It is faith that steers us through stormy seas, faith that moves mountains and faith that jumps across the ocean. That faith is nothing but a living, wide-awake consciousness of God within. He who has achieved that faith wants nothing. Bodily diseased, he is spiritually healthy; physically poor, he rolls in spiritual riches.

—Mahatma Gandhi.

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K. M. Munshi

INVOCATION

नमो ऽस्तुते व्यास विशाल बुद्धे फुल्लारविन्दायतपत्रनेत्र ।
येनत्वया भारत तैलपूर्णः प्रज्वालितो ज्ञानमयः प्रदीपः ।।

प्रपन्न पारिजाताय तोत्रवेत्रैकपाणये ।
ज्ञानमुद्राय कृष्णाय गीतामृतदुहेनमः ।।

वसुदेवसुतं देवं कंस चाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ।

मूकं करोति वाचालं पंगुं लंघयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ।।

I Salute Thee, O Vyas,
With Thy all-embracing intellect and wide-eyed vision,
Hast Thou lighted the torch of knowledge,
Fed by Thy immortal epic, the Mahabharata.

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I Salute Thee, O Krishna, Thou that blessest all,
Thou that givest to those that come to Thee
All that they want.

Thou art the giver of all gifts
Thou art the chastiser of the wicked.
Thou art the source of all knowledge,
Thou art the One who gave us the life-giving Gita

I salute Thee, Thou God among gods,
Thou, the son of Vasudeva,
The destroyer of Kamsa and Chanur—
Thou, the eternal joy of Devaki,
Thou, O Krishna, art the world's supreme Teacher.

I salute Thee, Madhava,
Thou alone makest the mute eloquent and the cripple
scale mountains.

I seek Thy Grace, Lord,
From Thee alone floweth the stream of Bliss.

PROLOGUE

MOTHER PRITHVI, Earth, the Mother of us all, bathed in tears, approached Narayana, the Lord, as He swung on Ananta, Endless Time.

The Mother folded Her hands and addressed the Lord thus: 'Thou All-Powerful, Thou Final Refuge of those in distress, I cannot bear the weight of misery any more. In Thy wisdom, Lord, Thou didst command me that I should raise sons and daughters who, rising from joy to joy, should find everlasting happiness in devotion to Thee. However, Lord, a new race of men and women has sprung up, whose wickedness is great and who have turned their faces away from Thee.

'Those who rule men have grown selfish and their thoughts are evil. In their lust for power, they oppress, persecute my children, and they deny Dharma, the Law of Righteousness. They part men from their wives, children from their parents. They sow the seeds of hate where love once reigned

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'By force or guile men and women are taught by these wicked rulers to debase themselves before their wealth and power. They are seduced into unrighteous ways by dance, drink and lechery. They are led to reject Thee and take delight in their own might. Homes are broken; temples are desecrated; saints are derided, stoned or crucified.

'Lord, I am weighed down with grief. Redeem Thy promise, O Merciful, and save me.'

Then spake the Lord to Mother Prithvi in loving accents:

'My child, I already know what Thou hast told me. Fear not. My word is pledged to thee and shall ever remain so. Whenever Dharma declines, I shall descend on earth to root out wickedness. *Those devoted to me shall never perish.*'

Then Mother Prithvi thus besought the Lord:

'Then, I pray Thee, Lord, come and save my children.'

And then spake the Lord: *'I shall.'*

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1

THE MARRIAGE OF VASUDEVA AND DEVAKI

IN the great days of the Dvapara Yuga, the Yadavas were settled in the fertile valley of the Yamuna which went by the name of Vrajabhumi. It was full of shady trees, flowering creepers and luscious pastures on which fattened vast herds of cattle, which were the wealth of the Yadavas. Mount Govardhan was the axis of this smiling land, and the Yadavas worshipped it.

Several clans like Kukkura, Andhaka, Vrishni, Satwat, Bhoja, Madhu and Shoora, formed the Yadava confederacy, which was also called Vrishni Samgha. Their constitution was republican. However, the Andhakas were the most powerful of the clans and took pride in calling their chief 'King' by courtesy.

The Yadavas were a brave and virile race; they were also proud of their high position among the peoples of the earth, for they claimed descent from Brahma, the Creator Himself.

Brahma had two sons: Atri and Daksha. Daksha begot Aditi, who begot Vivasvat; Vivasvat begot Manu. Ila, the daughter of Manu, was married to Soma and gave birth to Pururavas, who in the prime of his life fell in love with Urvasi, the beloved *apsara* of the gods.

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Pururavas had two sons, the eldest being Ayusha. Ayusha begot five sons; the mightiest of them was Nahusha, whose first-born was Yayati. Yayati was the first on earth to be a mighty conqueror; he conquered both the demons and the gods. Yayati's first wife was Devayani. She was the daughter of the Bhargava Sage, Shukracharya, the High Priest of the demons. By virtue of his *tapas* the Sage levelled down the pride of gods. Devayani gave birth to two sons: Yadu and Turvasu.

The descendants of Yadu were known as Yadavas. Yadu had a son called Kroshtu. Kroshtu's son, Devamidhush, begot a son, by name Shoora.

In the Treta Yuga, which preceded the Dvapara, the demon Madhu lived in the forests of Vrajabhumi; when he waxed strong they were known as Madhuvana. Madhu cleared the forest and founded a settlement on the banks of the Yamuna which came to be known as Mathura.

The wickedness of the sons of Madhu was great on earth and men trembled at their very name. Shatrughna, the brother of Sri Ramachandra, in whom God had descended in that age, was wroth with the sons of Madhu whose hearts were evil. He invaded Mathura and destroyed the race of sinful men. He also cleared some forest areas in the valley, and under him and his sons of the Ikshvaku dynasty Madhuvana settlements flourished as never before.

Then Shoora became mighty among men. Led by him, the Yadavas invaded Mathura and vanquished the descendants of Shatrughna. Then the Yadavas built settlements in the valley. They grew rich in cattle, silver and gold. And the Vrajabhumi came to be known as Shoorasena after him.

Vasudeva was descended from Shoora. He was born when the stars were propitious. Then bugles sounded in the heavens and kettledrums resounded on the earth; hence he was known as Anakdundubhi. Flowers were also showered on him by the gods, for he was beautiful like the moon and his fame was to spread till the end of time.

Vasudeva had five sisters, of whom one was Pritha. She was adopted by the King of Kuntibhoja. Later she became the wife of Pandu and the mother of three of the five Pandavas, the conquerors of the Bharat War, whose names were destined to be inscribed in human memory for all time. One of Vasudeva's sisters was married to the King of Chedi's and begot Sishupala.

Vasudeva was the chief of the Shooras who had vast herds of cattle. However, the Andha-

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kas, another clan descended from one of the sons of Kroshtu, had waxed powerful and Vasudeva was a feudatory to their chieftain, Ugrasena, whom people called the 'King.' Ugrasena had five sons and nine daughters. Of his sons, the first-born was Kamsa.

Devaka, the brother of Ugrasena, had four sons and seven daughters; of them Devaki was the loveliest to behold.

There was strife between Shooras and the Andhakas. Their herdsmen often fought with one another. And the elders of the two tribes decided that Devaki be wedded to Vasudeva, so that they could live in peace ever afterwards. The marriage took place in the Palace of King Ugrasena.

Vasudeva went round the Sacred Fire seven times, leading the girl, whose face was like the moon and who was gifted with incomparable charms. The auspicious event was announced to the world by the joyful sound of conchs and fifes, hand-drums and kettledrums. And the Yadavas were happy, for they had never seen such man and wife matched in perfect harmony.

[To be continued]

Sing of Govinda! dear Govinda! O my mind!

You have been lucky in getting in this human life an occasion to sing of Him.

It is very difficult to get a human body and its span is too short.

To attend to discourses on matters divine, is verily to have a boat in which to cross the ocean of rebirth.

Dive deep into the Ganges of the saints' company.

My abode is at the feet of the saints, therein my mind finds rest for ever, says Mira.

—Mira Bai.

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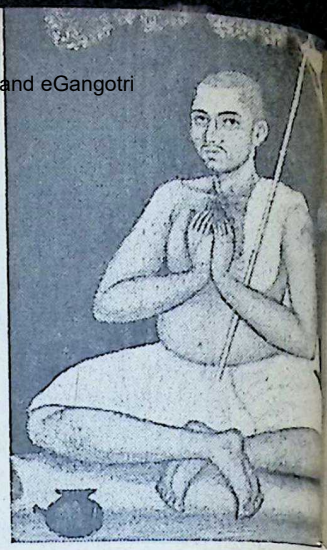
K. Sitaramaiya



NARAYANA TIRTHA

AND

"SRI KRISHNA LILA TARANGINI"

THE Vaishnava cult in India produced a galaxy of great all-round artists, who combined in them the qualities of the poet, lyricist, songster and dance-master and whose works are a unique blend of all these fine arts. They mingled in their works philosophy and devotion, and inculcated them among the public through song and dance. Lila Suka, Jayadeva, and Narayana Tirtha are the most important members of this galaxy.

It is traditionally believed (Gada's *Sampradaya Kuladipika*) that Madhavanala, a great devotee, was reborn in four successive births as Bilvamangala, Bilhana, Jayadeva and Narayana Tirtha respectively (*History of Classical Sanskrit Literature*, M. Krishnamacharya, p. 345).

It is the purpose of these following lines to say a few things about the last of the above incarnations. "In the melody of its diction, in the perfection of its composition, in the ease of its alliteration and in the expression of varied emotions, *Gita Govinda* has probably the first place in the lyrical literature of the world." The above are the remarks of a great historian of Sanskrit literature, and they are as much true about *Krishna Lila Tarangini* as about *Gita Govinda*. The word *Krishna Lila Tarangini* may be substituted in the place of *Gita Govinda* in the above sentence.

"This work is a musical epi-

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tome of the tenth Skandha of *Srimad Bhagavata* in ten Tarangas. As the name of the work suggests, it deals with the *Lilas* of Sri Krishna. The Tarangas are a blend of exquisite literary, musical and dancing arts, and a rendering of them by expert artists has been thrilling audiences throughout these centuries till today. The poem is fit for the lyre and showers sentiments of devotion."

Sri Narayana Tirtha was an Andhra Brahmin, a resident of Kaza, near Mangalagiri kshetra in Guntur District. He flourished between A.D. 1675 and 1745 He belonged to a family having "Tallavajjhala" for its surname. His actual name before he took orders from his Guru was Govinda Shastry.

As a boy, young Govinda was found meditative, and was seen singing and dancing in devotional ecstasy. For his education he was sent to a great pandit (Vasudeva Shastri) under whom he studied for twelve years. After completing his study he performed *tapas* at Vedadri for twelve years. Then he proceeded to Kashi for penance on the banks of the holy Ganga, and took Orders from Sri Ramananda Tirtha. On the eve of his departure to Kashi he came to his native place (Kaza) and blessed his brother's son ordaining him to perpetuate the family.

On his return journey to South India he stayed for three years in Kuchimanchi Agraharam in Godavari District. This is a historical fact (*vide, History of Classical Sanskrit Literature*, M. Krishnamacharya, p. 345). Then he proceeded to Vellatore, a village on the banks of the Krishna, where he stayed for a few years during which time he trained a number of disciples in the exposition of his Tarangas under his supervision.

Sri Narayana Tirtha continued his itinerary in South India and on the way worshipped God Venkateswara on the Tirupati hill. Then he proceeded to Bhupatirajapuram (now Varahur or Vorayur). There are some supernatural incidents connected with his life which deserve notice. While he was at Vorayur, he was singing and dancing under a tree with "Kinkini" ("Ghunghru") on his legs. A shepherd nearby requested him with tears in his eyes to bring a dead goat to life which he did. This attracted the Raja of the place who approached him and was astonished at the aureole around his face. He immediately became his disciple, and at Sri Tirtha's bidding the Raja constructed a temple for Sri Krishna where Narayana Tirtha installed the idol with his own hands. The Raja got a portrait of the Swami painted which is still preserved in the Sri Krishna Temple of the place and

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which is reproduced in this article.

It is said that while Narayana Tirtha was singing and dancing before the curtain, the audience used to hear the same sounds from inside, purporting to be those of Lord Krishna himself. He resided there for three years, and trained a large number of disciples.

While wandering in these parts he entered his last Jivasamadhi at a place called Tirupundurti in the District of Tanjore and the local Raja endowed the shrine with 19 acres of land. Its produce is utilised for the upkeep of the Samadhi. Every year during the month of February, Narayana Tirtha's annual Aradhana is celebrated, where a large number of devotees gather and perform singing and dancing of his Tarangas.

There are two incidents which tradition connects with his life. Sceptics may not believe them. But *astikas* have no mental reservation. When at Kashi, Sri Tirtha was going daily in the morning to bathe in the holy Ganga, and his body was emitting sandal perfume which evoked suspicion about his character in some people. Some of these stealthily saw on one night through the top of the house, and it is said that they were profoundly astonished to find Sri Krishna himself dancing along with Gopis. Next day they prayed for his pardon, and told him about what they had seen the previous night. Narayana Tirtha congratulated them for their *darshan* which he himself could not have.

Once a Kashmiri pandit defeated all the pandits at Banaras in *shastric* disputation, and demanded "Jayapatrika." The Banaras pandits referred him to Swami Narayana Tirtha who willingly gave him one. Thereupon he was rewarded with many presents, and was taken by the pandits in a procession on an elephant. The procession on the way encountered Sri Narayana Tirtha's disciples who confronted the pandit with a series of questions on philosophy which he could not answer. The presents were then handed over to the chief disciple of Sri Narayana Tirtha who offered them at the feet of his Guru. On hearing the incident Narayana Tirtha ordered his disciples to hand them over to the pandit to whom they legally belonged. When that was done the pandit was stunned, and requested Narayana Tirtha to admit him as his disciple. He afterwards became Kashmiri Sadananda, his chief *sishya*.

Besides *Krishna Lila Tarangini*, many works are attributed to Narayana Tirtha of which the following are some —

(1) *Shandilya Bhaktisutra Vyakhya*. (2) *Bhaktyadhikaranamala*. (3) *Haribhaktisudhar-*

(*Continued on page 45*)

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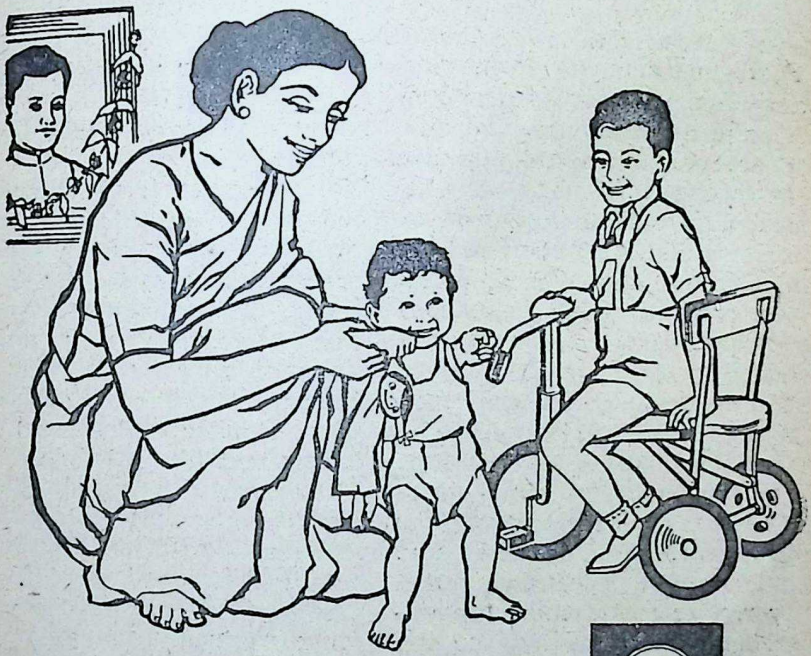

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the Sthitapragna of the Bhagavad Gita

Prof. H. R. Pandurangi

IN moments of gloom and disappointments, dejection and despair, man loses the balance of mind and the capacity to reason. His mind gets clouded by false ideas, false emotions and false values. The impulses, emotions and sentiments prevail over the reason. The power of discriminating the right from the wrong, the just from the unjust, the fair from the unfair is at discount. The mind oscillates and swings from one end of pity and sympathy to the other end of fear and horror. It is never steady. Elation and dejection, pity and terror, fear and favour, are experienced in one way or the other.

Such states of mind are common to us. But it is more so, in the case of Arjuna in the midst of his relatives and friends who were ready to fight against him for the sake of earthly power and pelf. Seeing them, he resolved not to fight and not to covet even a needle-point of territory.

He thought it was meritorious to live in this world even by begging without killing the preceptors and elders in the battle. He did not know which was better: whether to slay them or to be slain. He was thus in a terrible fix. His mind was clouded, his heart was heavy and like a helpless child, he prostrated before the Blessed Lord and sought his advice.

He said to the Blessed Lord, "My very being is stricken with the weakness of (sentimental) pity; with my mind bewildered about my duty, I ask Thee, tell me, for certain, which is better. I am Thy pupil, teach me who am seeking refuge in Thee." He was in doubt as to what is to be done. A man of doubting nature perishes. "Our

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doubts are our traitors." At this critical juncture and mental crisis, the Blessed Lord came to the rescue of his pupil and devotee and taught him the highest truth and philosophy which was coveted even by Gods —the truth which is unattainable by severe austerities, silent meditation and the constant study of the Vedas—the truth that can be attained only by the grace of the Blessed Lord.

The late Lokamanya Tilak has rightly pointed out in his *Gita Rahasya:* "The Blessed Lord is now going to give advice on the question of one's duty in this world to Arjuna who was pulled on one side by the highest duty of the Kshatriya and on the other side by the fear of a sin of killing one's elders and causing the extinction of families and who was engulfed in the doubt whether he should kill or be killed, and was prepared to give up the fight and live the life of a mendicant."

Arjuna was a born Kshatriya and it was his duty to fight on the battlefield and not to falter on the occasion because there is nothing more meritorious to a Kshatriya than warfare, inspired by duties. "Do your duty, never think of the fruit of the actions. Man should perform the actions which are natural to him with a desireless frame of mind." This is the famous gospel of the Lord to Arjuna.

Arjuna's difficulty was how to cultivate such a disinterested frame of mind and reach that highest state of mind where everything becomes equal. He therefore asked the Blessed Lord whether it is possible to reach this state of mind, known as *Sthitapragna.*

The Blessed Lord now gives some discernible marks of such state of mind.

According to the Lord, a *Sthitapragna* is one who puts away all the desires of his mind and heart, and is pleased by himself. His mind is untroubled in the midst of worldly sorrows and miseries and is free from eager desire amid pleasure. He is one from whom passion, fear, affection and wrath have fled away. He should cultivate and develop the sense of equality towards all things—high or low, good or bad. "Sages see with an equal eye, a learned and humble Brahmin, a low, an elephant, or even a dog or an outcast." He should not rejoice on obtaining what is pleasant or desired, nor dejected on obtaining what is unpleasant. He has the capacity to resist the rush of desire and anger. This sort of nonattachment from which inner peace, freedom and joy arise, is capable of realisation even here on earth, even when we lead an embodied life.

When one has thus conquered one's (lower) self and has attained to the calm of self-mastery, that is tranquillity, he is

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at peace (i.e., equal and steady) in cold and heat, in pleasure and pain, and in honour and dishonour.

The ascetic whose soul is satisfied with wisdom and knowledge, who is unchanging and master of his senses, to whom a clod, a stone, and a piece of gold are the same, is said to be controlled. Such a man of self-discipline who performs his actions with a desireless frame of mind, a disinterestedness towards worldly acts, a calm and serene temperament and selfless spirit of service is called a *Sthitapragna.*

He has no ill-will to any being, but friendly and compassionate to all created beings. He, from whom the world does not shrink and who does not shrink from the world and who is free from joy and anger, fear and agitation, is a *Sthitapragna*; he is not a source of grief to any; no one can make him feel grief. He renounces the fruits of all his actions. His acts are skilled, pure and passionless. He does not lose himself in the reverie or dream, but knows his way in the world. He has no expectations and is unconcerned and untroubled; he has given up all initiative in action.

He who neither rejoices nor hates, neither grieves nor desires and who has renounced good and evil; he who behaves alike to foes and friends and also to good and evil repute and who is alike in cold and heat, pleasure and pain, and who is free from attachment; he who holds equal blame and praise, who is silent, content with anything, who has no fixed abode, and is firm in mind, is a *Sthitapragna.*

Why should a Yogi who has attained everything perform action? For him there is nothing to achieve. To this question, the Lord has answered that the sage who has reached perfection performs the worldly deeds for the sake of others, keeping an eye to the universal welfare. It is for the sake of maintenance of the world that the Yogi performs the duties. The Blessed Lord gives the example of Janaka and others who performed the duties only for the sake of the universal benefit; He says: "There is left no duty (of mine) in the three worlds for Me, yet I am performing action. For if ever I do not engage in work, men would in every way follow my path. If I should cease to work, these worlds would fall in ruin and I should be the creator of the disordered life."

The Yogi performs the works merely with the senses, abandoning attachment, for the purification of the soul. The late Lokamanya has discussed this problem at great length and has come to the conclusion that the word 'Lokasamgraha' has been used in the *Bhagavad*

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Gita to mean the maintenance not only of human beings, but also of all other spheres, such as of Gods, etc. This authority or right of performing 'Loka-samgraha' by maintaining the entire universe in this way, is acquired by a man when he becomes a Jnanin as a result of the acquisition of knowledge. Whatever is considered proper by a Jnanin is also considered proper by other people and they behave accordingly. He performs the actions, yet is untouched by the fruits of the action. He is like a fair lotus unsullied by the mire in which it grows. He is performing the action, because he must; for the law of nature is to do work always.

Just as the purest diamond does not require to be polished, so are the actions of the person who has reached the state of Absolution not required to be limited by rules of conduct. The Atmajnanin is untouched by the sins of matricide, patricide, or infanticide or as the Blessed Lord says, "A man who has totally lost the feeling of individuation is untouched by sin or merit, even if he kills others." The freed man does his work as the instrument of the universal spirit and for the maintenance of the cosmic order. It is for this reason that Buddha did not incur the sin of murder when his father-in-law died as a result of his curse, or that Parashurama was not guilty of matricide though he killed his own mother. Coming down to our own age, we have the example of Kabirdas who cut the head of his son, but the guilt was not attributed to him. These examples show that when man reaches the perfect state, he is free from the fruits of his action—whether good or bad.

The Blessed Lord preached this highest gospel of *Sthitapragna* to Arjuna so that he may cast away the ignorance and do his duty fearlessly with a disinterested and desireless frame of mind. At the end of the *Gita* Arjuna has become a *Sthitapragna* and told the Lord, "Oh, Unfallen One, Destroyed is my delusion, and recognition has been gained by me through Thy grace; I stand firm with my doubts dispelled, I shall act according to Thy word."

Thus Arjuna turns back to his duty which was natural to him by birth, after the sound advice of the Lord. As it is said Arjuna had the onset of temptation but won his way to a liberating victory. He felt that he would fulfil the command of God as He was there to strengthen him.

It is our duty to live in the spirit of the verse: "As I am ordained by Thee, Hrshikesh seated in my heart, so I act."

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"How God Came Into My Life"—9

Aptly described as the 'harbinger of world-peace,' the Moral Rearmament Movement is now a world-force. Who does not know its originator and leader Dr. Frank Buchman?

CROSS OUT

GOD speaks to any man who is willing to listen honestly and obey drastically.

As a young man I earnestly sought success in my work. My work and my success had become my idol. I came into conflict with my colleagues and felt they must be wrong. I harboured illwill. My health suffered. I left my work in America and travelled through Europe.

In the north of England something happened which changed the course of my life. In a wayside church I heard a simple talk. No thunder. No lightning. No cloud, no supernatural voice, but a simple, straightforward talk to a gathering of about seventeen persons.

I had entered the little church with a divided will, nursing pride and selfishness, illwill, which prevented me from functioning as a Christian should. The speaker spoke of the truth that I had always believed that my will had to be crossed out if God were to use me. That day this truth became reality to me. I experienced the love of God in Christ which bridged the chasm between me and Him. I returned with a powerful urge to share my new experience.

Thereupon I wrote to the six colleagues in America against whom I had nursed illwill, and told them what had happened to me. I quoted the lines from the hymn which Gandhiji's son, Devdas, told me was one of his father's favourites:

"When I survey the wond'rous Cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride."

Then I said,

"My dear Friend,
I have nursed ill-will against you. I am sorry. Forgive me?
Yours sincerely,
Frank."

That same day a man came to me with a deep problem in his life. I was able to tell him of the decision I had just made. He found the same experience then.

That taught me that when I put right what I could put right

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Frank Buchman

YOUR WILL

and obeyed God's voice in my heart, I found freedom and the power to bring the answer to other men.

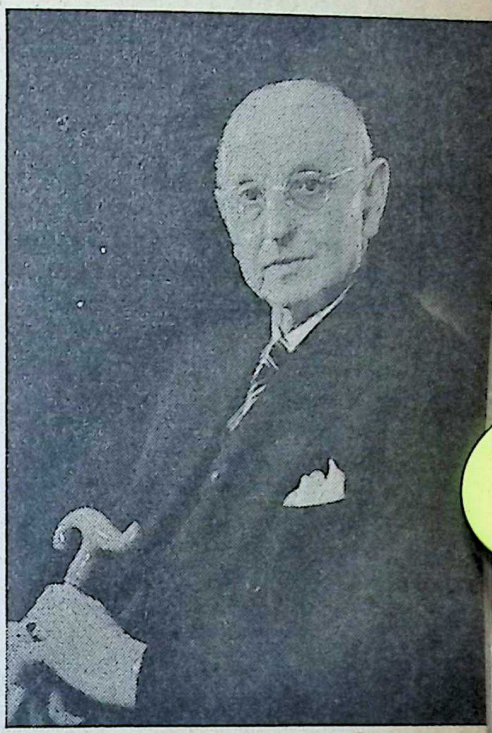
* * *

I have had nine visits to India. One of these was marked for me by my first meeting with Gandhiji and many of his early fellow fighters. That was in 1915.

Ten years later I was travelling from Srinagar to Kodaikanal. At one of the stations I was given a cable to say that my mother had passed away in America. She had been a great influence on my life with her practical and disciplined faith, her humour and her great-hearted sense of hospitality. She had set me free to obey God's will wherever He led me. I was sad not to be with her when she breathed her last.

As I travelled in the train, through the dark of the night the carriage was as bright as day. My mother's presence was with me until dawn, and I knew that death did not divide those who were united in faith and the presence of God.

* * *



These have been among the most cherished experiences of my life. But the daily practice of the presence of God is for any man at any time in any place.

Now in my eighty-first year I have had to spend some of the past months in bed. Yet to an old man lying in bed have come day by day God-inspired thoughts that have given direction to conferences of thousands of people from all over the world and influenced their nations' policies.

Early in June came the thought, "Send 300 people to

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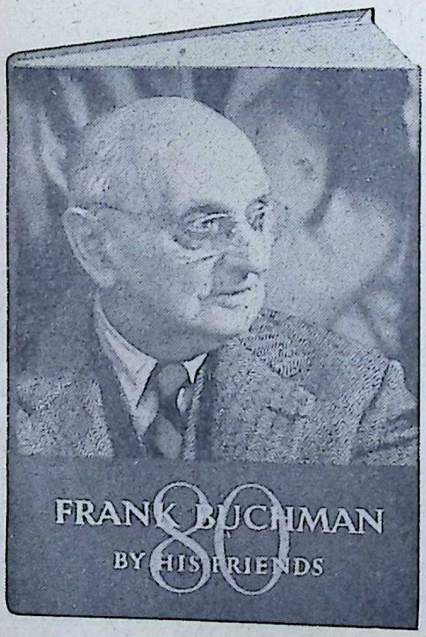
Washington to bring illumination into the confusion there." For two months this was done and the nation's leaders were reached at a critical hour.

Then came the thought for the Middle East—"the Middle East awaits the open heart and hand of the West." That brought leaders together in a way that one result was the unanimous vote in the United Nations that helped bring a solution there.

Then came the conviction that the world would respond to a film of that great play, "The Crowning Experience." The needed help, the skills, the dedicated people for the roles have come from all around the world. Just as one night the thought was given to me to make the film "Freedom" and now through that film the true Africa is speaking to the world.

The future of a nation like Japan is being decided by men in that country who say that they want to go 'not right, not left, but straight.' That was the God-given thought which I left with Prime Minister Kishi when he telephoned me last year. Now Korea, the Philippines, Indonesia, Laos, Burma and Thai-



FRANK BUCHMAN - 80

BY HIS FRIENDS

This new book is a fascinating treasure house of personalities who one by one tell of what Frank Buchman's life has meant to them and their nations.

It has been published so that people all over the world will have the privilege of knowing him through the stories faithfully recorded in its pages.

Blandford Press, 214 pages, Illustrated, Rs. 7.50 from leading booksellers or from D. T. Gandhy, 16a Pali Mala Road, Bombay 20,

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land are taking up the same thought and making it part of the structure of their national life.

It is not Frank Buchman's thought. I am not capable of such insight. It is the thought that God can put into any man's mind when he is ready to obey. It is the way God wants to lead the world. It is the way He can and will lead any man.

These day-to-day evidences of God at work in a man's life are to me as significant and necessary as those unforgettable moments when as one who had experienced it said, "The furniture of a man's life is transformed in an instant."

> Human nature can be changed. That is the basic answer. National economies can be changed. That is the fruit of the answer. World history can be changed. That is the destiny of our age.
>
> —**Dr. Frank Buchman**

NARAYANA TIRTHA—*Contd.*

nava. (4) *Haribhaktisudhodaya.* (5) *Parijatapaharana.*

The last of the above is a Yakshagana in Telugu and is deposited in the Tanjore Saraswati Mahal Library.

The great Andhra Vaggeyakara, Thyagaraja, was a follower of Narayana Tirtha and was influenced by his Tarangas. This can be gleaned from a number of expressions which he uses in his Kirtans. A few are given below:

TARANGA

1. *Giri-raja-suta-vinuta*
2. *Nikhila-loka-nidana*

KIRTAN

Giri-raja-suta-tanaya
Nikhila-loka-nidana

Even today in Andhra Desa no *bhajan* party is complete without Taranga Kalakshepa, and many such devotees are experts in this art inculcating devotion in the minds of audiences.

The Tarangas are written in chaste and melodious Sanskrit. 'The musical modes and rhythmic time are specified in them and explanatory verses are inserted between the songs.' The choice of words is incomparable, and the philosophic significance underlying the outward music and dance gives immense solace to the devotees. The charm of expression is unsurpassed, the alliteration is pleasing to the ear, and the meaning rouses the emotion of Bhakti. While hearing and witnessing the performances one is thrilled, and feels as if lifted beyond the mundane world enjoying the company of Sri Krishna and Gopis.

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Dr. P. A. Sorokin
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CALL FOR SANE SEX ORDER

[CONTINUED FROM LAST ISSUE]

Sexualization of Culture - II

Painting and Sculpture

SERIOUS Western painting and sculpture were almost entirely free from sexual themes before the twentieth century. Representation of important personages and of historical scenes, symbolic renderings of such subjects as Genius or Nature, or of mythological and imaginary subjects like the Flying Dutchman and Pegasus; landscapes and still lifes; *genre* pictures of family life, the music lesson, or the village post office; representations of (Red) Indians and other groups,—such were the main types of painting and sculpture.

AUTHOR: Dr. Sorokin, world-famous authority on sociology, was born in Russia, exiled by the Communists in 1922, has since been a professor at Minnesota and Harvard, written many books

It is only with the emergence of American Impressionism (1880-1910), and especially of the American "Ash Can School" of realism (1900-1910) that sex enters their painting and sculpture. But even these schools only once in a while touched upon the subject, and then treated it with a Victorian restraint.

As we move closer to our time, the realistic, expressionistic, and surrealistic pictures and sculptures of voluptuous scenes and figures and of procreation and fertility, multiply

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and become increasingly sensual. Today, pictures and sculptures of this sort can be found at almost any large exhibition. If in abstract painting and sculpture sex is not rendered visually, it is often explicit in the name given by the artist to his design or contraption.

The general trend in pictures, photographs, sculpture, and other visual arts has been toward a more naked, more sensuous representation of the human body.

In the Medieval period, the rendering of divine and human figures avoided the reproduction of a sensually nude body. Instead, they were draped, usually from head to foot. If a nude figure was now and then depicted, as for instance in the pictures and ivories of the Crucifixion or of the baby Jesus, the nudity was ascetic.

In our study of some 200,000 pictures and sculptures we found virtually no erotic representations of the body from the tenth to the thirteenth century, but from then to the present, the percentage steadily increased: 0.4 for the fourteenth and fifteenth centuries; 10.8 for the sixteenth; 21.3 for the seventeenth; 36.4 for the eighteenth; 25.1 for the nineteenth; and 38.1 for the twentieth to 1920.

For American art, no comparable statistics are available, as no one has yet undertaken such a study. However, it is possible to state that a similar trend has been taking place here, with two secondary differences: first, up to the twentieth century the increase of erotic representations of the human body probably somewhat lagged behind in America; and second, in the twentieth century, it has probably been greater in this country than in Europe. This long-term trend is still continuing. We are busy promoting a bigger and less restrained sexualization, and therefore of visual renderings of all sorts of human figures. We live in a video environment saturated with exhibitionistic or teasingly semi-draped nudity.

In this respect, both Europe and America have been repeating the cycle experienced by several preceding cultures. At the early and then at the creatively expanding periods of their histories, the Egyptians, the Chaldeans, the Assyrians, the Aegean Cretans, the Greeks, the Etruscans, and the Romans were, except among the lower orders, averse to stripping completely the rendered figures. But the visual arts at the decadent stages of these cultures adopted sensual nudity and rendered it more and more erotic.

During the early period of Greek and Roman culture, the rendered figures of their deities, heroes, and mortals, especially those of women, were

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completely draped from head to foot: the Athena, Aphrodite, and Venus of this period were depicted as robust and chaste, without a trace of voluptuousness, as were also Zeus, Apollo, and even the serious young euphebus, Eros, and the bearded and garbed Dionysus, or Bacchus. If now and then a naked body was represented, its nudity was dryly hieratic, devoid of eroticism.

Subsequently, in the decadent stages of these civilizations, the draperies began to slip off the shoulders of the Greek and Roman figures, until the Aphrodites and Dianas appeared in sexual nudity. Similarly, the virile and impassive Apollo was transformed into the equivocal and sensual euphebus, the serious Eros into a play boy, the garbed Dionysus into an effeminate and erotic youth.

This old story is being repeated by the Euro-American culture in the visual rendering of the human figure.

Another significant detail can be mentioned in the recurrence of these cycles. During the decadent stages of these cultures, women became the favourite subject of pictures and sculptures. A pretty female face, an alluring feminine figure with voluptuous curves was rendered as frequently then as now.

There is no need to stress further the remarkable similarity of the visual arts of the oversexed, decadent periods of the past with that of contemporary Western culture. It needs only to be added that the sexual behaviour of men and women during those periods was very much like that of increasing millions today.

Music

Like early Western literature, most Medieval music was religious. It was a means of communication with God, and there was no place in it for sex. We have to wait until the twelfth century to see the emergence of the secular music of trouvers, troubadours, minnesingers —the music of chansons of various kinds of which more than 2,260 examples have been preserved. With this secularization, portrayal of profane love enters music. However, this profane love was essentially platonic and idealistic, a prototype of the divine, an adoration of the ideal lady as a madonna, as a *lumen coeli, sancta rosa.* In a sense, it was an endeavour to elevate mortal love to the summits of the immortal.

Subsequently, religious music steadily decreased, and secular music grew, with notable secular composers making roughly 47 per cent in the sixteenth, 54 per cent in the seventeenth, 56 per cent in the nineteenth century, among all eminent composers of those periods. The

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percentage of secular compositions among the total body of music literature rose from 58 in the seventeenth century to 95 in the nineteenth.

As music became more secular, it gave increasing prominence to heterosexual love and tends to be more and more earthly, exotic, picturesque, and romantic. This sort of love has been and is served now in a wide variety of styles represented by such compositions as *La Serva Padrona*, *Barber of Seville*, *Salome*, *Salammbo*, *Aida*, *Sappho*, *Othello*, *Werther*, *Carmen*, *Petrushka*, *Sacre*. These furnish us with all sorts of sexual love: tragic and comic; caveman and chorus girl; Don Juanish, Othelloish, Faustian, and clownish; primitive, Medieval, modern, and Broadway; of gods, devils, heroes, and ordinary mortals; love naked and semi-veiled; love in any form you wish. And the closer we move to the present time, the more prominent sexual love becomes, and the more it descends from the heavenly and the heroic types to the realms of everyday life, and then to the regions of exotic and erotic excesses.

The evolution of American music has followed this same pattern. Up to the nineteenth century, it consisted mainly of psalms and hymns, and of performances of European oratorios; secular operas of Continental composers were little performed until after 1819. Early American secular songs were mainly civic and patriotic, or of the "home-sweet-home" and "mother goose" varieties. But as we pass from the well-known programme music of the nineteenth century to that of the twentieth century, we observe the emergence of sexual love as one of its main topics. Now it occupies an increasingly more prominent place and becomes progressively more sensual, disorderly, and primitive. Passage from G. W. Chadwick's *Judith* and *Cleopatra*, and E. A. MacDowell's *Lancelot and Elaine*, through C. T. Griffe's *Pleasure Dome of Kubla Khan*, and V. Herbert's operas to J. Kern's *Show Boat*, G. Gershwin's *An American in Paris*, *Porgy and Bess*, to *Emperor Jones*, and L. Bernstein's *Fancy Free* and *Trouble in Tahiti* illustrates this change.

The trend of sexualization has particularly manifested itself in the semi-popular and popular music of our time. Here indeed the theme has become striking. If it is still somewhat tempered in such shows as *Oklahoma*, *South Pacific*, *Kiss Me Kate*, *Kismet* and *My Fair Lady*, it has become naked, seductive and abductive, lusty and perverse in popular jazz and song hits and in the bulk of night club, television and radio music.

(Continued on page 52)

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[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

Declension of रै (rai)—riches or wealth

	Singular	*Dual*	*Plural*
1st Case—Nom.	Rāḥ	Rāyau	Rāyaḥ
2nd Case—Acc.	Rāyaṁ	Rāyau	Rāyaḥ
3rd Case—Inst.	Rāyā	Rābhyāṁ	Rābhiḥ
4th Case—Dat.	Rāye	Rābhyāṁ	Rābhyaḥ
5th Case—Abl.	Rāyaḥ	Rābhyāṁ	Rābhyaḥ
6th Case—Gen.	Rāyaḥ	Rāyoḥ	Rāyāṁ
7th Case—Loc.	Rāyi	Rāyoḥ	Rāsu
Vocative	Rāḥ	Rāyau	Rāyaḥ

LESSON XIV

The verses of the Rigveda and the other Vedas, and some of the verses of the Upanishads are uttered with a mystic syllable 'OM'. This is an emblem of the three gods Brahmā, Viṣṇu and Maheśvara who represent the three aspects of God as the creator, the preserver and the destroyer. This syllable is uttered before a prayer or a hymn with a deep breath. In Yoga practice also it is used for breathing exercises. The verses of this lesson which are from Taittirīya Upanishad begin with 'OM'.

Birth and death are the two most important factors in one's life. So in all religions, and all races, birth of a being is looked upon with awe. All these things are said to be born from God. So when a child is born, it was welcomed in Vedic times as a messenger of God. Birds and beasts form a part of the animal life, and so they were looked upon with love and tenderness. In the hermitages, where sages used to live, the birds and

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the beasts felt that their life was secure and so they used to move about with human beings not in terror but with friendliness.

We read in the Bible that God created all these things, one by one, in seven days out of nothing. Long before that, the sages of the Upanishads had a similar conception about the origin of life. This is expressed in these passages.

ॐ ब्रह्मवादिनो वदन्ति ।
Om' brahma-vādino vadanti |
who speak of Brahman say.

= Thus say those who know God.

यतो वा इमानि भूतानि जायन्ते
Yatō vā imāni bhūtāni jāyante
from which or these things are born

येन जातानि जीवन्ति यत्
yena jātāni jīvanti yat
by which things born live to that

प्रयन्त्यभिसंविशन्ति तद्विजिज्ञासस्व
prayantyabhisaṁviśanti tadvijiñāsasva
proceed enter that wish to know

तद् ब्रह्म
tad brahma
that God

= That from which all things are born, and that which sustains all, and unto which they proceed and enter, desire to know that, that is Brahman or God.

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि
etasmājjāyate prāṇo manaḥ sarvendriyāṇi
from this is born life mind all senses

च | खं वायुर्ज्योतिरापः पृथिवी
ca | khaṁ vāyur-jyoti-rāpaḥ pṛthivī
and the sky wind, light, water the earth

विश्वस्य धारिणी,
viśvasya dhāriṇī |
the universe that holds.

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=It is from this, that life, mind, and all the senses, the sky, the wind, the light, the waters, and the earth that holds the universe, are born.

भयादस्याग्निस्तपति भयात्तपति
bhayādasyāgnistapati bhayāttapati
from fear of him the fire burns, from fear radiates

सूर्यः भयादिन्द्रश्च वायुश्च
sūryaḥ bhayādindraśca Vāyuśca
the sun from fear Indra and wind and

मृत्युर्धावति पञ्चमः ।
mṛtyur-dhāvati pañcamaḥ |
the death runs the fifth.

= For fear of Him, the fire burns, for fear of Him, the sun radiates, from fear the clouds, the wind and death, the fifth, run about.

[*To be continued*]

CALL FOR SANE SEX ORDER—*Contd.*

References to kissing, embracing, and going to bed are essential to their lyrics. The songs are monotonously chanted by voiceless crooners innocent of the art of *bel-canto*. Their bleating is underscored by their gyrations, contortions, and bodily rhythms all too clear in sexual inuendo and undisguised meaning. Records of this sort of "music" are sold by the millions and their nauseous repetition occupies the lion's share of radio and television programmes. The composers and crooners of these "hits" are idolized by millions, and are financially remunerated many times more amply than are the composers of the serious music of today.

In the next issue—

Sexualization of Culture—III

- **Stage, Movies, TV and Radio**
- **The Popular Press**

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My Impressions of Abroad

AMERICA-II

LILAVATI MUNSHI

(Continued from last issue)

WE had many occasions to go to the UNO building. Once we talked to the Social Study Group arranged by Dorothy Moses and Lyra Srinivasan who gave us tea later. Once we went to a lunch arranged by Professor Sternbach who was working in the Bhavan for some time. He showed us round the building and took us to important rooms. Once or twice I went there to meet some officials of the UNO agencies. The UNO building has become a place of pilgrimage, because many visitors come to see it every day. The delegates of different countries meet there and talk on world problems, and policies of most countries are influenced by them.

As I am interested in school feeding and catering, I visited some schools in San Francisco and Washington in order to see how it operates. Generally the charges for school lunch are subsidised by the State, but apart from the subsidy the students have to pay 35 cents per head. That means the cost of a meal will be about Rs. 2.50 in our currency. Lot of milk is given to the students. It will take us years to introduce such sumptuous lunches in our schools. In New Haven I saw a leading catering institution. It is just like our Catering College at Andheri run by the All-India Women's Central Food Council. The only difference is that they have the latest equipments and much more resources, though after seeing them I do not feel that, looking to our circumstances, we are doing badly at all so far as the teaching is concerned.

The marketing and provision stores are big institutions. You get into a big store, pick up the things from the freezer or racks, put them in a go-cart and go to the end where the cashier is sitting who glances on it and prepares a bill in a calculating machine. There is nobody to show you round and give you anything, and still there seems to be no pilferage. Wonderful! Is n't it?

There may be big crooks going about, about whom one reads in papers, but in daily life we did not find any attempt to cheat the customer.

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In some cities we saw some museums which are places of information on different cultures. I believe in all cities such museums exist. We saw some dramas; one was 'My Fair Lady' based on Bernard Shaw's *Pygmalion* for which generally tickets had to be reserved for months ahead; 'Sunrise on Camperbellow,' a drama on President Roosevelt's early life; a programme of Russian folk dances, which was attracting a crowd of thousands; a cinema called 'Eighty Days round the World' which some of you must have seen. All the productions were of a very high order.

After seeing the Russian folk dances, I think, we, in India, can do equally well if somebody from America is to sponsor such a programme. The cultural programmes that our Government is sending at present may be good, but somehow they have not cut much ice so far, because they are not selected to be presented to a foreign audience who do not know anything about our dances, and mere technical perfection does not appeal to them.

The television has a great place in American life. It is one of the 'must' in every home. There are lots of other gadgets used in daily life, specially in the kitchen. At one or two places we went to the concerts where European music was played; the behaviour of the audience at every place was exemplary and striking. During the performances there was no shouting, no noise, no talk, and nobody could get in when a musical piece was being played. The discipline was automatic and was observed by everyone willingly.

We met a large number of cross-sections of people—professors, intellectuals, businessmen, lawyers, politicians, social workers, some leading Jews and so on. We were also lucky in being invited in many homes where we could see their social life at close quarters. The homes that we visited were beautifully furnished and neatly kept. Our Indian friend Sri J. J. Singh and his wife Malati in New York are well-known figures and have also a beautiful home. Sri J. J. Singh is in New York for a number of years and had done much propaganda for India during pre-independence days.

People do hard work for five days and have holidays on Saturdays and Sundays and generally they go out of the city in their cars. If one goes on any road one sees a long row of cars incessantly moving. Cars have a great place in American civilisation. We can even call it a car-civilisation. There are different types of transport in use: the underground railways, railways on surface, railways overground, going round the city and funicular rope

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railways going up the hills. Also aeroplanes, helicopters, steamers and the motor-cars. All the time one feels that the people are on the move.

In spite of the luxuries, American people, as people, are very good. They are considerate, ready to oblige, ready to talk and there is no snobbery. Even the lowest is not afraid to talk to the highest. The liftman and the driver can freely talk to their bosses. Their houses are beautiful. Their capacity to earn is great. Wherever you look round, you see affluence. There people spend a dollar where we spend a rupee, and we Indians, while spending a dollar if we feel that we are spending Rs. 4.75, are likely to be miserable.

There are no servants in American homes, or hardly any. Sometimes part-time servants for a few hours a week are engaged. Yet their homes are spick and span. Their gardens are well kept and life well-regulated. People are generous to a fault and there is very little formality.

Some of us form a bad opinion of Americans, because of the Hollywood pictures that we see here and which give a distorted view of their life. I spoke to many people that their own cinemas are misrepresenting their lives and asked them why such cinemas are allowed to go outside. Invariably the reply was that theirs was a free country and the State could not prevent any enterprise. My reply was that freedom of every type is conditioned by the surroundings and circumstances. We do not slap each other, and are not allowed to defame each other, although we are supposed to be free to do anything that we like. If anyone does these things, there is the law to take care of such people. Can people be allowed to defame their own country and get away with it? They admitted the validity of the argument, but I do not know whether they were convinced.

America is a country where refugees from many lands come and take shelter; and Americans not only give them shelter, but look after them, give them jobs, and educate their children. Sometimes it proves to be a thankless task. But there it is.

There are many beautiful places in America and one such place is the Mackinac Island, the headquarters of the MRA. It is a small village on the other side of the Michigan Lake. No motor-cars are allowed on that island. Sometimes horse carriages are used by people to go to and fro. It is not only a beautiful place, but the beauty of the experiment carried on by the MRA people in creating a world brotherhood is something remarkable. As soon as one is with them, one is made to feel that he or she is their friend

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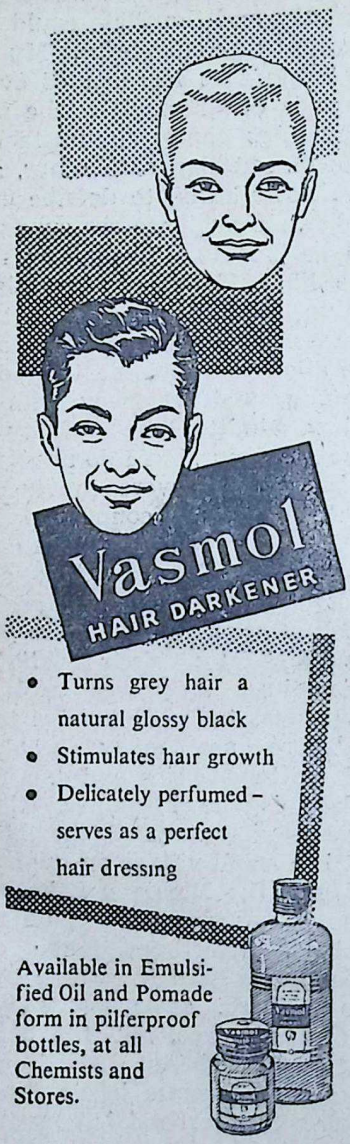

for years. The newcomer is looked after as a member of the family. The place is beautiful. The surroundings are beautiful. The hearts of the people are beautiful. Their experiments in changing human nature and creating a sense of unity amongst the people of different races and of different lands are something to be seen and believed. We met Dr. Frank Buchman, the originator of the movement, a man of eighty who had recently recovered from a severe illness. He was not very strong and yet a wonderful man. He cares for every one and gets affection and respect from every one of his followers.

The description of America will not be complete without the description of the women of America. They are efficient, smart, and well-dressed. Most of the secretarial work is done by them. 71 per cent. of the wealth of America is in the hands of the women. They love their homes and their children, and most of them outlive their husbands. The influence of American women is widespread, though a large majority of them do not prefer to enter into politics. They love to travel in all countries and in all lands, and their curiosity and sense of appreciation are great.

There will always be a very pleasant memory of America and her people in my mind.

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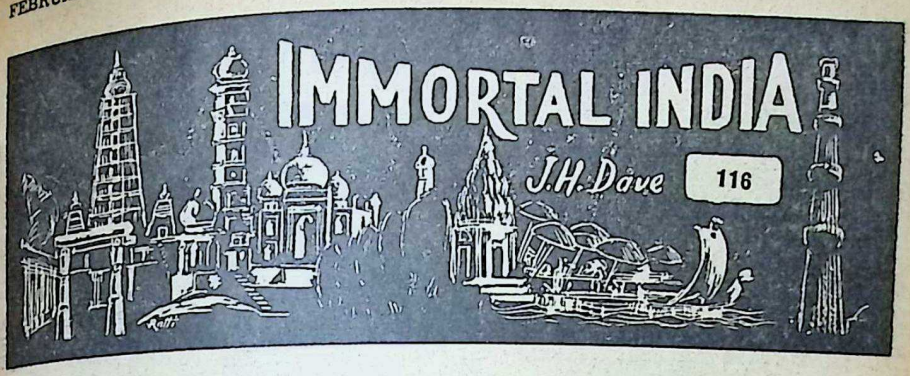

TAMRAPARNI

RIVER TAMRAPARNI is frequently mentioned in the Epics and the Puranas. It has its rise in the Western Ghats and it flows through the Tinneveli District. That portion of the Western Ghats which begins from Nilgiris and goes up to Cape Comorin is also called the Malayan Mountain. The river is sometimes called Tamraparni and also Tamravarni. It would therefore mean a river of Copper Colour, meaning thereby that the sand in the bed of the river is reddish. It may also mean a river with red leaves, i.e., with trees having red leaves growing on its banks.

This river has its rise in the Western Ghats from a hill which is known as Agastya Malai. It is situated in 8°-37′ North and 77°-50′ East. The river has its mouth in the Gulf of Mannar in the East. This river gets rain waters from both the monsoons. It is therefore a perennial river and is very useful for purposes of irrigation. Several dams were constructed across the river in the past, and there are proposals to harness the waters of this river for still further and better use. After its rise from Agastya Malai it receives several tributaries which also rise in the Western Ghats. After a few miles it reaches the Papanasam Tirtha about five miles from the Station of Ambasamudram. River Tamraparni has a steep fall there, and there is a *kund* below. This place is known as the Papanasam Tirtha. It is also known by the name of Kalyana Tirtha. It is considered a very sacred place

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for pilgrimage and a bath here is considered as very holy. The importance of this Tirtha is described in the *Siva Purana* and the *Kurma Purana.* Bana Tirtha which is high up in the hill is also very sacred. The chief of the tributaries of river Tamraparni is Chittar.

Though the river is not very long it has been considered very sacred from ancient times. In its early stages, the river flows through a valley covered with dense woods and has also rapid falls at several places. At Bana Tirtha also it has a precipitate fall. After the Papanasam Tirtha the river divides itself into three streams. But all the three unite again after a little flow. Thereafter the river enters the Ambasamudram Taluk and then the Srivaikuntam Taluk. At the mouth of the river in the Gulf of Mannar is situated Korkai. It was the capital of the Pandyas. In those ancient days it was a very flourishing port and one of the centres of Dravidian civilization. This port was silted up in due course and a new port was constructed near Kayal. It was at this place that Marco Polo landed. This port was also silted. The Portuguese ultimately constructed another port at Tuticorin.

The city of Tirunelveli or Tinneveli is situated on the bank of river Tamraparni. It is about 43 miles from Tenkashi. In the city of Tinneveli, there are temples of God Varadaraja, Sankar and Subrahmanya. The main temple is that of Salivatiswara. In the other part of the temple, there is the image of Parvati. The Goddess here is known as "Kantimati Amba." Salivatiswara is considered as the Swayambhu *linga* of God Siva. In the circumambulation there are various other images, one of them being that of Ravana.

Tenkashi referred to above is also known by the name of Dakshina Kashi. It has a temple of Kashi Visvanatha. In the Gopura there are also the images of Veerabhadra, Bhairava, Kamadeva, Rati, Venugopala and others. Nearby is the temple of Parvati. About three miles from Tenkashi, there is the fall of Kuttalam. Near it there is a temple of Kuttaleswara.

Another important Tirtha on Tamraparni is Srivaikuntam. The main temple is about a mile from the station. It is the temple of God Vishnu. It also contains images of Sri Devi and Bhu Devi. Near the columns there are also the images of different Alvars. About three miles from Srivaikuntam is Alvar Tirunagari. This place is also known as the Kshetra of Sri Nammalvar. Nearby is planted a Tamarind Tree, in the cavity of which, it is stated, that Sri Satakopa Alvar sat for a long

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time. The main temple in this town is that of Sri Vishnu.

It is stated that Gods and Goddesses had collected together on Mount Kailas for the marriage of Siva and Parvati. From this hill Sri Agastya came down to the South; and he carried with him a garland of lotus flowers which was perhaps used at the time of the marriage. It is stated in the legend that the garland of lotus flowers transformed itself first into a beautiful damsel with cheeks as pink and fresh as the petals of red lotuses which the Sage had carried. Sage Agastya asked the damsel to transform herself into a river which she did. Sage Agastya moved after her course and established sacred places of pilgrimage on her banks. It is stated that Sage Agastya established 32 Tirthas above Papanasam which were meant for the Gods and he further established 86 Tirthas below Papanasam which were intended for men. River Tamraparni and Vegavati, i.e. Vaigai have been considered to be the two chief rivers of the Pandya Country. Apart from the sea port of ancient Korkai, the chief city of the Pandyas was Madura and the chief mountain was Pothi.

River Tamraparni has been celebrated from ancient times for its pearl fishery. This fact has been referred to also in the *Vayu Purana* which is one of the old Puranas. In chapter 77 of the *Vayu Purana*, verses 24 to 27, river Tamraparni is described as a young proud woman meeting her husband, the Southern Seas. It is further stated that when the river meets the ocean we find in her waters conchs and pearls. It is noted there that people used to collect the water of this river containing Sankha (Conch) and Mauktika (Pearl) and by drinking that water it is stated that the people used to get free from diseases and miseries. River Tamraparni is referred to by Megasthanese as Taprobane. In the Girnar inscription No. 2 of Asoka, river Tamraparni is referred to. In the fourth Canto of *Raghuvamsa* (verses Nos. 49-50) reference is made to the pearls found in river Tamraparni. In the *Bhagavata*, Skandha 10, Chapter 79, is described the Tirthayatra of Baladeva. In verse 16 are mentioned river Kritamala, Tampraparni and the Malaya Mountain. Baladeva is stated to have met Sage Agastya on his way to the South.

River Tamraparni is also mentioned in the *Mahabharata* and the *Ramayana*. Sugreeva addressed his soldiers by saying that they should take the permission of Sage Agastya and cross river Tamraparni. That river is stated to be full of alligators. Sri Neelakantha Dikshita, grandson of the brother of the famous Appayya Dikshita,

(*Continued on page 63*)

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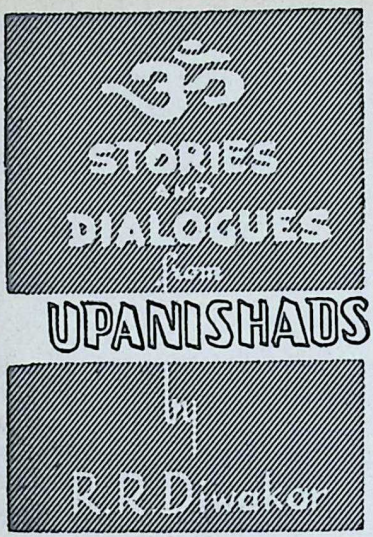

thus spake YAJNAVALKYA

[From Brihadaranyaka Upanishad]

THE great seer Yajnavalkya had two wives, Maitreyi and Katyayani. Of them Maitreyi was a true seeker after truth. She was a *brahmavadini*, one who discusses the Brahman, and meditates upon it. Katyayani was like all other ordinary women, attached to worldly things and busy with household affairs.

After leading a householder's life for years, the rishi Yajnavalkya thought of changing the mode of his life and of taking to *sannyasa* or the fourth stage in life which is one of complete renunciation of the world.

He therefore called Maitreyi to his side one day and said to her, "I am thinking of renouncing the world. I want to be a *sannyasi*, I wish to detach myself completely from all affairs. I shall leave this home and go to some forest resort. I think it desirable to partition this property between you two before I depart."

Spiritual-minded Maitreyi said, "Dear one, you are talking of property and its partition. But what would it avail me even if the whole world full of wealth were mine own? Would it make me immortal and take me beyond all sorrow and suffering?"

The sage replied, "No dear, not at all. Your life would be as comfortable as all the material means in the world can make it. There is no hope of immortality through wealth."

Maitreyi then said, "What then have I to do with things

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that do not give me what I really want? I want to be immortal. I want that which would give me life eternal. Therefore I would urge you to teach me that spiritual knowledge which, I believe, you possess, rather than talk to me about things material. I hanker after that knowledge and I spurn everything else as dirt."

The rishi felt elated at this spiritual hunger of his dear wife. He took her by his side and endearingly said to her, "You are so dear to me, Maitreyi. You have asked me something which is nearest to my heart. I shall teach you as much as I know of it. Listen to me attentively and meditate constantly upon it."

He continued, "Dear one, we find in this world that the husband is pleased with his wife and the wife is pleased with her husband. They please each other and love each other not because they are in the relation of husband and wife. The husband is not loved for his own sake nor is the wife loved for her own sake. They both love each other because they find their own selves in each other. They are satisfied with each other because each of them identifies the other with his or her own self. So it is the self that is loved and not any other thing. The children are dear to us not for their own sake, not because they are merely children, nor because they are our children, but because we find our selves in them. Wealth and cattle and all beings around us are dear to us not because they are themselves, but because we find our own selves extended in them or because we can find our selves in them or through them. The gods and the worlds are dear to us not for their own sake. We do not love them by themselves, nor because they are what they are but because we hope to realize our own self, the Atman, through them or by their help. Above all we love the Vedas, we study them. But mind, it is not for their sake. We love them because we believe that they would lead us

There is a responsibility laid on man as an individual to integrate his life, to relate the present to the past and the future, to live in time as well as among the eternal energies. We should be anchored in the centre of spirit but open ourselves to all the winds that blow, receive all the influences, assimilate them to our own way of living and work for a world which has balance and equilibrium.

—Dr. S. Radhakrishnan.

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to the knowledge of the spirit in us. It is thus for the sake of the inner soul, the inner self of things, or the Atman that man loves. That is the uppermost motive of our love for things.

"That spirit, that inner soul of things, is the one thing that deserves to be seen, to be heard of, to be thought about and meditated upon. O dear Maitreyi, when that spirit, that great self, is seen, heard, thought about, meditated upon and known, all else is known. The knowledge of the Atman includes the knowledge of all other things. It supersedes all other knowledge. This Atman is the first and the last of things. All this that is visible and invisible is the Atman. When that Atman is known, all else is known.

"When a big drum is being beaten, we cannot catch hold of the waves of sound that vibrate from it. But certainly when we hold the drum itself, we control the sound as well. So too when the *veena* or the stringed-instrument is being played upon, the numerous tunes that emerge from it are intangible and cannot be imprisoned. But certainly when we get hold of the instrument itself we can control the tunes and play upon it at will. So too can we know the multifarious world in all its wild variety only when we know the Atman, the inner soul of things that pervades all things.

"When fire is being lighted with wet fuel, clouds of thick smoke emerge and spread in all directions. So too from this being of beings, like unto its very breath, do issue out the Vedas, the *Puranas* or old traditions, the histories, the arts and *sutras* or axioms and numerous expositions.

"Just as the sea is the one repository of all waters on earth and all waters run to the sea, just as all touch is known by the skin, all smell by the nose, all forms are seen by the eye, all sound is heard by the ear, all ideas are conceived by the mind, so too is the spirit the only one repository of all things, towards which all things rush as to a final resting place. All things are known by the spirit and the spirit alone has the power to know all things.

"The spirit is complete and perfect in itself. It has neither an inside nor an outside. It is full of itself and is in the nature of self-luminous consciousness.

"Some say that the spirit in man is no more after his death and the conscious self vanishes once for all."

At this stage, Maitreyi very eagerly put in, "Dear one, I am very anxious to know about this mystery. You must enlighten me and lead me beyond all ignorance and false knowledge."

The sage continued, "I am not

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feeding you on false notions, my dear. The soul is imperishable. It is unborn and deathless. It exists by itself and is continuous without a break. The spirit being one and indivisible, when it ceases to be in an individualized body, it becomes free from individual limitations. Then it is one and alone. Where there are two, there is a possibility of one seeing the other, hearing the other, speaking to the other, thinking of the other and so on. This possibility occurs only when there are two things or more, but not when there is only one thing. Dear Maitreyi, when the spirit alone, one and indivisible, one without a second, exists who is to see whom and by what means, who is to hear what and by what sense, who is to touch whom and by what hand—where all is one homogeneous existence, who is to cognize whom? In such a condition, the 'ONE' exists without 'the other.' That is the Atman, the unknowable, the deathless one. He is the knower of all; how then can we know him and by what means?"

This is the knowledge of the one Atman taught by the sage Yajnavalkya to Maitreyi, his wife, on the eve of his departure to the forest for leading a life of perfect renunciation.

[To be continued]

TAMRAPARNI—*Continued*

has composed several works in Sanskrit and one of his works, a Mahakavya in 22 Sargas, is the *Sivaleelarnava*. Sri Neelakantha Dikshita flourished in the 17th century, as is known from his reference in his Neelakantha Vijaya Champu. In the second Canto of his *Sivaleelarnava* (which describes the 64 *leelas* of God Siva mentioned in the *Halasya Mahatmya* of the *Skanda Purana*) he describes in verses 15 to 20 river Tamraparni. He says that big pearls are found in this river. The ancient Sage Agastya prescribed the course of this river. This river full of pearls and jewels has appropriately given the title of Ratnakara (Mine of Pearls) to her husband, the ocean. A bath in this river gives liberation like a bath in river Ganga, and therefore this river is known as Dakshina Jahnavi. The poet says that Sage Agastya took river Tamraparni as his daughter and just as a father gives pearls and jewels to his daughter going to her husband, similarly Sage Agastya gave river Tamraparni pearls and jewels, which are still found in her waters.

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QUESTION BOX

ANSWERS by K. M. Munshi

551

Sri S. K. Medhekar, Bombay 28.

Q: *Can you give me an idea of the date of the Vedas and the Smritis? Were they written by anybody?*

A: (1) Vedas, it is believed, appeared before ancient Rishis. In their present form they appear to have been composed by Rishis sometime between 2500 B.C. and 1500 B.C. and edited in their present form between 1500 B.C. to 1000 B.C. an act which attributed not wrongly to Krishna Dvaipayana Veda Vyas.

(2) There are numerous Smritis and their age varies from Smriti to Smriti.

552

Sri G. Srivastava, Ramkola, Deoria.

Q: *How did religion start and why should man alone need it?*

A: (A) Religion started when man, first developing from the animal stage, began to possess an articulate thinking mind, a conscience, and a glimpse of the vast grandeur of the universe, and began to feel the aspirations towards Truth, Love, Beauty and Immortality.

(B) Man alone has it and not animals, because he has developed a higher mind, a conscience and spiritual aspirations.

553

Sri G. S. Krishnamurthy, Chickjajur.

Q: *Do you really think it possible that one could lecture on philosophy in the middle of war in the manner Sri Krishna is said to have done to Arjuna?*

A: Sri Krishna talked to Arjuna on the battle-field; it must have been in a few words. But the terrific impact of the teaching on Vyasa's mind when he first narrated the incident to Vaishampayana must have led him to expatiate them. To this, age after age, comments were made till the *Gita* assumed its present shape.

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554

Sri Satyam, Chittoor.

Q: *Can you recommend me a book on the subject of Hindu marriages, their what, when, how and why?*

A: Why not read *Grihya Sutra's* chapter on marriages? Any old book on Hindu Law will give you some idea of Hindu marriages.

555

Sri G. Janardana Reddy, Manthani, Dist. Kareemnagar.

Q: *Why did Nagarjuna, the leader of Buddhism, practise idol-worship contrary to the* sutras *of Buddha?*

A: So far as I know idolatry is not considered a sin either in Hinduism or Buddhism.

556

Sri G. T. Sampathkumar, Bangalore.

Q: *Do you think that the conquest by man of nature has contributed to the benefit of mankind?*

A: It has contributed to the rise of the complex civilization, and enabled man to live in greater comfort. His intelligence has also developed progressively as each important conquest of nature was made. The moral qualities have not improved necessarily by these conquests but they have been articulate. Improved means of communications have also added to the possibility of awakening and developing the conscience and spirituality among an increasingly widening circle of men. This also has led to the growth of a powerful public to combat anti-social and anti-religious propaganda.

557

Sri M. Acharya, Hyderabad.

Q: *I am a student of Zoology. In the course of my studies I have to dissect various animals. Now under the circumstance how can I practise Ahimsa? Secondly, in allopathic medicines preparations from animal sources are used. For the protection of man, animals have to be killed. How to reconcile these?*

A: Ahimsa, in the sense of non-killing is almost impossible to practise. But Ahimsa as Sri Krishna teaches is not non-killing: it means the state of mind, when hatred, anger, malice, and envy are transmuted into love by purifying and training our animal instincts.

558

Sri P. S. Prakash Rao, Jeypore (Orissa).

Q: *Is there any tacit agreement between body and soul?*

A: If they disagree, the soul leaves the body and death follows.

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559

Sri V. Sudarsana Rao, Guntur.

Q: *Can we see God with our mortal eyes?*

A: I think we can, if we go through the necessary discipline and learn to destroy egoism.

560

Sri A. J. Bhaskara Rao, Guntakal.

Q: *Does the theory of past births answer to logic? Can you quote any substantial and tangible instances?*

A: In my opinion, it is the only theory which can logically explain the inequalities of birth and ups and downs of life. I have seen only one clear case of a child who was aware of its previous birth and recognised the parents of its previous birth. The *Bhrigu Samhitas* written centuries ago give the present-day life of an individual in detail. Why should their description of the past and future be disbelieved?

561

Sri H. V. Narayanaswamy, Guntakal.

Q: *It is said that man's soul after releasing from the corporeal mould, if sullied, hovers round the astral plane. The Hindu scriptures maintain that such parted souls reincarnate. Will you explain?*

A: I don't believe that souls hover about in the astral or spirit world. It may be that before being reborn they may be passing through some intermediate stages. But I am not sure.

562

Sri Pyati Ramachar, Bellary-2.

Q: *How is it that the red colour has come to represent danger? Why not other colours?*

A: I suppose it is so distinctive that men can make no mistake about its being recognised. It may be that the colour of blood might have something to do with it. I plead ignorance.

563

Sri K. Ranganatu, Rayadurg.

Q: *I am a bad boy. How can I repent and change myself?*

A: You are not a bad boy because you have a desire to change yourself. Are you serious about changing? Then read a few verses of the *Bhagavad Gita* every day. Pray to God to give you the strength to change. Treat your parents and teacher as gods. And try to note down every day what mistakes you have committed. And you will change faster than you think you can.

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MARSHAL VOROSHILOV

CLOSE on the heels of the 21st Congress of Soviet Communists, Marshal Klimenti Yefremovich Voroshilov, octogenarian Chairman of the Presidium of the Supreme Soviets of the U.S.S.R., was to come on an official visit to this country this month; but his illness has prevented it.

Although but a titular head and not much serious importance is given to him these days, the Marshal is yet held in affectionate regard by the Communist echelon. He continues to represent his country on important ceremonial occasions. He had been on state visit to China and Indonesia in 1957.

The deliberations of the recent Communist Congress, however, have made it clear that the Marshal has not after all been a passive spectator in his country. It is on record that several years ago he had said that his greatest ambition was "to see my country aeknowledged the United States of Europe." If Khrushchev's theme in the last Communist Congress was not identical, we do not know what he is talking about. Another dream of the Marshal was to have a great fortification named after him. This dream has since been fulfilled by naming the fortification along the Finnish border after him.

The Marshal is a legendary figure in the Soviet party- and military-history. He is credited with a genius for strategy and tactics and an uncanny grasp of military problems. The Marshal's avowed aim throughout his life has been to make the Soviet Union impregnable against any combined military attack.

In his military capacity the Marshal had reorganised the general staff, mechanised the forces, built up large air-arms, encouraged novelties like the

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parachute in the Infantry. He believes in education, including political education for the men of the Red Army, probably because of his personal plight in his early years.

Perhaps, alone among the Communist high-ups, the Marshal has a reputation for fair-play. Although not a strict disciplinarian, his countrymen respect him not because he is an old guard but because he allows no cliques or favouritism. He dislikes intrigue and wire-pulling. He is neither a fanatic nor an airy intellectual. He admires Sweden's Gustavus Adolphus and Alexander the Great.

There are quite a few stories about the Marshal. Although the closest friend of Stalin, he is said to have violently disagreed with him on more than one occasion. It is said that at the last occasion, he inadvertently hastened the dictator's death by openly speaking against his proposal in connection with the notorious 'Doctor's Plot' at a meeting of the Presidium at which Stalin became prostrate black with rage which later endangered his life.

Another legend is about his whirlwind romance with his wife. A stately lady, she is supposed to have been a Countess. During the Civil War, the Marshal is said to have saved her from a firing squad in the nick of time whereafter their romance started.

The Marshal, despite his age, continues to have a stately bearing. He has a pleasing personality and looks quite virile. Blond, blue-eyed, pug-nosed, with a tiny pursed mouth and short in the waist, he looks cherubic. As one writer puts it, he loves noise, food, laughter, horses, guns and dancing. He is a great believer, unlike Stalin, in rousing Russian national spirit.

The Marshal's is a success story along the hard way. He was born in 1881 of a night-watchman father and did not know the three R's till the age of 12. At 6, he worked in a mine, became successively a fitter in a factory, mechanic in a locomotive workshop and later in an arms factory.

A born revolutionary he was first arrested for refusing to salute a Czarist officer; later jailed and exiled for anti-state activities. Finally he joined the Red Army after the Revolution and rose rapidly, becoming a member of the Central Committee in 1921 and War Commissar in 1925. He has been on the Politburo since 1926. He has seen Lenin and disagreed with Trotsky. His civil and military achievements since then are current history.

He has been Chairman of the Supreme Council Presidium since 1953. His decorations include the Order of Lenin. He has written a few books on military science.

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Some people love politics . . .
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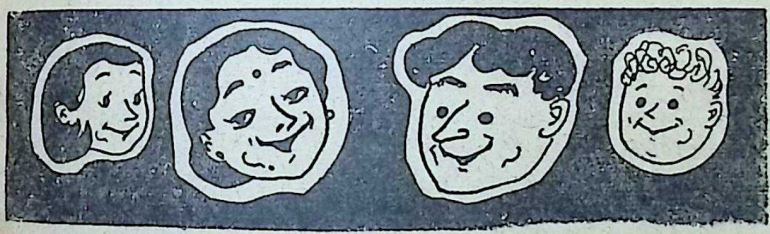

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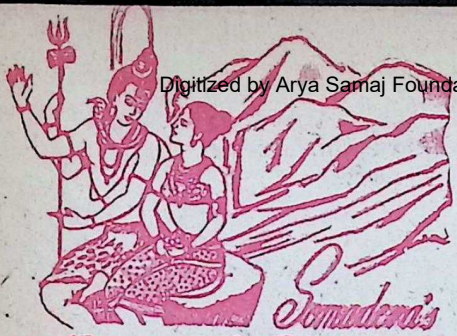

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Somadeva's

KATHA SARIT SAGARA

(STORY)

VAMADATTA

IN the city of Kanyakubja lived a brahmin by name Suradatta. He owned large properties in the shape of lands, villages and cash. He had a son called Vamadatta. As old age was creeping on him, Suradatta married his son quite early to a girl by name Sashiprabha and all of them lived together as a joint family.

In course of time, the father and mother of Vamadatta went the way of all those born on earth. Consequently the family responsibility fell on Vamadatta's shoulders.

Since his real estates were very large, Vamadatta was almost always busy looking after them. Except at the hours of food and sleep, he was always out either to the fields or to adjoining villages and courts.

As ill-luck would have it, Sashiprabha, his wife, was not loyal to him, so people said. Despite her opulence, it was rumoured that she went after other men. In addition to this, people said that Sashiprabha was a witch. But Vamadatta was completely unaware of these. He was devoted to his work and hardly ever cared to listen to what other people said about his wife.

However, one day, his maternal uncle met him at a wayside inn and making him sit, took him to task for not caring for his domestic life. Said he "I am ashamed to hear that a member of my clan is married to a woman of whom all people say all sorts of things. If you do not set things right immediately, I shall dissociate myself completely from you and your affairs."

When Vamadatta heard this accusation, he could not first believe his own ears; but as it was from his own uncle who was so much devoted to him and his mother who levelled it, he could not easily brush it aside. With downcast eyes, he promised to look into the matter. Actually his blood boiled at the thought that his wife should be disloyal to him. He arduously wished that all those aspersions were untrue.

As he wended his way home, several thoughts crossed his mind. One was to kill his wife straightaway quietly; the other was to take *sannyasa* and never turn his face at her; but as he calmed down, he decided to see

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things for himself before starting on any course of action.

At the back of his house was a garden full of trees and shrubs whither Vamadatta went and hid himself to watch what was going on inside the house. He remained there for quite a long time unseen by others. Finally his vigil paid him dividend.

At about dusk, he saw his cart-man entering his house circumspectly. Assuring himself that his movements would not be watched, Vamadatta climbed on the roof of his house, and heard and saw what was going on inside. The way his wife behaved with his cart-man left no doubt in his mind of her complicity.

He could no longer control himself. He straightaway jumped into the courtyard and faced them with open knife. But to his surprise, Sashiprabha did not so much as show a flicker of her eyelids. On the contrary, she smiled and no sooner did he step near her, than she threw a powder at Vamadatta's face whereon the latter became instantaneously a buffalo! On his transformation, she laughed fiendishly and kicking the buffalo by her leg, sent it to the cattle-shed to be tied along with others.

She further issued orders to her cart-man to beat the beast to his heart's content.

It soon became a routine to Vamadatta in his new form to patiently receive his daily quota of kicks and beatings before the food-hour.

After a few months, Sashiprabha sold this buffalo also along with other uneconomic cattle to a merchant, who drove it to his village and yoked it to the plough and made it carry huge loads. The merchant being a difficult task-master, buffalo Vamadatta started reducing, between meagre food and the heavy task assigned to him; with the result that very soon he was more a skeleton than a live animal, awaiting the day of final release.

At this time, an old woman of the village happened to notice this buffalo and taking pity on its condition, purchased it for a song, and taking it home fed and treated it nicely for a few days.

It so happened that this woman too was a witch. One day, therefore, she patted the buffalo and cajoled it to relate its story. With her powers she managed to learn the pitiable story of Vamadatta whereon the woman by a counter spell made him regain his human form. Seeing him quite young and attractive, the woman, further, gave her daughter in marriage to Vamadatta and kept him at her place comfortably.

As days passed, Vamadatta was itching to wreak vengeance on his first wife whose infidelity had caused him untold

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harm. When he consulted his second mother-in-law about it, she said: "By all means do, but before you go, take from me a quantity of these *rai* seeds which are charmed by magic spells. On whomsoever you throw these seeds will become horses." Saying these, the old lady gave him those seeds and sent her daughter too along with him.

Followed by his young wife, Vamadatta reached his former village-home and without caring to look or speak to anybody, directly went to his house and knocked at the door. It was Sashiprabha who opened the door. Before she could recover from her surprise, Vamadatta threw the magic seeds on her, whereupon she became a hefty mare instantaneously.

Vamadatta next entered the inner apartment where he saw the cart-man asleep on the cot. He plunged his dagger into his bosom.

Having thus disposed of his former wife and her lover, Vamadatta now started living in his old house in the company of his second wife. The return of Vamadatta and the fate he had meted out to his former wife gladdened the hearts of the people of the city.

Vamadatta could not forgive his former wife's infidelity. He made it his practice to lash out daily seven flogs on the mare with the whip before sitting down for his food.

When he was living thus, one day, a guest arrived. Just as they had settled themselves before their food which had been served, Vamadatta suddenly excused himself for a few minutes and entering the stable gave the customary flogs to the mare and later sat down with his guest.

The latter was a little surprised at this strange behaviour and asked his host: "What made you to excuse yourself just now?"

Vamadatta replied: "It is a long story," and related to him how he continued to take revenge on his disloyal wife.

The guest protested: "Don't do this. It is sin to slowly kill a being", whereon even Vamadatta's heart started thawing.

One day Vamadatta's second mother-in-law paid him a visit. After staying with them for a few days, she advised him and her daughter to do penance and obtain the grace of God for long life and children.

Following her advice, the couple repaired to a hill called Sreegiri and performed austere penance. As a result of it, the deity of the place appeared before them and presented Vamadatta with a sword. Receiving it, Vamadatta went to Malaya Hills where he established a township of the name of Rajakuta and lived there long with his wife in a royal manner.

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NEWS AND NOTES

SANSKRIT ELOCUTION COMPETITION

THE Mumbadevi Sanskrit Mahavidyalaya won the Bhavan's Trophy for the Sanskrit Elocution Competition held at Bharatiya Vidya Bhavan, Bombay, on Feb. 6, 1959. Four other prizes, two for and two against the proposition, were won by Sri R. V. Kher of Wilson College, Sri Ramakrishna Vyas of Mumbadevi Sanskrit Mahavidyalaya, Sri Rama Shanker Tripathi of Mumbadevi Sanskrit Mahavidyalaya, and Sri R. V. Korde of Siddharth College respectively.

This competition is held every year with a view to encourage Sanskrit speaking. This year the subject for the debate was: *Atomic Energy can bring the welfare of humanity,* which was announced only one hour before the competition. Acharya T. A. V. Dikshitar, Principal, Mumbadevi Sanskrit Mahavidyalaya, Prof. B. V. Vyas, Head of the Sanskrit Dept., M. M. College, and Prof. Suresh Upadhyaya, Head of the Sanskrit Dept., K. C. College, acted as judges. Seven colleges of Bombay participated in the competition.

A.-I.W.F.C.

THE All-India Women's Central Food Council held its Fifth Annual Conference at Calcutta on 29th January 1959. The Conference was inaugurated by Sri A. P. Jain, Food Minister, Government of India.

Smt. Lilavati Munshi, President of the Council, pointed out in her report that the establishment of Annapoornas by the Council was a singular success. So also the College of Catering and Institutional Management was among the achievements of the Council which was started with the sole purpose of imparting scientific training in dietetics, hygiene, cookery and catering to the younger generation.

After describing the enormous difficulties faced by the Council especially in running Annapoornas, caused by the reorganisation of States, stoppage of grants and rise in prices, Smt. Lilavati Munshi dwelt upon the main activities of the Council. Although many of them were compelled to cease functioning, the Council could take pride in the Annapoornas run at Bombay, Delhi, Madras, Punjab, U.P., West Bengal, Rajasthan and Andamans.

Speaking on the constitution of the Council, she observed that the Food Council consisted entirely of honorary social workers. It had gained representation on a few bodies like the Indian Council of Agricultural Research, the Railway Consultative Council, the Catering Supervisory Committee of the N.E.F. Railway, Tea Board, Indian Standards Institution and the Delhi Centre of Bharatiya Vidya Bhavan.

Among those that took keen interest in the activities of the Council were the Defence Services, various Government Departments and the Bombay Bakers' Federation, etc.

Smt. Munshi thanked the Bharatiya Vidya Bhavan for giving its premises free for the housing of the College. She concluded by wishing that the Council with the co-operation of the Government and the people would play a very important role in the national as well as social remaking of modern India.

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OUR BOOK SHELF

RECONSTRUCTION OF HUMANITY. By Pitirim A. Sorokin. Published by Bharatiya Vidya Bhavan, Bombay-7. (Book University Series No. 54). Pp. 224. Price: Rs. 2/- or 3 *sh.* 6 *d.* or $ 0.90.

DR. P. A. SOROKIN is one of our foremost sociologists. After a stormy career in North Russia, full of academic honours, devoted to problems of social reconstruction, he has settled down in Harvard to work for world peace. Here he is the director of a research centre in *Creative Altruism* since 1948. This centre and its activities are generously financed by Eli Lilly Foundation. The learned doctor has produced over twenty volumes which survey the whole field of social studies. The massive erudition, the passion for accuracy, the zeal to understand human problems and the marvel of his scholarship are striking. Many of the volumes embody the fruits of technical research carried on over a period of eight years in co-operation with a few eminent and young scholars. Apart from the special publications and technical treatises, Sorokin has given us his conclusions and the body of his main thesis in *Reconstruction of Humanity* and *Social Philosophies of an Age of Crisis.*

Sorokin holds the view that mankind is desperately in need of a social philosophy and a real fellow-feeling. The alarming developments of nuclear weapons, the craze for industrialism, racial hatred and national idolatry have all made the destruction of not this nation or that, but the extermination of humanity itself not a distant possibility. The chief finding of Sorokin is that nations and individuals have come to believe and act on the principle that their interests are incompatible with others' interest and that the desire for others' ruin is not only compatible with, but is imperatively necessary, for their interest. With the growth of scientific skill, the capacity for evil also increases unless there is wisdom to redress its extravagances and the ill uses of science. It is for such wisdom Sorokin works. He feels that man's development today without such a wisdom is a real menace which is horrifying and disturbing to the lives of all of us.

Dr. Sorokin examines different political, economic, and scientific remedies suggested for the malady of our age. Most of the remedies believe that man is an object of nature and is a complicated machine. The remedies centre round *organisation.* All the evils in the life of man are attributed to mistakes and faults in organisation. Set right the organisation, man is set right. There is a thorough analysis of the different remedies, e.g., democracy, communism, planned economy, psychoanalysis, psychotherapy, and rationalism in thought and action of men. Sorokin finds that most of these remedies are "incompetent in transforming man".

The reason for the failure of the different remedies are: Men do not have adequate knowledge of the complexity of man and his mind.

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"The greatest puzzle for the human mind is the mind itself, especially as it functions on the highest level". (p. 170) Sensate sciences conceive of man as a mere physical, or vital organism. "Man has been conceived and studied exclusively as a material mechanism, as a biological organism, as a concatenation of atoms and molecules, as an electromagnetic field of forces, or a complex of sense-data.

Sorokin, after the manner of the Indian Upanishads, regards man as a many-levelled being. Corresponding to the five *koshas* of the soul, he gives us an original picture of the structure of human personality. Sorokin distinguishes the *unconscious* from the *bioconscious* and the bioconscious from the socio-cultural energies. The superconscious is the fourth and the highest stratum of human personality. It represents the creative functions. The superconscious of Sorokin is akin to Sri Aurobindo's supramental. It integrates the bioconscious and the socio-cultural facts in an harmony. When we submit to superconscious we become perfect instruments of the Divine and carry out reconstruction of humanity. The superconscious demands the sacrifice of the selfish ego. It is a state of egolessness. It is the source of all creative achievement. It is a forging sense, it is supramental. It is creative understanding. If we are to live as brethren on earth in amity and develop true altruism, Sorokin concludes: *"In the superconscious lies our main hope, the road to humanity's Promised Land of peace, wisdom, beauty and goodness." (p. 186)*

Sorokin supports his thesis by illustrations and citations from the writings of philosophers, mystics, sages and savants of the East and West. He has thrown into relief the excellence of the Indian system of Yoga. He has exposed the drawbacks of modern psychoanalysis, particularly the findings of Freud. The Editors of the Bhavan's Book University series deserve our gratitude for bringing out Sorokin's book in their series and for having made it available at a cheap price of Rs. 2. Sorokin's message and his selfless devotion to the study of altruism rouse the drooping faith of our modern educated Indians in their own cultural heritage. Sorokin's name will stand as one of the foremost Europeans who dedicated and helped Indians to regain their heritage and learn the message of ancient texts that are ageless. The volume under review is appropriately dedicated to the immortal spirit of Mahatma Gandhi.

—*Dr. P. Nagaraja Rao.*

SUBRAMANIA BHARATI: PATRIOT AND POET (A Memoir). By P. Mahadevan. Copies available from Messrs. C. R. Devaraj Private Ltd., 10 Appah Gardens, Madras-10. Pp. 232 +viii. Price: Rs. 3/-.

SRI MAHADEVAN has done a signal service by this memoir. Subramania Bharati was one of the most remarkable figures in recent times. In the short span of his life he lived intensely and richly. His contribution to Tamil language is a class apart. Though his political work for the time being eclipsed to some extent his contribution to national culture, this latter contribution entitles him to a high place among poets and men of letters.

The early life of the poet, his struggles, his marriage at the age of fifteen to a girl seven years old, his journey to Banaras, search for a job and his being brought into politics, are all treated in the earlier chapters. The author regrets the lack of authentic material for a ful-

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ler sketch of Bharati's life. But, even as it is, this memoir gives enough material to construct a good picture of the poet. In fact, the book gives many details which might not have been known to many.

In politics he was a violent extremist and was impatient with the moderates; he even made violent attacks on them. After the Congress split things were moving fast. Bharati's editorship of *India* made him very unpopular with Government. At the insistent suggestion of friends he lived in Pondicherry, where he came into contact with Sri Aurobindo and V. V. S. Iyer. This trinity made a powerful combination. Several interesting details are given regarding his stay at Pondicherry. Subsequent chapters relate to his return to Madras and his premature death on the 11th September 1921.

Bharati as a poet is among the immortals. Which Tamilian heart has not been moved by his *Kannan pattu* and *Kuil pattu?* His *Panchali Sapatam* is verily a gem.

In Appendix I we have some of the writings in English of the poet; in the next two appendices the author gives us his own translations of some of the well-known poems of the poet. The translations are excellent and successfully convey the spirit of the original. I have only praise for the author.

—*Prof. R. Srinivasan.*

AMUKTA MALYADA (in Telugu). By Veldanda Prabhakaramatya. Published by the Author, "Sahitya Niketanam," 248/B, Mallepally, Hyderabad (Dn.)-1. Pp. 92+176+xxxx. Price: Rs. 6/-.

THE story of Amukta Malyada or Andal, the forest damsel, is simply and briefly told. Vishnuchitta or Villi Puttur Alvar, a very staunch Vaishnavite saint to whom was vouchsafed the direct personal vision of Lord Ranganatha, adopted as his own daughter a damsel whom he had accidentally met in a forest. In the innocence of her daily sports, she imagined herself the wife of the Presiding Deity of Srirangam. In due time she grew into a maiden of celestial beauty and virtues. This circumstance, coupled with her all-consuming devotion to Him, in the end procured for her the Lord's hand in marriage. Hers is a famous name, enshrined to perpetuity in the Vaishnavite roll of honour. She has come to be named Godha.

Whether it be the scholarly disquisitions among the learned in the Royal Court at Madurai or Vishnuchitta's chance meeting of the forest-girl or his holy visits to Srirangam to worship Lord Ranganatha, the place is always in the Tamil country. This, coupled with a large admixture of words of distinct Tamil or Kanarese origin, employed by Krishna Deva Raya has led many scholars in Andhradesa dispute the Raya's authorship of the work. A fierce and heated controversy over this issue developed and regrettably considerations other than pure canons of literary criticism were imported into the discussion.

It stands to the credit of Sri Veldanda Prabhakaramatya that in this work embodying his ceaseless researches of more than a decade, he shows himself to advantage in the dual role of a well-informed critic, advancing arguments of cold logic and historical authenticity and as a *sahridaya,* bent on enjoying and letting others enjoy this classic, considered purely as a Kavya. Already familiar to innumerable readers throughout the Andhra country as the author of *Saradamba Sataka* and

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Prema Seema—the latter, modelled after John Keats' *Eve of St. Agnes*—Sri Prabhakaramatya in the present work demolishes every species of argument that is advanced against ascribing the authorship to Sree Krishna Deva Raya. A serious study of the book will be found to be an ennobling experience. By all standards, the book deserves to be prescribed as a model of literary criticism in the schools and colleges in Andhradesa.

May the Lord of the Seven Hills, the fountain-source of inspiration and guidance to the great Raya, help the author to produce many more such publications, both for the intellectual edification of the few and the delight and education of the many.

—*Acharya T. A. V. Dikshitar.*

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RIGVEDADA AMOGHA SUKTI RATNAGALU (in Kannada). By N. S. Anantharangachar. Published by Jeevana Karyalaya, Bangalore-4. Pp. 114+x. Price: Rs. 1.50 nP.

THE book is a collection of writings of Sri N. S. Anantharangachar of Bangalore Sanskrit College, contributed from time to time to the Kannada monthly magazine *Jeevana*. The book begins with an introduction wherein is given a history of Vedic literature and the place of *Rigveda* therein.

Nearly 100 important *mantras* have been selected from all the 10 *mandalas* of *Rigveda* which form the subject matter of the book. The *mantras* are first given, then the literal, word-by-word meaning thereof and then an explanatory note regarding each *mantra* wherein is explained in full detail the spiritual importance of these *mantras*. The author has to be congratulated for publishing this book and for letting the Kannada readers know thereby the greatness of the philosophy contained in *Rigveda* in particular and our Vedic literature in general.

—*H. K. K. Murti.*

LALITA SAHASRANAMA (in Kannada). By Swami Adidevananda. Published by Ramakrishna Ashram, Mysore. Pp. 285. Price: Rs. 4.

THE book starts with an introduction wherein is narrated Lalitopakhyana, an account regarding Sri Lalita Devi's Avatara and the implications of Sri Chakra. In the succeeding pages are given Sahasranama Stotra and Lalita Sahasranama Bhashya wherein is given the literal meaning of each of the *1000 namas* as also the spiritual significance and the Vedantic concepts of each one of these

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names. Next follow the Phalasruti, Lalita Sahasranama proper, Lalita Ashtottara, Lalita Trishati Stotra and finally Lalita Trishati Stotra Ratnavali. Spiritual aspirants and devotees will find the book, particularly the Bhashya part, very illuminating and interesting. The book is beautifully bound and is priced reasonably.

—*H. K. K. Murti.*

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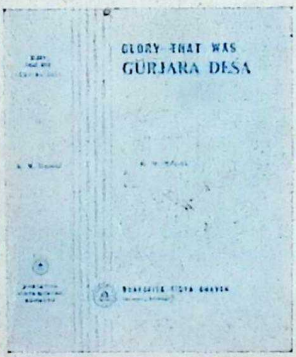

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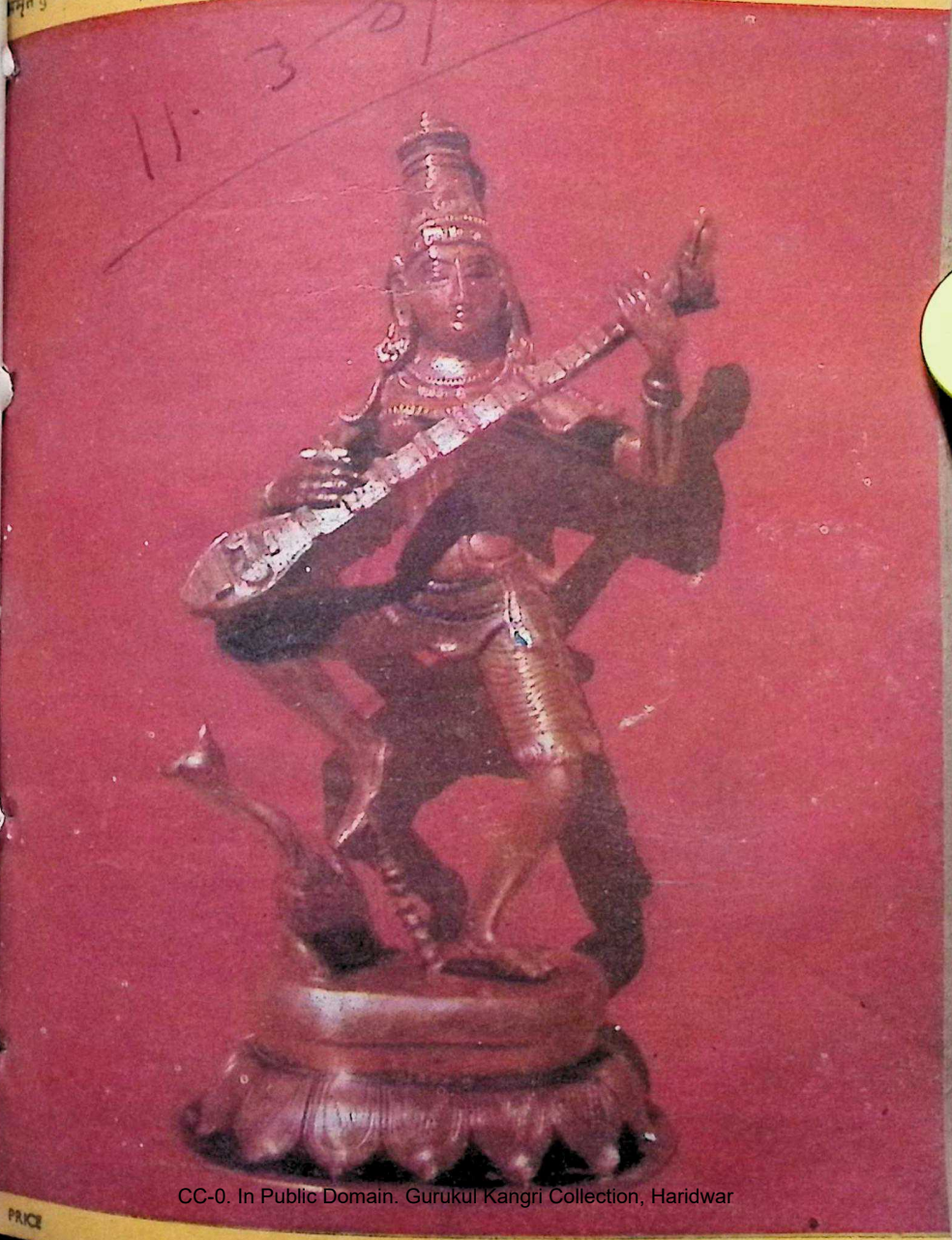

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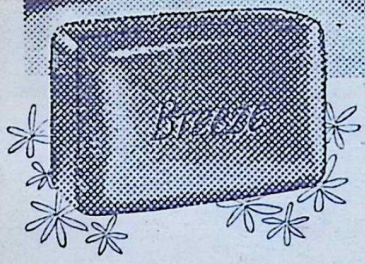

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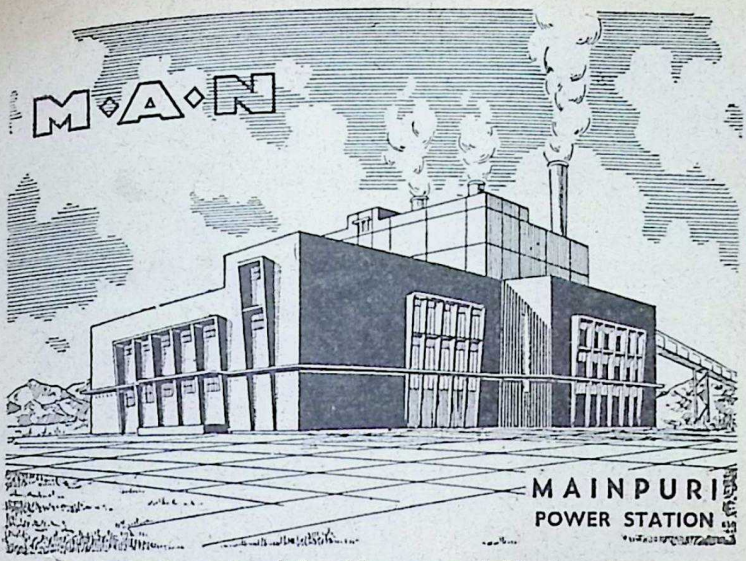

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Fortnightly, Devoted To Life, Literature and Culture

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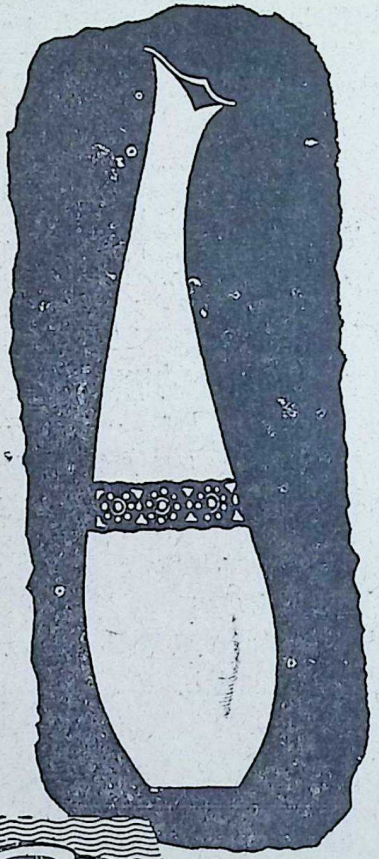

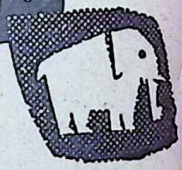

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Let noble thoughts come to us from every side
—*Rigveda*, I-89-1

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O Dweller of Kailas, we propitiate Thee with auspicious prayers
That our folk be free from sickness and of good cheer.
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Protect us by destroying snakes and reptiles and all Asuras.

—**Yajurveda, IV. 5. 1.**

[On the 7th, *astikas* all over the country will observe the holy Maha Shivaratri by fasting and elaborate *pujas* to Lord Shiva. The above passage is taken from the Rudra Prasna of the *Yajurveda* and is considered specially sacred in the worship of Lord Shiva.]

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 174

★ AKBAR ★ ABRAHAM LINCOLN ★ GANDHIJI

Bharatiya Vidya Bhavan,
Bombay.
MARCH 8, 1959.

MY YOUNG FRIEND,

DURING the last fortnight I was reading the proofs of a book on Akbar written by Justice J. M. Shelat and to be published in the Book University Series of the Bhavan shortly.

Akbar's life has been a fascinating theme for historians and biographers and therefore very difficult to view objectively. The son of a foreigner who had lost all but a fragment of his grandfather's conquests, Akbar succeeded to a precarious hold over a small territory in India and to the all but notional leadership of restive and turbulent Mongol Khans. But, even in his teens, the boy developed a mature grasp over situations and an unerring sense of power. He got rid of his all-powerful guardian protector. He balanced his Mongol chieftains by Persian diplomats. He gave up Kabul which his followers loved and got them to settle in India as their native land.

Akbar was great as a diplomat. He knew when to shift his favours to keep recalcitrant chieftains in control and when to crush revolt and when to forgive a rebel. Akbar was great as a conqueror and knew when to be ruthless and when magnanimous. He was a great judge of human nature and knew how to evoke loyalty. He was great as an administrator, for he it was who converted a military raiding camp which was the Sultanate of Delhi into a well-organised empire which survived over two hundred years in spite of the narrow-mindedness or feebleness of those who succeeded him.

One of the marvellous gifts of Akbar—which we find in no other great monarch in history—was the ability to rise above the partisan intrigues of the

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Akbar

court; to outgrow the ideas and traditions of his time; and to keep his efforts bent on the goal of establishing a non-religious, non-communal centre of power based on a just balance of forces. As a result, with statesmanship impossible in the 16th century and rare at all times, this foreign conqueror began to lay the foundations of a national monarchy for India over a people alien in race, religion and culture. How the Rajputs were won over; how they came to counterweight the powerful Muslims at his court; how outgrowing sectarianism he brought proud Hindu Princesses as members of his family and left them to follow their own religion; how he lifted the terrible pressure of persecution which the Sultans had exercised over the Hindus; how he developed a non-denominational outlook which made the religious leaders of the Hindus, Jains, Sikhs and Christians as honoured in his day as the religious leaders of Islam; how he frankly adopted non-Islamic ways whenever he found them militating against his cherished dream of a united Hindustan.

Mr. Justice Shelat has brought out in strong relief the steps by which Akbar made the Hindus feel that he was of them as much as he was of the Mongol, the Afghan, the Persian and the Turk. The Hindus in the north India, for the first time in four hundred years, felt that they were no longer the hunted of a ruthless military power. Mathura, Vrindavan and Gokul, the targets of venomous fanaticism, began to breathe freely. Hindu religious leaders came into their own. In effect, Akbar created the conditions in which the Bhakti Renaissance, with which the names of Chaitanya, Vallabha, Surdas and Tulsidas are associated, swept the country, bringing a new awakening and vitality to the culture of the land.

In this book, the author has done justice to Rana Sanga, to Hemu Vikramaditya and Udaisingh, the father of Rana Pratap —all of whom heroically fought

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the foreign invasion of the Moghuls and to whom historians, hypnotised by the splendour of Akbar's later achievements, have scarcely been fair. And to Pratap—the Prometheus who hurled defiance at the mighty Jove—he has devoted an exceedingly well-written chapter. For Pratap represents the elemental spirit of India which resists and yet resists till it overcomes the onrush of alien influences and which accounts for her survival in time in spite of the recurring vicissitudes through which she passed.

On February 12, 1959, fell the 150th birth anniversary of Abraham Lincoln, celebrated all over the world.

Some months ago, when I stood in front of the statue of Abraham Lincoln in Washington, I was moved to a feeling of deep reverence. I noted the giant frame, the noble brow and the eye of inspired purpose. My mind then went back many, many years—half a century in fact, and for a moment I recovered the memory of the impact of his life and teachings on me, when some of us, obscure students, were initiated into the cult of democracy.

Then had come to us the refreshing gleam of hope that some day, our hearts, like those of Americans, would no longer be frozen by alien rule. We read with glowing pride in human nature Lincoln's immortal words: 'Government of the people, by the people and for the people'; his referring to U.S.A. as a nation 'conceived in liberty'; his axiom: 'no man was good enough to govern another without his consent'; his pledge: 'As I shall not be a slave, so I would not be a master'.

Lincoln's actions were equally an inspiration. He had fought to uphold the sanctity of democratic institutions; he had striven to establish in his country that none shall be a slave of another.

Again, between 1946 and 1950, when some of us were drawing up the Constitution which gave a full-fledged modern democracy to a country in Asia for the first time, I had an occasion to trace the history of democratic institutions. They were the product of the Magna Carta; of the struggle of Hampden and Pym; of Rousseau, and the ideas of liberty, equality and fraternity; of George Washington and the Declaration of American Independence; of parliamentary triumphs in Britain and its dominions. And we found that, of this modern democracy which was bringing hope to man, Abraham Lincoln was perhaps the greatest leader and its most inspiring apostle of the century which began with 1850.

Lincoln spoke of what he lived for. He never uttered phrases to tickle the ears of the groundlings. He never talked the language of a tribune of the people and walked in the foot-

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sprang from a burning conviction that human dignity was an inalienable attribute of everyone, whatever his race, creed or clime.

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To the founders of democracy —and among them were Abraham Lincoln and Gandhiji—it was founded on the faith that a man having a divine essence, his dignity was inalienable; that his freedom was the only condition in which, in riches or in poverty, he could maintain his noble status of a being in 'the image of God'; that his enslavement under whatever name or guise was untruth.

It was this conviction which freedom in India assembled in her Constituent Assembly to pledge themselves in the following words:

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN DEMOCRATIC REPUBLIC and to secure to all its citizens:

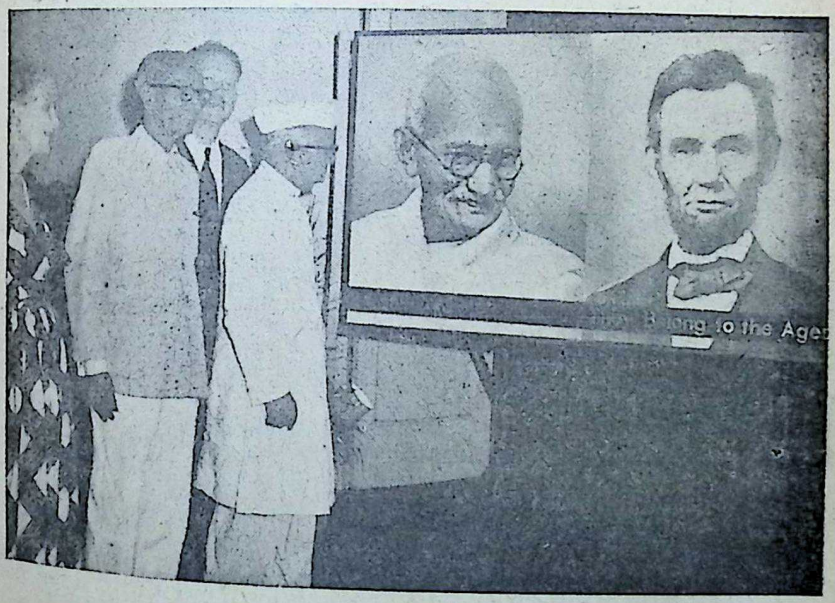
JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity;

and to promote among them all,

Kulapati Sri K. M. Munshi delivered an address on "What Lincoln Means to India" on the 12th of last month on the occasion of the 150th birth anniversary of Abraham Lincoln organized by the American Consulate General in Bombay. Picture shows Sri K. M. Munshi looking at the photographs. Standing behind him are Sri S. S. Mirajkar, Mayor of Bombay and Mr. William T. Turner, Consul General in Bombay for the U.S.A. and Mrs. Turner.



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FRATERNITY assuring the dignity of the individual and the unity of the Nation,

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

●●●

Less than hundred years have elapsed since Lincoln died. Just ten years have passed since the day when was hushed another voice which said: 'I hold that democracy cannot be evolved by forceful measures. The spirit of democracy has to come from within'. A little more than eight years have gone when the people of India set their seal on the Preamble of the Constitution.

What do we find in 1959?

The word 'democracy' is distorted in many parts of the world, to mean what it does not mean and to support the extinction of human dignity through unabashed total power. In several countries which swear by human dignity, the word 'democracy' is no more than a label, for men are made to sweat for those who have wealth or power in their hands, and the ruling classes impose their opinions or theories on the people.

I ask: Why is it so?

Because in recent times quite a few in different countries of the world have been discarding the faith of the founders of democracy and have ceased to look upon human dignity as the supreme end of organised life. They have learnt to rely upon other sources of power—'the people', 'the nation', 'welfare'—vague terms which have no sanction beyond the will and convenience of the rulers.

What has been the result?

Coercion is justified in the name of democracy. Law is derived from no higher source but the convenience of governments. Solemn undertakings of men and nations are only 'scraps of paper.' Men try to elevate any theory, however silly, to the position of an eternal truth and deny or ignore every value which does not serve the immediate need of those who govern.

If democracy sometimes or in some parts of the world appears to be lost or tottering, it is because we have been depriving it of the spiritual power which faith in human dignity gives. We fail to realise that there is no substitute for the democratic freedom for which Lincoln and Gandhiji stood and in which alone human dignity could be maintained.

●●●

History is replete with periods of time in which the hunt for material prosperity has dwarfed human dignity and freedom has also been bartered away for rich living. We also know that even in austerity or dire poverty, men have asserted freedom in defence of human dignity. Human dignity is an absolute value and cannot be conditioned by utilitarian considerations.

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If democracy in America is great, it is not because of its multi-millionaires; it is because of Washington and Abraham Lincoln and because it tries to live up to the Declaration of Independence and the Bill of Rights. In England, it is not less great because during the World War II that country wrote off its world empire and reduced itself to poverty in defence of freedom. And democracy in India is no less great because it is poor, so long—and only so long—as it holds on to the truth that man has a spark of divinity and therefore has inalienable dignity as taught to Indians by its seers and saints, of whom Gandhiji was the last and one of the greatest.

We attribute the cold war and all the incidental misery and fear to diverse causes—to failure of diplomacy, to colonialism, to missiles, to ambitions of world conquest. However, if we look below the surface, we would find that the real cause of the conflict arises from a crisis of faith in the democratic world. Against the relentless faith of a Communist, the Democrat in many lands has nothing to offer except wobbly intellectualism or short-sighted expediency. When one devoted to Communism is prepared to dedicate his life for what he considers right, the Democrat finds himself anchored to sheer material well-being and thereby denies to himself the necessary inspiration and strength to live by and die for it.

●●●

If the lives of Lincoln and Gandhiji have any meaning, the world cannot be divided into two—democracy functioning in the one and the absence of it in the other. Co-existence of the two such worlds may be necessary, but only as a short-term expedient; for the spirit of man cannot flow in watertight compartments. Lincoln found it impossible to divide U.S.A. into an area where men were equal and another in which they were unequal. Gandhiji would not accept that the world could be divided between those who were politically free and those who were not.

The world has shrunk more and more during the last decade, and it is impossible—so far as I can see—that human dignity can prevail in one part and not in the other. If, therefore, democracy has to survive, a common body of ideas, a common faith, common values and common goals, which spring from it, have to be invested with new vitality and become the heritage of the human race. But such democracy, as Gandhiji said, 'has to come from within' strengthened by education and evangelisation and not imposed from above.

The cold war, and the possibility of a hot war, will end only when we who cherish freedom learn to have faith in what Lin-

(Continued on page 19)

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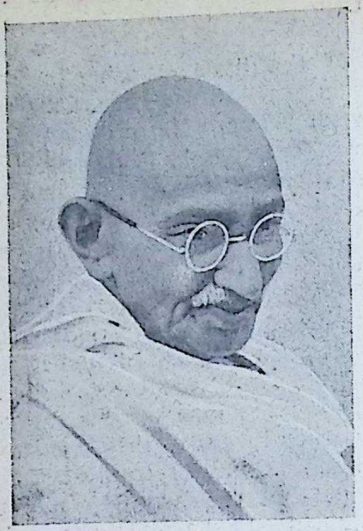
seek HIS help

Mahatma Gandhi



I KNOW from correspondence with the students all over India, what wrecks they have become by having stuffed their brains with information derived from a cartload of books.

Some have become unhinged, others have become lunatics, some have been leading a life of helpless impurity.

My heart goes out to them when they say that try as much as they might, they are what they are, because they cannot overpower the devil.

"Tell us," they plaintively ask, "how to get rid of the devil, how to get rid of the impurity that has seized us."

When I ask them to take *RAMANAMA* and kneel before God and seek His help, they come to me and say: "We do not know where God is. We do not know what it is to pray."

That is the state to which they have been reduced.

A Tamil saying has always remained in my memory, and it means "God is the Help of the helpless."

If you would ask Him to help you, you would go to Him in all your nakedness, approach Him without reservations, also without fear of doubts as to how He can help a fallen being like you.

He who has helped millions who have approached Him, is He going to desert you?

He makes no exception whatsoever, and you will find that everyone of your prayers will be answered. The prayer of even the most impure will be answered!

But prayer is no mere exercise of words or of the ears; it is no mere repetition of empty formula.

Any amount of repetition of *RAMANAMA* is futile, if it fails to stir the soul.

It is better in prayer to have a heart without words, than words without a heart.

It must be in clear response to the spirit which hungers for it.

And even as a hungry man relishes a hearty meal, a hungry

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soul will relish a heartfelt prayer.

And I am giving you a bit of my experience, and that of my companions, when I say that he who has experienced the magic of prayer may do without food for days together, but not a single moment without prayer. For, without prayer there is no inward peace.

I am telling this out of my personal experience. I have gone through the purgatory. Seek first the Kingdom of Heaven and everything will be added unto you.

[Courtesy: *Navajivan Trust*]

KULAPATI'S LETTER—*Contd.*

coln and Gandhiji stood for—at all costs and under all circumstances.

●●●

When we consider these two —Abraham Lincoln and Gandhiji—the apostles of democracy, one of the 19th century and the other of the 20th century, we find a close kinship in spirit between them. Both dealt with the affairs of the State either in or out of the administration. Both dominated politics in their respective generations. Both were among those few politicians in history who, armed in moral splendour, stood against the murky background of power politics.

What was the faith, the truth in which these two great spirits were united? 'I am nothing but truth, but truth is everything,' said Lincoln. 'Truth is God,' said Gandhiji sixty years later. Both had faith in the people and wielded power which streams forth only from such faith. Lincoln believed in love; Gandhiji swore by it, and out of non-violence forged an instrument of spiritual resistance. Both were men of God; their inspiration and strength both flowed from faith in God. Both fought for great causes and, in martyrdom, both found a fitting climax to a life built on superhuman foundation.

Abraham Lincoln was as much or as little 'an image of America' as Gandhiji was an image of India. They were in fact the image of Man who finds the highest fulfilment in reaching out to the Truth which they hold dear. 'I am the Truth; I am the Way,' said Jesus; and of that spark were their torches lighted—torches, the flames of which spread before us the path of light which we want to tread, but often do not dare to do.

Yours sincerely,

K. M. Munshi

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We are now in the Kishkindha Kanda of the MANASA. After Hanuman introducing Sri Rama and Lakshmana to Sugreeva, the latter relates how he came to live in the forest. Rama promises to help Sugreeva against Vali and asks the former to challenge Vali. After being beaten in the first round he is again persuaded by Rama to challenge Vali. Finally Rama shoots Vali in the heart.

VALI LIBERATED

परा बिकल महि सर के लागें।
पुनि उठि बैठ देखि प्रभु आगें॥
स्याम गात सिर जटा बनाएँ।
अरुन नयन सर चाप चढ़ाएँ॥
पुनि पुनि चितइ चरन चित दीन्हा।
सुफल जन्म माना प्रभु चीन्हा॥
हृदयँ प्रीति मुख बचन कठोरा।
बोला चितइ राम की ओरा॥

Struck by the arrow Vali fell on the ground greatly pained. Rising up again, he sat up, when he saw in front of him the Lord—dark-hued with matted hair, scarlet eyes and drawn bow. Gazing on Him repeatedly, he fixed his heart on the Lord's feet. Recognizing the Lord, he felt he had realized the reward of his birth. Although full of love at heart, he spoke harsh words at Rama.

धर्म हेतु अवतरेहु गोसाईं।
मारेहु मोहि ब्याध की नाईं॥
मैं बैरी सुग्रीव पिआरा।
अवगुन कवन नाथ मोहि मारा॥

"Even though, O Gosai, You descended on earth for upholding *dharma*, You have shot me like a hunter would kill a beast. I, Your enemy and Sugreeva, Your dear friend! Lord! For what fault of mine, did You take my life?"

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अनुज बधू भगिनी सुत नारी।
सुनु सठ कन्या सम ए चारी॥
इन्हहि कुदृष्टि बिलोकइ जोई।
ताहि बधें कछु पाप न होई॥

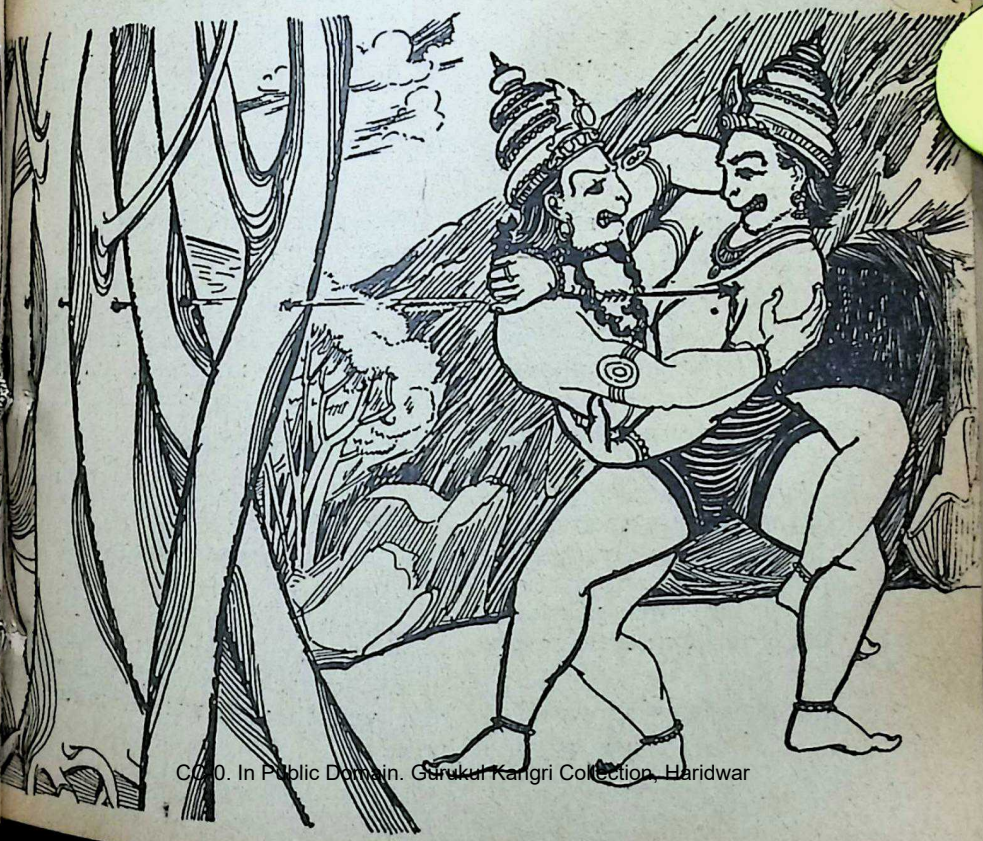
Replied Sri Rama: "Listen, O wretch, a younger brother's wife, a sister, a daughter-in-law and one's own daughter—these four are all alike. It is no sin at all to kill one who looks at these four with evil intention.

मूढ़ तोहि अतिसय अभिमाना।
नारि सिखावन करसि न काना॥
मम भुज बल आश्रित तेहि जानी।
मारा चहसि अधम अभिमानी॥

"Fool, in your bloated pride you would not listen to your wife's warning! You were well aware that Sugreeva had the support of my mighty arm; and yet in your detestable arrogance you dared to attempt on his life."

सुनहु राम स्वामी सन चल न चातुरी मोरि।
प्रभु अजहूँ मैं पापी अंतकाल गति तोरि॥

Replied Vali: "Listen, Rama: my cleverness cannot avail against my Master. But, my Lord, do I continue to be a sinner even seeking shelter in You at the last moment of my life?"



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सुनत राम अति कोमल बानी।
बालि सीस परसेउ निज पानी॥
अचल करौं तनु राखहु प्राना।
बालि कहा सुनु कृपानिधाना॥

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When Sri Rama heard this most touching words of Vali, He stroked Vali's head with His hand and said: "I make your body immortal; you can keep alive." Vali replied: "Listen, O Ocean of Mercy:

जन्म जन्म मुनि जतनु कराहीं।
अंत राम कहि आवत नाहीं॥
जासु नाम बल संकर कासी।
देत सबहि सम गति अबिनासी॥
मम लोचन गोचर सोइ आवा।
बहुरि कि प्रभु अस बनिहि बनावा॥

"Life after life, sages strive after You, but at the last moment of their life, they fail to utter the name 'Rama'. But He, on the strength of Whose name Lord Shankara bestows immortality at Kashi on all, is actually before my very eyes! Shall I ever get such a golden opportunity again?

सो नयन गोचर जासु गुन नित नेति कहि श्रुति गावहीं।
जिति पवन मन गो निरस करि मुनि ध्यान कबहुँक पावहीं॥

"He, Whose praises the Vedas always sing only in negative terms, Who is scarcely perceptible to the sages in their meditation even after controlling their breath and mind and freeing themselves from passion—that Lord has appeared before me.

मोहि जानि अति अभिमान बस प्रभु कहेउ-राखु सरीरही।
अस कवन सठ हठि काटि सुरतरु बारि करिहि बबूरही॥

"Knowing that I am greatly vain, the Lord said to me, 'Preserve your body!' But who would be so foolish as to agree to cut down the celestial tree and use it for fencing an acacia tree?

अब नाथ करि करुना बिलोकहु देहु जो बर मागऊँ।
जेहिं जोनि जन्मौं कर्म बस तहँ राम पद अनुरागऊँ॥

"Now, my Lord, look at me with compassion and grant me the boon that I ask. In whatever womb I may be born, I may continue to be devoted to Sri Rama's feet.

यह तनय मम सम बिनय बल कल्यान-प्रद प्रभु लीजिऐ।
गहि बाँह सुर नर नाह आपन दास अंगद कीजिऐ॥

"One more: This son of mine, Angada, is my equal in training and strength. O auspicious Master, therefore, accept him, and holding him by the arm, O Lord of gods and men, make him Your devoted servant."

राम चरन दृढ़ प्रीति करि
बालि कीन्ह तनु त्याग।
सुमन माल जिमि कंठ ते
गिरत न जानइ नाग॥

With firm devotion to Sri Rama's feet, Vali dropped his body like an elephant which is hardly conscious of the falling of a wreath of flowers from its neck.

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76068

Thou Canst Be All This

SWAMI ANANDA ACHARYA

Wouldst thou be known to the God of thy heart as pious,
Love what is eternally true.
Wouldst thou be known to the God of thy heart as good,
Work for the happiness of mankind.
Wouldst thou be known to the God of thy heart as wise,
Seek that which bestows immortality.
Wouldst thou be known to the God of thy heart as lover,
Renounce thine all.
Wouldst thou be known to the God of thy heart as hero,
Conquer thine ego.
Wouldst thou be known to the God of thy heart as beautiful,
See Him in all men's hearts.

O my brother, thou canst be all this—pious, good, wise, loving, heroic, beautiful—and yet be humble of heart, walking as man among men, with eyes full of human tenderness.

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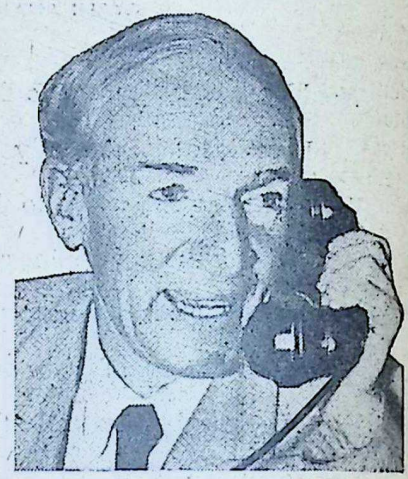
"How God Came Into My Life"—10

God Gave Me Courage,

The author of this article, Upton Sinclair, is a celebrated American writer who has nearly 80 books to his credit. He is also a Pulitzer Prize winner. What characterizes his writings is a crusading spirit in whatever he does. As early as 1906, he exposed the filth and evil of Chicago stockyards in a novel called "Jungle". From that day his has been a missionary life. Presently he is engaged in crusading against the evil of drink in America, and his most spirited utterances are found in his latest book "The Cup of Fury" from which this article is extracted.



The Author

I HAVE never doubted that this is a spiritual universe; and if I cannot understand exactly how that can be, and how God works, it must be because God has chosen to have it that way.

In my youth I experienced excitements which I took to be inspiration. I didn't know how or why they came, but it seemed as though a hand were lifting me up and guiding me.

Even now, in my old age, I go out in my garden and walk, and a chapter of a new book I am writing unrolls itself in my mind. I cannot tell how it happens, but there it is: and it is always a marvellous thing to me. All problems of construction are answered, and all I have to do is remember the words until I have written them down. This much I can say, and be sure: that I am performing an act of creation, the very essence of life.

When I was running for Governor of California in 1934, some of my opponents found it politically useful to call me an

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Upton Sinclair

Resolution, Hope & Love

"atheist." One old gentleman was prompted by these accusations to send me a long questionnaire, demanding that I fill it out. I was glad to oblige him.

His first question was, "Do you believe in God?"

My answer was, "Yes."

He next demanded, "Define God."

And I replied, "The infinite cannot be defined."

I knew that this answer might not be satisfactory to my correspondent, but it seemed clear to me that since God is Spirit, and infinite, He has not dimensions which can be neatly defined in a questionnaire. I took it that God, who has put me on this earth and given me power to understand and seek for understanding, meant for me to use it.

I had what I believed was a God-given vision of a world without poverty and war, destroyers of God's children, and I was labouring to make that vision real to my fellow men. Often I failed, lamentably, in my efforts. There came poverty, debt, illness, sorrow. Sometimes I felt that I had made a fool of myself; sometimes I was tempted to imitate Job's impatient advisors, and blame God for the way He treated me. In this mood, it was no longer enough to say that I believed this to be a spiritual universe; I had to make the words real to myself, I had to make them count in my own troubled life. I had to reexamine what I believed about prayer. I had learned the ancient Dominican prayer that "to work is to pray," and I worked; but it was not enough. Now I asked God to give me courage, resolution, and hope —and behold, I had these things, these wonderful gifts of the mind and spirit without which men are as the "dumb, driven cattle."

And it was the same with my beloved wife. For two decades she stood at my side, doing the work of several persons: making me a home and keeping it; revising my manuscripts, and urging me not to write so hastily; keeping me out of debt, or trying to; warding off the parasites and cheats who swarm about every reformer and public man.

Then her health began to break under the strain, and she took me off to a hiding-place and set out in search of her own soul. She read the leading

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scientists of our time: Jeans and Eddington, Whitehead and Carrel, all of them religious men. She read everybody who could throw light on the mysteries of the human soul, from Gerald Heard to Mrs. Eddy. She met William McDougall and J. B. Rhine and Albert Einstein, and discussed these questions with them, knowing that each of these men possessed a deep belief in God.

She learned a better way of prayer, and she learned to control her own mind in many useful ways: she won back her health, and would have kept it, except that again and again she tried to do more than any one woman could do.

A year or more ago she had a heart attack, the kind which doctors call "congestive." She was in terrible pain, and I thought she was dying; she thought it too, and she could not bear to think of what fate she would leave me to, alone.

In that crisis I did not stop to argue any theological questions. I did not debate the exact nature and definition of God with the theologians.

I prayed. I prayed just one thing, over and over and over. I prayed, "Dear God, help her! Dear God, save her!"

I prayed alone and incessantly, all that dreadful night. We were in a remote place and there was no doctor; no one to help us, no one to know; just God. You perhaps know the story of the Frenchman who prayed, "Dear God, if there be a God, save my soul, if I have a soul." I did not follow his example. I did not put in any "if's."

My wife declares that these prayers saved her life. The sceptics will say, of course, that she heard my prayers, and that the realization of my love and need revived her will to live and increased her ability to endure the pain. I won't argue with the sceptics. I will simply say that God made psychology, too, just as He made all other things—the human mind as well as the human body. And the way they work is the way He works. If prayer gives you courage and hope and love, then what I say is "Thank God!"

Whatever thou lovest that thou become must,

God if thou lovest God, dust if thou lovest dust.

—Scheffer

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Srimad Bhagavata

Krishnavatara

[THE DESCENT OF THE LORD]

K. M. Munshi

2

KAMSA'S WRATH

[*Continued from the last issue*]

OF all the wicked princes of Bharata, the son of King Ugrasena was the most wicked. He was bold and crafty, haughty, vengeful and obstinate. Allied to powerful princes, he was a terror to friends and foes alike; he respected no law, human or divine. He scoffed at the wise, derided the saintly and hated those who were devoted to God.

At the time Devaki was being united with Vasudeva in wedlock, Narada, the ancient Sage, the conscience incarnate of those who loved God, came to Kamsa. In welcoming the Sage the Prince offered worship and asked for his blessings.

In reply, the Sage exhorted Kamsa to forswear his evil ways. He said, 'None who disregarded the law of *dharma* could ever win in the end.'

Kamsa laughed and blurted out: 'Master mine, law or no law, nothing shall stand in my way. I have no fear of God; He is but a phantom with which

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to frighten the weak. And I am strong. My will is supreme law; I accept no other. And I will force everyone to obey it.'

Narada, the divine Sage, smiled indulgently as only the wise can.

'The law of *dharma,* my son, is unalterable. No one, not even you can escape it. Remember, whenever righteousness declines, God Himself comes down to the earth to re-establish it,' the Sage said.

Kamsa laughed haughtily. 'Sage, neither man nor God can dare cross my path.'

'Are you so sure? If you are, you are doomed. It has been so decreed by the gods,' said the Sage, for his eyes had seen the rise and fall of wicked men age after age.

'Who will dare touch me?', asked Kamsa in scorn.

The Sage meditated in silence for a while. Then he said: 'Prince, proud though you are of your might, I know that He has willed your destruction. The eighth child of Devaki, the daughter of your uncle, will slay you.' The Sage vanished before Kamsa could reply.

★

Though his father Ugrasena was the king, Kamsa himself ruled Mathura. The neighbouring kings, as had his subjects and

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theirs, trembled at his name, for no one could stand up to him. The prophecy of the divine Sage, therefore, made him furious.

At the very time when his death was foretold by Sage Narada, Devaki had just been married to Vasudeva. Kamsa was mad with rage. He was going to take no chances; he would kill Devaki here and now; no child of hers would be there to fulfil the prophecy.

So, fiery-eyed Kamsa strode towards the palace-gates where the marriage procession was getting ready to start. Men and women joyfully forming the procession saw Kamsa coming, cruel as the god of Death. They stood terrified. The drums stopped beating. The fifes and the conchs were silent.

Kamsa angrily walked up to the bridal chariot. To the horror of his royal father and the noble kinsmen who stood there, Kamsa seized Devaki by the hair and pulled her out of the chariot.

A moment before, the newly-wedded bride, bedecked with ornaments and glowing with hopes, had been all joy. Now as she was dragged down from the chariot by Kamsa, a scream of horror escaped her lips.

King Ugrasena, who knew the wild temper of his son, was moved to grief at what his son was doing and stood stupefied. Vasudeva, the young Yadava prince, jumped down from the chariot and seized the hand of Kamsa which held the uplifted sword.

'Most noble Prince, the scion of Bhoja's glorious line, what are you doing?' he asked in amazement, adding, 'You are killing your sister, a helpless damsel, just married.'

'Move aside,' Kamsa shouted, as he tried to shake off Vasudeva, and his eyes were wild with fury.

Devaka, brother of King Ugrasena, laid an arresting hand on Kamsa. 'Son, let go Devaki', he said: 'What has she done to you? Let her go.'

Kamsa stamped his foot imperiously. 'I will not let her live. She shall die.'

Vasudeva was wise beyond his years. He had grown up under the shadow of Kamsa's power and knew the futility of resisting the Prince when he was in an angry mood. With folded hands, therefore he thus besought Kamsa: 'Noblest of Bhojas, listen to me. Why are you so wroth with us?'

'I had a warning from the gods,' said Kamsa, his eyes rolling in brutal ferocity. 'They say that Devaki's eighth child is going to kill me. I am going to see that that does not happen.'

Vasudeva knew that there was none in that vast assembly who could stand between Kamsa and

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his fiery will.

'Noblest of men, is that all?' he folded his hands and said, 'The gods never said that there was danger to you from this poor girl. Why kill her? The prophecy, as you say, was that her eighth child would kill you. I am your loyal kinsman, pledged to protect you against all danger. Let Devaki live. I solemnly promise you that I will present you every son of hers the moment he is born. Then you can do with him as you like, and the prophecy shall not come true.'

Kamsa glared at his father, his uncle, at the terrified Devaki and at his kinsmen who stood aghast and grief-stricken. He was shrewd and crafty and saw the unwisdom of turning the Yadavas, who stood resentful, against him. So he decided to let Devaki live.

'I shall let Devaki live only on one condition,' he said. 'Take the wedding procession to the Gajaraja palace. It will be guarded day and night by my trusted men. Vasudeva, I shall hold you to the promise. Every child of Devaki, as soon as it is born, shall be handed over to me. Remember this; make no mistake about it; I will not let a single child of yours live, whatever happens.'

[*To be continued*]

We are human beings of the universe. We pride not ourselves on any one country, we insist not on any one religion nor do we enchain ourselves in any one sect or caste. To roam about in the garden of world's best thoughts will be our diligent study, to digest them will be our constant endeavour and to eliminate their contradictions will be our unfailing creed. To develop a universal attitude by synthesising the peculiarities will be our endeavour in the sphere of thought.

Vinoba.

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Had he not been a politician, Prime Minister Jawaharlal Nehru would have shone as one of the greatest litterateurs and social philosophers of our day. His outlook, basically humanitarian, beating in unison with modern scientific and technological progress, blossoms from his uninhibited nature nurtured in the fertile Indian and world thought and culture. His philosophy cuts across all dogmas or doctrinaire approaches.

In this article which constitutes the bulk of the Azad Memorial Lectures delivered by him on the 22nd and 23rd of last month, he lays bare his heart in crystal-clear terms.

Jawaharlal Nehru

INDIA

TO endeavour to understand and describe the India of today would be the task of a brave man, to say anything about tomorrow's India would verge on rashness. Indeed, at no time in the world's history has it been more difficult to forecast the future of any country or of the world. Events move at an incredible pace, and change follows change. The superficial aspect of politics covers innumerable currents below the surface, sometimes erupting and upsetting the shape of things.

India today is the outcome not only of the immediate past, but also of the thousands of years of the long story of our country. Layer upon layer of thought, experience and action have conditioned us and made us what we are today. Those of my generation in India were especially moulded and conditioned by a series of events which are not likely to occur again. Not only did we come in contact

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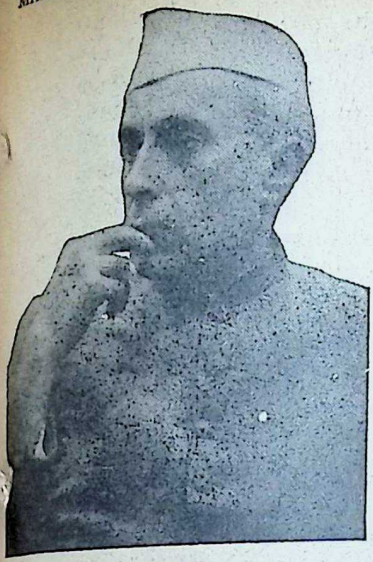

TODAY & TOMORROW

tension of high degree. There was always something to hold on to, a leader who was like a rock and a light-house, and a movement which thrilled us and called out the best in us. Those moments were often not pleasurable and were sometimes even painful, but there was always a sense of satisfaction and a feeling that we were engaged in great deeds and were marching in step with history. Thought and action went together, producing the sensation of a full life. What saved us, more than anything else, was a belief that we were functioning, even in political affairs, on an ethical plane and with high ideals. Hatred did not consume us as it does in conflicts and, more especially, in nationalist struggles.

with a great man and a mighty leader, who shook us up completely, upset our lives and drew us out of the normal routine of living, but we also witnessed and participated in events of historic importance. We experienced repeatedly moments of high tension and emotional exaltation, and also the reaction to this in occasional frustration, almost akin to despair.

Yet, this is not wholly correct for we escaped that feeling of mental and physical collapse which usually follows a nervous

II

What is India? That is a question which has come back again and again to my mind, and in my own amateurish way I sought a reply to it in her past and in the present. The early beginnings of our history filled me with wonder. It was the past of a virile and vigorous

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. . . . Hardly any language has played that vital part in the history of a race which Sanskrit has . . . .

race with a questioning spirit, an urge for free inquiry and, even in its earliest known period, giving evidence of a mature and tolerant civilization. Accepting life and its joys and burdens, it was ever searching for the ultimate and the universal. It built up a magnificent language, Sanskrit, and through this language and its art and architecture, it sent its vibrant message to far countries. It produced the Upanishads, the *Gita* and the Buddha.

Hardly any language in the world has probably played that vital part in the history of a race which Sanskrit has. It was not only the vehicle of the highest thought and some of the finest literature, but it became the uniting bond for India, even though there were political divisions. The *Ramayana* and the *Mahabharata* were woven into the texture of millions of lives in every generation for thousands of years. I have often wondered that if our race forgot the Buddha, the Upanishads and the great epics, what then will it be like? It would be uprooted and would lose the basic characteristics which have clung to it and given it distinction throughout these long ages. India would cease to be India.

III

Gradually deterioration set in, thought lost its freshness and became stale, the vitality and exuberance of youth gave place to crabbed age. Instead of the spirit of adventure there came lifeless routines, and the broad and exciting vision of the world was cabined and confined and lost in caste divisions, narrow social customs and ceremonials.

Even so, India was vital enough to absorb the streams of people that flowed in to her mighty ocean of humanity, and she never quite forgot the thoughts that had stirred her in the days of her youthful vigour.

Subsequently, India was powerfully influenced by the coming of Islam and Muslim invasions. Western colonial powers followed, bringing a new type of domination, a new colonialism and, at the same time, the impact of fresh ideas and of the industrial civilization that was growing up in Europe. This period culminated, after a long struggle, in independence

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.... There is no future for us without science and technology. At the same time that future will be shallow and empty if we ignore our past ....

and now we face the future with all this burden of the past upon us and the confused dreams and stirrings of the future that we seek to build. We have all these ages represented in us and in our country today. Organised power and energy are the symbols of the modern age. We have the growth of nuclear science in India and atomic energy, and we also have the cow-dung age. Thus every century is represented in this country and, in addition, there is enormous variety. Behind that variety there is the unity which has kept our people together through the ages in spite of misfortune and disaster. We are plunging into the world of science and technology and trying to organise our knowledge in such a way that it commands more of the forces of Nature, and we are held back not only by our poverty and under-development, but also by some inherited ideas and customs. There is no future for us without science and technology. At the same time that future will be shallow and empty and without any real meaning if we ignore or forget our past.

IV

So, in the tumult and confusion of our time, we stand facing both ways, forward to the future and backwards to the past, being pulled in both directions. How can we resolve this conflict and evolve a structure for living which fulfils our material needs and, at the same time, sustains our mind and spirit? What new ideals or old ideals, varied and adapted to the new world, can we place before our people, and how can we galvanize them into wakefulness and action?

We have our particular problems in India. But we also share the major problems of a world which, for all its tremendous advance, appears to be losing faith in itself. For the present, in India, we are rightly absorbed in economic progress, Five-Year Plans, and a tremendous effort to raise our people's living standards. All this is essential and a pre-requisite for any other type of advance. But a doubt creeps into our minds.

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Is this by itself enough or is something else to be added on to it?

The Welfare State is a worthwhile ideal, but it may well be rather drab, and the examples of States which have achieved that objective bring out new problems and difficulties, which are not solved by material advance alone or by a mechanical civilisation. Religion has played an important part in supplying some essential needs of human nature. But that type of religion has weakened its hold and is unable to meet the onslaught of science and rationalism. Whether religion is necessary or not, a certain faith in a worthwhile ideal is essential to give substance to our lives and to hold us together. We have to have a sense of purpose beyond the material and physical demands of our daily lives.

Socialism and Communism attempt to give this sense of purpose, but they have tended to develop dogmas of their own. Communists have become the metaphysicians of the present age.

Every society tries to find an equilibrium. Sometimes this is through conflict, sometimes by deliberate or unconscious attempt to achieve harmony. A primitive society which does not change much, lives in a rut, and thus has an equilibrium at a low level. A dynamic society produces tensions in the individual as well as in the community. If this is true, then the present tensions in the world indicate a tremendous dynamism, a striving for a new equilibrium and a new dimension in human existence. That should hearten us if there was not an ever present fear that the weapons of the nuclear age might annihilate mankind.

We must look to the future and work for it purposively and with faith and vigour, at the same time we must keep our past inheritance and derive sustenance from it. Change is essential, but continuity is also necessary. The future has to be built on the foundations laid in the past and the present. To deny the past and break with it completely is to uproot ourselves and, sapless, dry up. It was the virtue of Gandhiji to keep his feet firmly planted in the rich traditions of our race and our soil and, at the same time, to function on the revolutionary plane. Many criticised him for what they called his acceptance of out-of-date economic theories or for his supporting some kind of traditionalism or even encouraging reactionary forces, and yet, any one who examines the broad sweep of his activities is overwhelmed by their revolutionary consequences. Whether we look at them in the political or the social field, we find some difficulty in recognising this because we have

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been brought up in the Western traditions of conflict. He knew that a true revolution comes from the people and not at the top, and that revolution must be essentially social. Many eminent social reformers came before him and succeeded in bringing about some minor changes or in building up a new sect, but Gandhiji, talking in terms of Ram Rajya, brought revolution to millions of homes without people realising fully what was happening. He seldom condemned caste as a whole (though in his later days he did so to some extent), but by his insistence on the uplift of the Depressed Classes and the Untouchables, he undermined the entire caste system, and he did so deliberately knowing the consequences.

By his technique of political action, he vitalised hundreds of millions of people, drove out fear from them, and produced in them self-respect and self-reliance. By his stress on the under-privileged and poverty-stricken, he forced all of us to think in terms of social justice. He did all this calmly and dispassionately avoiding, to a large extent, a sense of conflict. Above all, he laid stress on truth and peaceful means. Indeed, truth became a condition of living for him, and his dynamic action was allied always to truth. In doing so, he revived memories in our people of the basic principles which had enriched our race in the past. Thus he built on old foundations, and at the same time, oriented the structure towards the future. The fact that some of his economic or other approaches did not fit in with modern ideas or had only some temporary significance did not trouble him. He was always prepared to adapt himself to changing conditions, provided the base was sound.

It has always seemed to me remarkable how he could link the past with the present and even the future. And because he could do so, he could make his people advance step by step without a break, and also avoid conflict to a considerable extent. The most vital lesson that he taught us or made us remember afresh, was the importance of means. Ends were never enough by themselves for the ends were shaped by the means that led to them. If there is any basic truth in this principle and in his method of working, then we also have to build on the foundations he laid down. That does not mean a slavish following of everything that he said or did, which might have been suitable at one stage of our existence and is no longer appropriate today. We have also to adapt ourselves to changing circumstances, but the basic principles must continue to guide us.

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V

When Islam came to India in the form of political conquest it brought conflict. It had a two-fold effect. On the one hand, it encouraged the tendency of Hindu society to shrink still further within its shell; on the other, it brought a breath of fresh air and fresh ideas, and thus had a certain rejuvenating influence. Hindu society had become a closed system, unlike Buddhism, another great product of Indian thought. The Muslims who came from outside, brought their own closed system with them. Thus, two closed systems met; neither being strong enough to uproot or subdue the other. Political triumph did not lead to intellectual, moral or religious conquest. The old Indian tradition and faith were still strong and firm enough to resist the new influence. The Muslims came with a vigorous message of their own and could not easily be absorbed, as previous comers had been absorbed. Nor could they change the essential character of the Indian people. Hence the great problem that faced India during the medieval period was how these two closed systems, each with its strong roots, could develop a healthy relationship. Wise rulers like Akbar and others realised that the only hope for the future lay in some kind of harmony being established.

The caste system and the world-outlook of the old Hindus was amazingly tolerant; and yet they had divided themselves up into numerous separate caste groups and hierarchies. The Muslims had to face a new problem, how to live with others as equals. In other countries where they had gone, their success was so great that this problem did not really arise. They came into conflict with Christendom and through hundreds of years the problem was never solved. In India, slowly a synthesis was developed. But before this could be completed, other influences came into play. Western nations developing industrially and becoming strong had the feeling of their essential superiority over others and lived apart, looking down upon those they governed. There was a far greater gulf between them and the Indians than there ever had been between Hindus and Muslims.

For the first time, India was subjected to colonial rule and governance from a distant and far off country. Previously, the invaders and conquerors who had come to India, had made India their home and did not look elsewhere; essentially they became Indians. Now, a new type of invasion took place which could find no roots in India. There was an impenetrable barrier between them and

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the people of the country, whether Hindus, Muslims or others.

Even so, the new liberal thought of the West and industrial processes began to affect the mind and life of India. A new nationalism developed, which was inevitably against colonialism and sought independence, and yet which was being progressively affected by the new industrial civilization as well as the language, literature and ways of the West. This influence was largely confined to a top layer of the people, the great mass sinking into greater poverty.

Ram Mohan Roy came, seeking some kind of a synthesis between old India and modern trends. Vivekananda brought back something of the vigour of old Indian thought and dressed it in a modern garb. Political and cultural movements grew up and culminated in Gandhi and Rabindranath Tagore.

In Europe there had been fierce conflict between science and traditional religion, and the cosmology of Christianity did not fit in at all with scientific theories. Science did not produce that sense of conflict in India and Indian philosophy could easily accept it without doing any vital injury to its basic conceptions. But the social structure of India became more and more incompatible with modern trends.

In India, as elsewhere, two forces developed—the growth of nationalism and the urge for social justice. Socialism and Marxism became the symbols of this urge for social justice and, apart from their scientific content, had a tremendous emotional appeal for the masses. Marx was primarily moved by the ghastly conditions that prevailed in the early days of industrialisation in Western Europe. At that time there was no truly democratic structure of the State, and changes could hardly be made constitutionally. Hence revolutionary violence offered the only way to change. Marxism, therefore, inevitably thought in terms of a violent revolution. This was also in the tradition of Europe. Since then, however, political democracy has spread bringing with it possibility of peaceful change.

There has also been a tremendous scientific and technological advance which has brought material prosperity within the reach of all. Capitalism itself today has undergone a great deal of change, though it maintains its basic features and tends towards monopolies and aggregations of economic power. The democratic structure of the State, organised labour and, above all, the urge for social justice as well as scientific and technological progress, have brought about this transformation. We see today capitalist countries which have achieved a

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very high material standard of living for all their people.

We see also a tremendous advance in material well-being and scientific and technological progress in the Soviet Union, achieved in a relatively short period of time. To say that this has been brought about chiefly by violence is not correct. There has been enough violence in other systems also. But, it is true, I think, that because of circumstances, there has been a good deal of violence and purges associated with the development of the Soviet Union. The greatest condemnation of this violence has come from the great leaders of the Soviet Union themselves.

VI

International affairs are dominated today by the conflict between the Western Powers and the Communist Powers, more particularly, by the rivalry between the United States of America and the Soviet Union. And yet, in spite of the manifest differences, there is an amazing similarity between these two super-Powers. They have both developed a high degree of industrial and mechanical civilisation; they believe in the ever-growing power of the machine and its capacity to solve human problems. Both their peoples are friendly and hospitable and attached to peace. The real difference today is between the developed countries and those that are still under-developed. To these latter has come the realisation that only through scientific and industrial growth, can they achieve any kind of progress or get rid of the tremendous material ills that they suffer from. To that end they strive, with more or less success, for the task is a hard one.

In Europe, an economic revolution preceded a real political revolution, and so when the latter came, certain resources had been built up by economic changes. In Asia, political revolution came first, followed immediately by demands for social betterment, which could not easily be fulfilled because of economic backwardness and lack of resources.

The problems of under-developed countries were different from those that had already been industrialised and had built up an apparatus for large scale production. It is obvious that these undeveloped countries could not go through the long processes which had industrialised Europe and America. There was constant social pressure which might well upset the political fabric unless the people were given something to satisfy their longings.

Then there was also the pressure of rapidly growing populations which consumed whatever greater production was made, leaving little room for saving or

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investment for further advance. The basic problem thus became one of how in an under-developed and poverty-stricken country, surpluses could be created for investment and greater production. Every such attempt meant a greater burden on the masses. And yet, those very masses claimed relief from their existing burdens.

Coercive methods could be employed. But, in the final analysis, even coercion cannot go far in the case of masses of people unless it is allied to hope for the future. Thus, essentially, incentives for greater effort had in any event to be provided and some realisable objective had to be placed before the people which gave them this hope for the future. That future could not be too distant. In a democratic society, everything depends on its capacity to rouse the people to greater effort by offering such hope and incentives, as well as a progressive amelioration of their lot.

Among the under-developed countries, India is perhaps more advanced than most others. During the last few years, there has been definite progress made in building up a base for industrialisation, in improving agriculture, and advancing Education and Health. But, above all, she has had the advantage of the ideals and objectives and disciplines built up by the national movement which brought independence.

Nationalism is still the strongest force in Asia. The growth of this nationalism in Asia is obvious. But, even in Europe, it is becoming more and more apparent. There was the terrible nationalism associated with Fascism and Nazism. While that threat was countered, an aggressive nationalism, though of a milder type, still influences the policies of many countries. In many countries of Europe, this is evident in greater or lesser degree. This trend is co-existent with an opposite one towards supranational unity in Europe as represented by attempts to develop a common market and many common institutions.

Even in Communist countries, nationalism is in evidence. The Soviet Union, greatly influenced by Marxist ideas and their subsequent variations, has also a strong nationalist element. In the other countries of Eastern Europe, the force of nationalism is obvious. Even in China, Communism bases itself on nationalism. It might be said that the strength of Communism, wherever it is in practice, is partly due to its association with the national spirit. Where the two are dissociated, Communism is relatively weak, except in so far as it embodies the discontent that exists in under-

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developed and poverty-stricken countries.

The nationalist urge, in countries which are still under foreign domination, necessarily takes the form of a struggle for independence. In strong and independent countries, it tends to some extent towards expansionism, though it is somewhat checked by opposing tendencies.

VII

Thus we see today a clash between impulses towards a larger integration, such as in Europe and elsewhere, and the centrifugal forces representing traditional nationalism. The great development of science and technology and, more particularly, communications, presses more and more towards larger integrations. And it may be presumed that in this, as in other matters, science, representing the basic facts of modern life, will win in the end. The real danger comes from nationalist conflicts which may lead to war.

The possibility of such a conflict is increased by the cold war between the major ideologies in the world today. And yet, behind this supposed conflict of ideologies lies the political rivalry of great nations, each afraid of the other. There are basic differences in outlook and economic doctrine as well as in the domain of liberty and the State between the Communist countries and those that are not Communist. These differences have already lessened somewhat and will probably continue to lessen, and the gap between the two, though it appears to be broad and deep, will diminish. It is not so much ideology which is changing human life, but the growth of science and technology which are constantly moulding social and economic structures. Function influences form. This is so in architecture. It is equally so ultimately in social structures, the form of that structure following its function. Science and technology are constantly changing functions, and so the social structure has necessarily to adapt its form to these new functions.

Thus, the essential and most revolutionary factor in modern life is not a particular ideology, but technological advance. Where technological change is slow, the old forms continue. An under-developed and backward community has backward forms and social structure which do not allow it to fit in with the modern age of science. But the facts of life cannot be denied and change must come bringing with it other consequences in its train. That change has sometimes been rather sudden and upsetting, but even otherwise those changes come, though more slowly.

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In a democratic society, that is, where there is adult suffrage and some kind of parliamentary government, the means are provided for the change of function and even form to some extent. But old established forms and vested interests resist change till it is forced down upon them by circumstances. The "establishment" is always resistant to any change whether it is religious, economic or social.

VIII

Living is a continual adjustment to changing conditions. Every political, economic or social form has a certain discipline. There is the discipline of religion, and that of social usage, and these include a certain moral or spiritual discipline. When functions and forms change, the older disciplines are weakened and are gradually replaced by new disciplines. The rapidity of technological change in the last half century has made the necessity of social change greater than ever, and there is a continual maladjustment. In the ancient days, life was simpler and more in contact with Nature, and there was time for reflection and meditation. Now life becomes more and more complex, and there is less and less of quiet thinking. Even where there is leisure, one does not know what to do with it.

This problem of the use of leisure is gradually becoming a major one in the developed countries although it does not affect India at present and will not affect it in the foreseeable future. A life divorced from Nature and more and more dependent upon mechanical devices, begins to lose its savour and even the sense of function leaves it. Moral and spiritual disciplines break up, and some kind of disillusion follows with a feeling that something is wrong with our civilisation. Some people talk of going back to Nature and to the simpler life of the ancient days. But, whatever virtue there was in this, there can obviously be no going back, for the world has changed. An individual may take to *sanyasa* with its renunciation of life, but society as a whole cannot do so. It has to base itself on an acceptance of life with all its problems and difficulties and try to make the most of it. If it did not do so, it would perish.

The advance of science and technology makes it definitely possible to solve most of the economic problems of the world and, in particular, to provide the primary necessities of life to everyone all over the world. It holds the promise of higher standards and avenues of cultural development opening out. Today the Welfare State and even a classless society are not the ideals of socialism only, but are accepted by capitalist coun-

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tries also, even though the approaches are different. Thus, the basic ideals come nearer to each other and there is a possibility of approaching those objectives even though the methods might be different. These methods will not only be based on some logical theories, but will have to depend upon the background and cultural development of a country or a community—geographical, historical, religious, economic and social. Any real change cannot easily be imposed. It has to grow. A country, especially one with an old civilisation, has deep roots in the past, which cannot be pulled out without great harm even though many weeds in the form of harmful or out-of-date customs and institutions can and should be pulled out. Even as Nature establishes some kind of an equilibrium which cannot be disturbed suddenly without untoward results appearing, so also in a community or a country, it is not easy or desirable to upset old ways of living too suddenly. The attempt to solve a problem in this way might well lead to graver and more difficult problems.

This applies to the external world we live in, much more so does it apply to the inner life of human beings. In dealing with tribal and somewhat primitive societies, it is well known that an attempt at too rapid a change has led to disastrous consequences. The more developed societies may not suffer so much from rapid change, but in the jet age and the coming age of space travel, no one knows what biological and other changes may take place.

If that is so externally, then surely even greater changes would take place in the mind, emotions and spirit of man. Man today, as never before in human history, has to live with change as a permanent partner in his activities and his institutions. Indeed he cannot keep pace with this change and though he uses the products of science and technology, he seldom understands them. Education is supposed to develop an integrated human being and to prepare young people to perform useful functions for society and to take part in collective life. But when that society is changing from day to day, it is difficult to know how to prepare and what to aim at. There is a lack of harmony between a highly technical civilisation and the older forms of social life and the philosophy underlying them. The relationship to Nature changes, and even the relationship to one's own personality undergoes a change. The value of human personality diminishes in a mechanical society. The individual loses himself in the mass and tends to become merely an

(*Continued on page 47*)

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My Impressions of Abroad

SEVEN DAYS IN LONDON

Lilavati Munshi

AFTER staying for two months in America and making a large number of friends, we started on the 2nd of July 1958 to London by the 81,000-ton s.s. *Queen Mary*. She was not a ship, but a town. There were first, second and tourist classes, huge dining halls, four lifts in the first class and some more in other classes going up and down all the time. There were big lounges, billiard rooms, theatres, shops, covered and open decks, barber and beauty saloons and tea rooms on both sides. In the evenings there were ballroom dances, music concerts or cinema shows. There were Rotarians' meets too.

Every afternoon at 12 o'clock there was betting on how many miles the ship travelled in every twenty-three hours (as we were going with the sun, we were stealing one hour every day). The ship was travelling at the rate of 621 to 671 miles every day. During our voyage there was a lot of fog and the honk was bellowing every few minutes. There were about 2,000 to 3,000 tourists on the ship. The food was sumptuous and of the best variety.

In the morning and evening I was walking on the deck and was looking at the weather. Very often I felt depressed when I looked at the fog and the weather, though I did not share the feeling of Bapaji. One evening we were invited to the Captain's cabin on the top floor where we made acquaintance with a Doctor who had served in Cairo for a number of years. He told us the story of how the Tutankhanam's Tomb was first opened. He described very minutely the

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wonderful things that he saw there (as he was one of the party) and told us that there was a curse on everybody who was present at the opening of the Tutankhanam's Tomb: that all of them were bound to meet with death in an unusual way. All the people who were associated with the opening of the tomb met with accidental death and he was the only survivor. He added that it may be that, because of him, the ship may sink. It was a very depressing remark to make. I protested and said that the merits *(Punya)* of other passengers will not allow it to happen. Probably he believed that some day he also will meet with an unnatural death.

On the sixth day the ship stopped at Charburg—a small picturesque town in France—where we engaged a taxi and drove to the town. Next morning we were in Southampton where Sri Maniar—a Bombay Barrister—and the car sent by Sri Venugopal, the Manager of the United Commercial Bank, were waiting for us. From Southampton to London was a good drive giving us a glimpse of the English countryside.

We reached London in the afternoon and stayed with Sri Venugopal. Here we met many of our old friends who entertained us at lunches, teas and dinners; amongst them were our friends Lord Chamberlain, the Earl of Scarborough, who as Sir Roger Lumley, was the former Governor of Bombay when Bapaji was the Home Minister; the Mountbattens, Monctons as well as Smt. Vijayalakshmi Pandit, Trivedis, our friend the Burmese Ambassador and his wife, Mr. Turner of the P.T.I., Jamnadas of Wasiamal, Sunder Kabadi and others. Bapaji spoke at the Overseas' League, the Ramakrishna Mission, the Y.M.C.A. and other places. The Y.M.C.A. has its own building where many Indian students stay. Our friends Mr. and Mrs. Jardin took us to the countryside where in a lovely MRA house we spent a few hours with some of their members. We were invited to the Queen's party where we were presented by Smt. Vijayalakshmi Pandit to the Queen Mother in the absence of the Queen who was ill. Venugopal and Tara, his wife, who were our hosts looked after us very well and had invited a number of people at a reception to meet us. There were many other friends. At some of the receptions we met a number of Englishmen serving in the different parts of the Commonwealth.

London looked a little tame after New York. The building in which we were staying had a terrace garden. It was a regular garden with a number of trees, plants and shrubs. I walked some evenings on this terrace-garden and saw jet planes

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drawing patterns in the sky leaving white trails behind. One day Tara and I went to see a Chinese ballet which was very popular in London at that time. She and I went to see Madame Tusod's museum too.

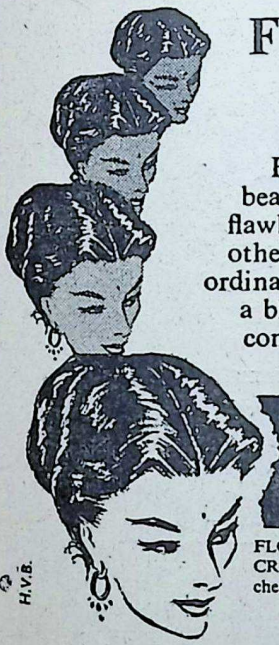
In a city like London seven days are not enough. Our time was fully occupied. But after a hectic time in America it was a little relief, though not much of it. Seven days were over and again we were on the move. One fine morning we started for Oslo. The day was sunny and from the plane we could see scenery below. In Oslo we stayed with our Ambassador and Rani of Kutch.

INDIA TODAY & TOMORROW—*Contd.*

instrument in a complex set-up which is constantly aiming at social and economic improvements of the group as a whole.

Many of us attach great value to the development and the freedom of the individual. Ideological backgrounds help or hinder in this process. But perhaps the most potent factor in diminishing the value of individual personality is mechanisation and automation.

[To be continued]



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Direction

PRASAD

Music

Shankar Jaikishan

Starring

Balraj Sahni, Baby Nanda Shyama, Rehman, Veena

and Others.

CHHOTI BAHEN

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Dr. P. A. Sorokin

Sexualization of Culture-III

[CONTINUED FROM LAST ISSUE]

STAGE, MOVIES, TELEVISION, RADIO & THE POPULAR PRESS

• Stage, Movies, Television & Radio

FURTHER evidence of the sex obsession and sex permeation in contemporary Western culture is provided by other forms of popular entertainment.

A study in 1930 disclosed that about 45 per cent. of the topics of movies was devoted to sex, and about 28 per cent. to crime, often associated with sex. Since that time, this preoccupation has increased rather than decreased.

Side by side with the cautious and delicate treatment of sex in a few movies, the cinema displays passion and lust in their most primitive forms. In fact, a few movies have been so frankly pornographic that they have provoked open protest from various organizations and communities.

This is not to deny the existence of truly great movies, whether dealing with sex or with some other subject as the main theme, in which the materials are handled with the ennobling grace of a genuine art. Unfortunately, however, the great movies are rare exceptions in the vast mass of vulgar pictures daily fed to the public.

Still worse is the situation in television. So far, almost the only important achievement of this new instrument of communication has consisted in bringing into millions of our homes the erotically charged, alcoholic atmosphere of night clubs, ugly commercials, and endless murder-and-sex plays. If the majority of our movies concerned the upper region of the moral and social sewers, the bulk of television programmes and commercials sink us into the filth. No wonder that many of us, after being immersed in this muck, come out of it feeling physically, morally and mentally dirty.

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Some of us can and do cleanse ourselves promptly. Other less fortunate television viewers often lose even the very desire to re-establish their sanity, and remain contaminated by the poisons.

With a few exceptions, radio programmes also consist of misleading and sex-appealing commercials, vulgar jazz and crooning, primitive soap operas and murder-sex stories, intellectually phony quizzes, and other varieties of moral and aesthetic trash. The character of radio entertainment is so well known that there is no need to stress it. It can be tasted and tested by only a few hours of listening to the AM programmes of any network.

If we turn to the theatre, here again the plays were, before the twentieth century, little occupied with sex. Most of them were historical, political, patriotic, or moralizing dramas; few were comedies, minstrel shows, or realistic plays, and even these were rarely centred on sex. When the subject was dealt with at all, as for instance in J. A. Daly's *Under the Gaslight* (produced in 1867), *Divorce* (1870), L. Mitchell's *The New York Idea* (critical of marriage, 1906) or B. Howard's, A. Thomas', and W. C. Fitch's *Comedies of Manners*, they treated it fairly dryly, with little or no sensuality.

In the serious drama of the twentieth century, an increasing attention has been given to sex, and its problems have tended to be more and more erotic and Freudianly pathological. In the best plays, like O'Neill's *Mourning Becomes Electra*, Williams' *A Street Car Named Desire*, and Miller's *Death of a Salesman*, the subject is free from vulgarity, even though it may be given undue prominence.

By contrast, the rank and file of theatrical shows create the atmosphere of the night club, of the society of gangsters and their molls, with actors displaying their masculinity and actresses their "cheese cake". A platoon of scantily-dressed, jumping and yelling males and females entwine themselves around the star performers and exude sex appeal. Our ears are bombarded by bleatings called songs, by the raucous noise of jazz bands called music, and by the crude monologues and dialogues called jokes and dramatic lines. Our eyes are assaulted by expressive gyrations and contortions called dancing, and by rhythmic motions called dramatic action. This stuff is interspersed by either vacuous scenes of boredom or by intermezzi of fighting, killing, crime detection, and other violence. Without these components few plays can attract sizeable audiences; with them, they are enjoyed by high-brows and low-brows alike.

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To sum up: most of the popular drama of our time is centred on the unholy quadruplets: the strange fruits of sex, criminal hide-outs, police morgues, and the snake pit of the insane asylum. Such plays do not constitute all of the drama, but their share has been growing, and now holds a dominant position.

In passing, a symptomatic detail can be mentioned: if and when our producers stage some classical drama, their choice usually falls upon some such play as Aristophanes' *Lysistrata*, for usually only such revivals can be successful on Broadway.

The Popular Press

An intense sexualization of our popular press is strikingly obvious, both in the yellow journals and in more respectable publications. The front pages of our newspapers regularly contain some spicy story about a sensational crime, scandal, divorce, the sex adventures of notorious playboys and playgirls, the love affairs of heiresses and entertainment stars and other such stuff vividly reported and still more vividly illustrated. The covers of popular magazines regularly treat us to pictures of seductive females suggestively radiating "it" by posture and facial expression.

In the pages of these publications one invariably finds a number of erotic stories of all the imaginable and unimaginable kinds, designed to meet every taste and preference. Frequently they are reinforced by supposedly educational and scientific articles (especially in magazines for women and for parents): articles about Freudian libido repressions and complexes; about the purportedly free sexual life of primitive peoples; about birth control and

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contraceptives; about the sex life of Henry VIII or some other libertine. Sometimes this stuff is poetically sweetened by quotations from the *Rubaiyat* or some other erotically interpreted source. Now and then the readers are enlightened by psycho-analytical and sexual interpretations of the nature of man written by the swaddling philosophers of history; or by instructions on how to introduce children to the facts of life; or by glamorous odes on the sexual freedom of unmarried career women.

The sex obsession of our press goes yet further. It shows itself even in the very manner of writing prevalent in the periodicals when they deal with non-sexual topics. The style of such articles often abounds with erotic innuendoes and connotations. A racy, cynical, somewhat obscene manner of writing is a fashionable "must" in many periodicals, where it is viewed as evidence of intellectual sophistication and literary refinement.

Add to all of this the legion of frankly pornographic magazines and comics. Issued for commercial exploitation of sex, these are sold by the millions. The grossly erotic nature of these publications is so conspicuous that now and then even our so-called sexually enlightened individuals and organisations protest against them. Unfortunately, protests are of little avail, for each publication banned is replaced by a dozen new ones. Furthermore, the pornography of these publications is only in a small degree filthier than the general sexuality that pervades our press. Removal of one drop does not dry up the ocean of filth. Only a purification of the ocean itself can remedy the situation.

[*To be continued*]

In the next issue—

Sexualization of Culture—IV

- **Advertising**
- **Science**

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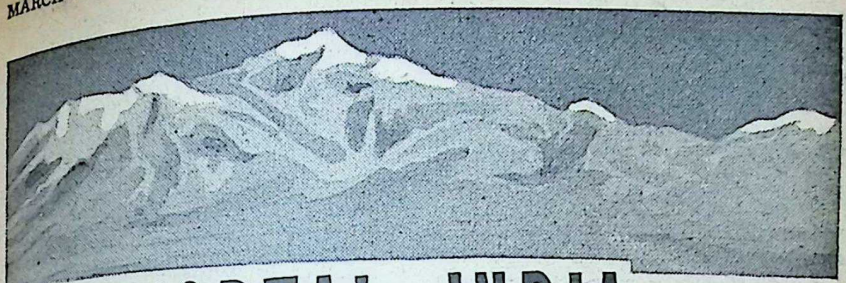

IMMORTAL INDIA —117

J. H. Dave

HIMALAYA

THE magnificent range of the Himalaya mountain in the north of India has been specifically referred to in the Rigveda (1-121-4) as follows: "To which other Deity shall we offer our prayers? On account of Your prowess, Mountains like the Himalayas and the Oceans with rivers are created and the distant quarters are designated as your mere arms." Kalidasa in his Kumarasambhava has described the Himalaya as the King of mountains, the abode of gods and the measuring rod of the earth. It is called the dear calf of the mother cow, the earth. It is a store-house of endless gems and precious herbs; it is perpetually pure with eternal snow. Indian poets have sung passionately of the Himalaya. It is considered the abode of the Siddhas, the Yakshas and the Sadhus. Kalidasa aptly says that female Yaks spread out and wave their beautiful white tails at this Giriraja or the King of mountains and prove its title of a sovereign as if by the waving of the *chamaris*. The best known sages of India have had their asramas in the Himalaya region and poet Bharavi compares the Himalaya with the Veda itself inasmuch as "true and liberating knowledge has emanated from the region of the Himalaya as from the Srutis; it has dispelled darkness and acted for the benefit of those who seek the highest and the pure state of Brahman, which is devoid of births and old age." (Kirata 5-22).

Geologists have divided India

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into three main units. One is the plateau of the Peninsula, south of the Vindhyas; the second is the Himalaya mountain range in the north of India and also spreading over Afghanistan, Baluchistan and Burma —it is known as the Extra Peninsula. The third is the Indo-Gangetic plain of the Punjab and Bengal.

The Himalaya range of mountains is stupendously large and contains some of the highest peaks in the world. It is believed that the chain of the Himalaya mountain was formed on account of the very strong lateral thrust of the earth coming from the northern or the Tibetan direction towards the southern Peninsula of India. It is further believed that the various curvatures in the formation of the Himalaya can be explained by the resistance offered by the region of the Peninsula to these thrust-waves coming from the north and that in addition to the resistance of this southern peninsula, the two mountain ranges of the Aravalli mountains and the Assam mountains have helped to strengthen this resistance. On account of this resistance, the Himalayas have a steep and abrupt border when they face the plains of India while the slope in the opposite direction towards Tibet is comparatively much more gentle.

But the Himalayas are not a single chain of mountains but they are a series of several parallel ranges with an intersection of enormous valleys and spacious plateaus. The entire width of these mountain ranges varies from 100 to 250 miles. The central range of these parallel ranges is known as the Great Himalayan range and is about 1,500 miles long. The Himalayas are connected with the Hindukush, the Karakoram, the Kuen Lun, the Tien Shan, the Trans-Alai ranges and the Pamirs. But it is now generally taken that the name Himalaya should apply to that range of mountains which terminates in the North-West at the great bend of the Indus river in the Kashmir and which has its south-eastern limit defined by a similar bend of river Brahmaputra in the upper Assam. Of course, many scholars have opined that the Himalayan range goes even beyond the Indus and the Brahmaputra. But it is equally true that at these two points in Kashmir and Assam, the strike of the mountains and the geological formations take a sharp hair-pin bend.

As the very name shows, the Himalaya is the abode of frost or snow. It was known as Imaus or Himaus or Hemodas. Greeks called it the Indian Caucasus. The Himalayas spread out from Kashmir to Assam for about 20 degrees of longitude. The highest peak in Kashmir is the Nanga Parvat (26,620 feet).

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The prominent peak in Assam is Namcha Barwa (25,445 feet). This long range of mountains from north-west to south-east is conveniently divided into four sections. The first section is the Punjab Himalayas from the Indus to the Sutlej, about 350 miles long; the second section is the Kumaon Himalayas from the Sutlej to the Kali about 200 miles long; the third section is the Nepal Himalayas from the Kali to the Tista, about 500 miles long; and the fourth section is the Assam Himalayas from the Tista to the Brahmaputra, about 450 miles long. This kind of division refers to the East to West sections of this stupendous mountain range. But the Himalayan system is also classified in longitudinal rows of three parallel ranges from west to east.

The first is the great Himalaya. It is the innermost range and also the highest. It has perpetual snow. Its average height is about 20,000 feet, and some of the highest peaks are situated in this range. They are Mount Everest (29,002 feet) in the Nepal Himalayas; K2 (28,250 feet) in the Karakoram; Kanchenjunga (28,146 feet) in the Nepal Himalaya, Dhaulagiri (26,795 feet) in the Nepal Himalaya, Nangaparbat (26,620 feet) in the Kashmir Himalaya, Gasherbrum (26,470 feet) in the Karakoram, Gosainthan (26,291 feet) in the Nepal Himalaya and Nandadevi (26,695 feet) in the Kumaon Himalaya.

The second range is known as the lesser Himalayas or the middle range, situated in the south of the great Himalaya range. This range of lesser Himalaya has the height of about 12,000 to 15,000 feet and is about 15 miles wide.

The third range of mountains which intervenes between the lesser Himalayas and the Indo-Gangetic plain is known as outer Himalayas or the Siwalik range. Its height is about three to four thousand feet and its width is from 5 to 30 miles.

A variety of scenery is noticeable on these great ranges. Shadowy valleys, successive forests ridges, snowy pinnacles, deep precipices, luxuriant vegetation, magnificent glaciers, wonderful desolation at higher elevations, greatly venerated mountain peaks which are places of pilgrimage, the eternal flow of sacred rivers and lavish scenes of majestic nature—all these combine to rouse the imagination and a feeling of veneration.

All the great rivers of the Punjab rise in the Himalayas. The Yamuna, the Ganga, the Kali and the Goghra have their rise in the next section of the Himalayas. The Gandak and the Kosi which has seven affluents rise in the Nepal Himalayas. The Brahmaputra is the chief river in the Assam Himalayas.

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The Tibetan Zone lies beyond the line of the highest elevation of the great Himalayas. Geologically, it is composed of a continuous series of highly fossiliferous marine sedimentary rocks. South of the Tibetan zone is the central or the Himalayan Zone which consists of the great Himalaya and the middle Himalayas. Geologically, it is mostly composed of crystalline and metamorphic rocks with unfossiliferous sedimentary deposits of a very early age. The third is the outer or the sub-Himalayan range of the Siwaliks and geologically, it is composed of Tertiary and sedimentary river deposits. It is believed that the Himalayas were marked from very early times but the main folding took place in the Tertiary era. The Siwaliks are also divided into three stages.

In Burma Buddhism is a living religion. In Tibet, Buddhism is tinged by the older animistic beliefs and Tantrism. In Nepal also, Buddhism is sufficiently strong.

The beds of the waterless forest lands are called the Bhavar or the Ushara Bhumi. Though there is little of water there are magnificent forests. This is so particularly at the foot of the Kumaon Hills. To the south of the Bhavar the country changes into a swamp which is devoid of trees but has sluggish streams and this tract is known as the Tarai. In the Nepal region it is known as Taryani. In the Tarai, the ground is marshy. Between the Siwaliks and the Himalaya, the valleys are known as Duns. The most remarkable and the best known is the Dehra Dun, from the town of Dehra. The Hill stations of Dharmsala, Simla, Chakrata, Mussoorie, Dalhousie, Naini Tal and Ranikhet are well known. In the Himalayan region while crossing the great rivers, local suspension bridges of cane and other fibres are usually made use of. There are several paths which are well frequented. Badrinath and Kedarnath are annually frequented by numerous pilgrims. Similarly pilgrims also visit Jamnotri, Gangotri, the Kailasa and the Mansarovar. There are many other places of pilgrimage in this vast area. Sheep and yaks are used as beasts of burden. For going to the Kailas and the Mansarovar, one has to enter the region of Tibet. There are many passes. Some of them are the Kangwa La, the Mana, the Niti, the Balcha Dhura, the Anta Dhura, the Lampiya Dhura, the Lipu Lekh and the Jelep La.

The Kailas is venerated both by the Buddhists and the Hindus. It is considered by the Hindus as the Sivalinga Itself.

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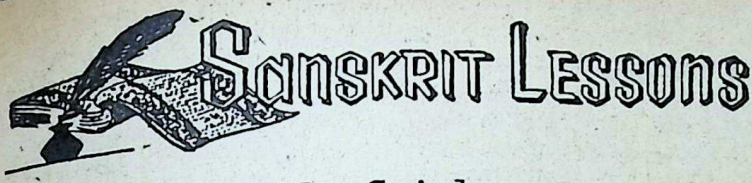

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

Teacher:—All grammatical rules are traced to Pāṇini. He is not only one of the oldest, but also one of the most authoritative writers in his line. Before Pāṇini, Yāska wrote his treatise, but he confined himself more to the exposition of Vedic terms and Vedic rules. In Pāṇini we find a systematic treatment of the grammatical rules relating to classical Sanskrit. There is no word in Sanskrit which does not come under his rules. He is so authoritative that if he quotes a word that has gone out of use or does not come under his rules, people accept his authority and admit it as a correct form.

He has written all rules in a concise form like aphorisms. Each one is based upon and is connected with the previous one. His treatment is very rational, but there are very few who can understand and appreciate him.

We shall now deal with the declension of words ending in consonants.

Student:—How are these words declined?

Teacher:—These are declined in the same way as the previous ones. They have three genders also—the masculine, the feminine and the neuter. Words like jalamuc (जलमुच्) and Prāc (प्राच्) end with 'c' (च्) which is a consonant. These are declined as follows:—

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प्रत्यच् (Pratyac)—western

	Singular	*Dual*	*Plural*
1st Case—Nom.	pratyaṅ	pratyañcau	pratyañcaḥ
2nd Case—Acc.	pratyañcaṁ	pratyañcau	pratīcaḥ
3rd Case—Inst.	pratīcā	pratyagbhyāṁ	pratyagbhiḥ
4th Case—Dat.	pratīce	"	pratyagbhyaḥ
5th Case—Abl.	pratīcah	"	"
6th-Case—Gen.	"	pratīcoḥ	pratīcāṁ
7th Case—Loc.	pratīci	"	pratyakṣu
Vocative	pratyaṅ	pratyañcau	pratyañcaḥ

Words like वाच् (Vāc)—Speech, ऋच् (Ṛc)—Rigveda, शुच् (Śuc) are *feminine,* but they *are declined like masculine nouns.*

The neuter form is the same as the masculine, except in the first two cases. They are as follows:—

Pratyac—Western (Neuter)

	Singular	*Dual*	*Plural*
1st Case—Nom.	pratyak	pratīcī	pratyañci
2nd Case—Acc.	"	"	"
Vocative	"	"	"

The other cases are declined like the masculine.

Student:—What are the other words ending in consonants?

Teacher:—They are under these categories.

(1) Words ending in 'j' e.g. samrāj (emperor).
(2) ..... 't' e.g. bhūbhṛt (king or mountain).
(3) ..... 'd' e.g. suhṛd (friend).
(4) ..... 'n' e.g. ātman (self, soul).
(5) ..... 'han' e.g. Vṛtrahan (Indra).
(6) ..... 'in' e.g. guṇin (meritorious).
(7) ..... 'ś' e.g. viś (vaiśya).
(8) ..... 'ṣ' e.g. dviṣ (enemy).
(9) ..... 'as' e.g. vedhas (creator).
vidwas (learned).
(10) ..... 'h' e.g. madhuliḥ (bee).

Of these the first three have no special feminine form; among the rest, except the sixth they are declined like the masculine.

[*To be continued*]

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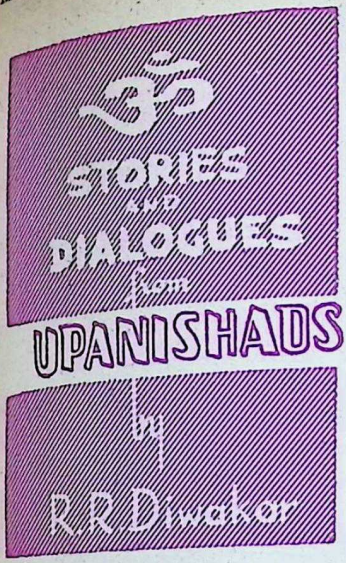

thus spake UDDALAKA ARUNI

[from Chandogya Upanishad]

"NO idiot has yet been begotten in our line nor has any in our family neglected the study of the Vedas. So, young soul, go to a *gurukula*, be a *brahmachari* and learn the Vedas." The sage Uddalaka Aruni thus addressed his young son Svetaketu when he attained the proper age to go to a preceptor for study.

The dutiful son obeyed his father. After studying all the Vedas for twelve long years at the feet of his guru, he came home. When the father saw him, he could at once perceive that his son had become a man of learning but that he had missed spiritual training and teaching. Instead of humility he had developed conceit and instead of peace, there was turmoil in his mind.

One day the father said to him, "Dear child, did you not ask your guru to teach you that mystic wisdom which is the key to all other knowledge, to all other thought, and that wisdom which unfolds the unknown to man?"

Svetaketu was not a little surprised when thus accosted by his father. He instinctively felt that something was lacking in his own education. So he said to his father, "Dear father, what is that wondrous knowledge that you speak of? Do teach me that yourself. Obviously my guru did not know the knowledge you refer to, otherwise he

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would not have failed to impart it to me."

"Dear child, it is something like this. You know that these earthen pots and playthings round about are made of earth. Once you understand the essential nature of the earth of which these are all made, you understand and know all these things also. Then all these are mere forms and names of forms which the earth has assumed. The essence of them all, the thing that matters is the earth. So too if you understand the nature of a particular metal, everything that is made of that metal is known to you. The various things that are made of that metal are then mere names and forms. What matters is the metal and its nature. Take the various things made of steel such as a sword, a razor, a knife, a needle. When you know the nature of steel, all these are but names and forms which that steel assumes. What matters is the steel and your knowledge of it. That is the essential truth. All else is mere verbiage. So you should get to know the essence of things, the one thing that underlies this vast and multitudinous mass of name and form.

"In the beginning of things there was pure being, one without a second. It willed that it should become many. Then it manifested itself in many forms, such as light, liquid, solid and so on. This rich variety of things came into existence by combinations of these forms in various ways. Then life appeared, and among the living beings, man with his varied powers and functions."

After listening to all this, the son said, "Father, all this is very interesting. Excuse me for a question. Where does a man go when he sleeps?"

Uddalaka replied, "When a man sleeps he becomes for the time being one with the Spirit or one with the one eternal Being. He is merged in himself as it were. A man's mind is like an animal tied to a peg by a rope. It turns round and round but cannot get away. So too does the mind turn round the *prana* or the vital power in the body but cannot leave the body. When a man is about to die, his power of speech is merged in his mind, his mind is absorbed in the *prana*, the *prana* is again in its turn merged in light or halo and this light merges in the power beyond. That power is subtle. It pervades the universe. That is the Truth. That is the Spirit. That thou art, O Svetaketu!"

The son again said, "I am not fully satisfied. Tell me more of this great wisdom, so that I can understand."

"Dear child, bees bring tiny particles or droplets of honey from various flowers and store it in the hive. Once in the hive,

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do the droplets know from which flower they came? Need they know it? So too all these beings when they merge in the ocean of being, they know not whence they came. They lose all individuality. Whether it is a lion, a tiger, a mouse or a worm before merging, all become one when they have once merged in the sea of consciousness. That in which all these merge is the One Being. That is subtle. It pervades everything. It is the Spirit or Atman or Pure Consciousness. That thou art, O Svetaketu!

"Dear child, various rivers from the four quarters flow into the vast seas. They all become one with the sea. Can you then make out the waters of the various rivers? No. So is the case with these various beings when they merge in the One Being. That thou art, O Svetaketu!

"If you strike a tree at the root, or in the middle or at the top, some sap oozes out but the tree still lives. If you cut off a branch here and there from the tree, that branch fades and dies away but the tree still lives on. Thus that which is deprived of its life dies but life itself does not die. The power by which life lives eternally is the Spirit. That thou art, O Svetaketu!"

Svetaketu listened to all this very attentively but he was still at a loss to know as to how to comprehend the intangible Atman. So he asked his father, "How to know this subtle thing, dear father? Tell me that."

Then Uddalaka thought of a simple device. He pointed out to a big banian tree nearby and asked his son to bring a ripe fruit from that tree. When he brought it he told his son, "Split it into two, dear child."

"Here you are. I have split it into two."

"What do you find there?"

"Innumerable tiny seeds of course, and what else?"

"Well, take one of those seeds and split it again."

"Yes, here it is. I have split a seed."

"What do you find there?"

"Why, nothing at all."

"O dear child! This big tree cannot come out of nothing. Only you cannot see that subtle something in the seed from which springs forth this mighty tree. That is the power, that is the spirit unseen which pervades everywhere and everything. Have faith. It is that spirit which is at the root of all existence. That thou art, O Svetaketu!"

"This is something very baffling, father. But how on earth can I realize it, even if I merely know it?"

Uddalaka said, "Just do one thing. Take a few crystals of salt and put them into a bowl of water while you go to sleep and bring it on to me in the morning."

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The obedient son did as he was told to do and on the next morning took the bowl to his father.

The father said, "Dear son, take out the salt please."

Svetaketu felt exasperated and said, "Father, what do you mean? How is it possible to take out that salt?"

"All right. Then just taste the water on the surface. How does it taste?"

"It is saltish and is bound to be so."

"Take the water in the middle and at the bottom and tell me how it tastes."

"Well, that too is saltish and is bound to be so."

"My dear child, do understand now that the Spirit I spoke of pervades all existence like the salt in this water before you. That is the Subtle Spirit. That thou art, dear Svetaketu!"

"Dear father, how to go about all this? It looks so simple and yet is so very difficult!"

Uddalaka said, "Now I shall tell you how to go about trying to realize the Spirit. Suppose we blindfold a man and lead him into an unknown forest away from his usual place. What would he do? How would he try to find his home? As soon as he is left to himself he would just unfasten the cover on his eyes. Then he would wander about inquiring for the country from which he was taken away. He would go from village to village and ultimately he would come across someone who would lead him in the right direction. Thus would he reach his home. That is the way to find out the spiritual home from which we have all strayed into the wilderness. The Spirit is the one reality towards which we have all to direct our steps. That thou art, O Svetaketu!"

Thus spake Uddalaka Aruni in the *Chandogya Upanishad.*

[*To be continued*]

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QUESTION BOX

ANSWERS by K. M. Munshi

564

Dr. G. Suryanarayana Murty, Undi (W. G. Dist.).

Q: *You write often that we should try to become instruments of God in worldly affairs. This appears difficult. For instance, if I have to recover my lost property, I have to proceed legally and this causes pain to the other. How in this case can I myself be an instrument of God?*

Gita *says perfection in action is the best form of Yoga. If I do not proceed against the party who owes me, in the proper manner, how do I become entitled to Yoga?*

A: There is no contradiction between what the *Gita* says and what I have written. In reality what I have been stating on this point flows from the *Gita*.

We have to aim at perfection in action — *yogah karmasu kaushalam*. But what is 'perfection in action'? To be perfect, my action must be *swakarma*, that is, an action indicated by my *swabhava*, that is, temperament, aptitudes and aspirations. To do that *swakarma* even at the cost of life is my *swadharma*, my mission in life.

In practice, whatever action I feel called upon to do, must be performed, however trivial or worldly it may be. But it should not be inspired by attachment, wrath or fear; then it would not be *swadharma*.

Now how am I to find out that the action which I am going to perform is *swadharma*? It is very difficult to find this out because attachment, wrath and fear are sure to mislead me if I have no test to apply.

The test applied is twofold: (a) Am I doing this as an offering to God in humility? (b) Am I doing it to the best of my ability? If I were to apply these tests to all my actions, I must learn to surrender myself to God and try to become His instrument. My action cannot approach perfection unless I do it as an humble instrument of God. You see, the conflict which you find is imaginary.

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565

Sri K. L. Chandramouli Rao, Chikmagalur.

Q: *In the light of the present communal hatred of the Brahmins by the Dravida Kazhagam, what is your advice to the Brahmins of the South?*

A: First, the Brahmins should not lose heart; the present dislike is a passing phase. It would be overcome only when the Brahmins recapture their old spirit of dedication in individual life by steadfastly adhering to the great values for which this caste once stood.

566

Sri Satyendra Nath Dwivedi, Allahabad.

Q: *What is the place of 'Saraswati' in the Puranas and in our life?*

A: Saraswati, in Vedic times, was the sacred river on the banks of which the Vedic Rishis lived and spent their life in pursuit of knowledge, devotion and self-realization. When the river disappeared Saraswati was looked back as the Goddess of learning. To us she is the living embodiment of purity, beauty and light. Her daily worship would lead us to keep these qualities burning bright. If modern teachers worshipped Saraswati in this spirit instead of sighing for promotions and examinership, India would be able to recapture its position as the home of knowledge.

567

Sri B. Srinivasa Rao, Visakhapatnam.

Q: *My father always argues with my mother that he wants to renounce this world by leaving our family and going to the Himalayas. I denied it saying that he could renounce the world even where he is by cutting all his desires and aspirations of material things and realise the spirit of penance. Do you agree with me?*

A: It is easy for you to talk of cutting off his desires. But it is a difficult thing to do. It requires necessary strength of mind to attain complete mastery while leading a normal life.

One may want to renounce life because he is badly treated by life and is not able to face it. Another may not get peace and would like to find it in solitude. A third may want to get away because no one genuinely cares for him. A fourth may find himself too weak to conquer attachment, wrath and fear while surrounded by worldly attractions or worries.

It is easy for you to ask your father not to renounce life; but, have you

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tried to understand his purpose in renouncing life? Have you made it possible for him to achieve his purpose while he is with you?

568

Sri A. P. Moosad, Trichur.

Q: *I think that in so far as Sri Rama did not give Sita a chance to refute the allegations against her and in sending her into exile, he was undemocratic. How do you reconcile Rama's conduct?*

A: What is democratic and what is not? Sri Ramachandra sent away Sita, not because he believed that she acted wrongly. He sent her away because he held it his duty not to create the impression on his subjects that he, a King, was harbouring a wife who might have gone wrong. Those who occupy high office have to see that not only what they do is right, but that what they do is recognised by the people as right. Much more would the principle be held applicable to Sri Ramachandra who was accepted by the people as a divinity who embodied the highest royal virtue.

569

Sri Yogendra Desai, Veraval.

Q: *What is your opinion about Sri Aurobindo as a great poet?*

A: I hold Sri Aurobindo in the highest veneration, as a patriot, as a sage, as a thinker and as a mystic. His poetic powers were placed at the disposal of his higher mission to teach men how to reach divinity. Naturally, therefore, he would not come into the category of those poets to whom poetry is but the lark's spontaneous song.

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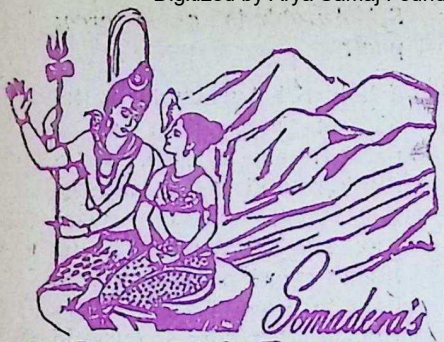
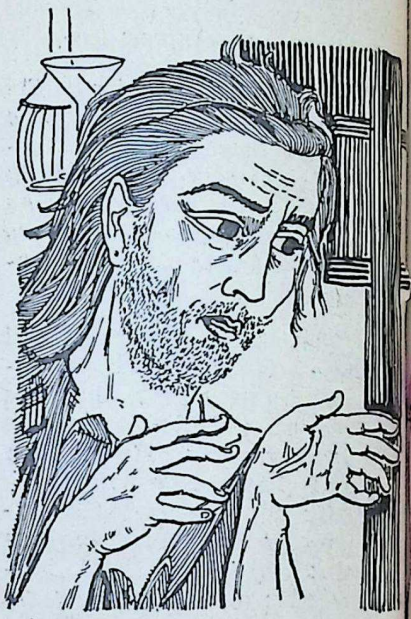


Somadeva's

KATHA SARIT SAGARA

(STORY)

DEVADASA



IN the city of Pataliputra lived a wealthy merchant called Devadasa. He married a girl who was the daughter of another wealthy merchant belonging to the city of Pandurawardhana.

As long as his parents were alive, Devadasa led a righteous life, but after their death, his money made him lose his character. Very soon he was neck-deep in the evil ways of the world, with the result that, the fortune left by his father dwindled in a steep gradient till at last he had the house alone in which he lived to his credit.

Devadasa's wife felt difficult to continue this state of life with her husband and informed her parents. One day, her father came to Pataliputra and after informing Devadasa took his daughter away with him under some pretext.

It was after her departure that Devadasa really felt the pricks of poverty. Till then, she was managing things somehow without his knowledge. The edge of poverty soon made him resolve to make a fresh attempt to regain his lost wealth by entering business.

Business required capital which his father-in-law could advance. With this end in view, he went to his father-in-law's place after some time; but his

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previous status prevented him from asking his father-in-law directly for the financial help. He thought: "How can I show myself in these tattered clothes before him? It is said that rather than show one's poverty to one's relatives, it is better to seek death."

Thus dissuaded from his resolve by false pride, Devadasa took shelter for the night at the portico of a city-shop which had been closed for the night. As it

was a cold night, he tucked himself up into a torn rag lying about there and slept at the warmest corner of the shop-front.

At about eleven at night, to his disturbance, a young man appeared at the door of the shop which he opened in the confident manner of its owner and behind him came a young woman who had heavily veiled herself. As soon as the door was opened, the man entered and lighted the lamp and the woman slid past him inside. While she did so, light fell on her partly uncovered face and Devadasa got the shock of his life, because it was his wife's face! When the door closed in on them, his heart pounded.

Breathing heavily, he reflected: "Indeed, poverty not merely makes one lose his reputation and health, but one's wife too. Poor woman, how could I blame her? When one's own health

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which comes with birth fails at this scourge, how could a woman who comes later in life be expected to co-operate?" He bit his lips for having sent her to her parents where apparently her wealth, in contradistinction to his own poverty, should have tilted her head into fresh adventures.

Gathering courage, he wanted to find out the further relations between his wife and the man, and what they were upto. He, therefore, glued his ears to the door. He heard his wife tell the young man: "Darling, I love you more than my own husband. Do you know why? I have come to hate my husband for his evil ways. My hate has grown to such an extent that I am inclined to confide in you a secret, which I have not, to date, revealed to my husband to whom it means everything. Listen. My husband's grandfather has kept four jars full of gold hidden in the floors of the courtyard of the house in which my husband now lives. This was revealed to me by my mother-in-law at the time of her death, as having been revealed to her by her own mother-in-law. What I now suggest is this: my husband is in great distress and very much in need of money. You had better go and purchase from him that house which he is likely to sell to you for a song. Having purchased it, you occupy it and dig out that treasure and bring them here after which we can live together happily ever after!"

When Devadasa heard these words, his head reeled. He did not know whether to praise his wife or curse her for her revelation. He instinctively rushed to Pataliputra and dug out those jars full of gold which were there intact. Thanking God and his grandfather for the timely help, he carried them all in a basket and repaired to another house where he started living thenceforward.

After a few days, his wife's paramour also came to Pataliputra and seeking Devadasa, asked him to sell his house. Now that the treasure had been removed, Devadasa had little difficulty in selling it to him; yet knowing the pressure behind the sale, he pitched the price at a high premium which the other man paid.

The paramour occupied the house for a few days during which he dug the whole floor out with no result. After a few days he came back to Devadasa and said "I do not like your house; take it back and return my money". Devadasa refused. Soon a heated argument ensued ultimately resulting in a litigation.

At the Court, the paramour argued that the sale of the house was *malafide;* that it was an old and dilapidated one, not worth

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the money; but, Devadasa called his wife as witness and revealed the complete story of how the hidden treasure was the real cause of the bargain. His wife hung her head in shame.

After sifting the facts carefully, the King ordered the confiscation of the properties of the paramour. He also decreed the humiliation of Devadasa's wife for infidelity to her husband by cutting her nose.

With his new-found wealth, Devadasa married another girl and abjuring his bad ways of the past started life once again in the righteous manner.

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ज्योतिष्मतः
पथो रक्ष धिया कृतान् ॥
अनुल्वणं वयत,
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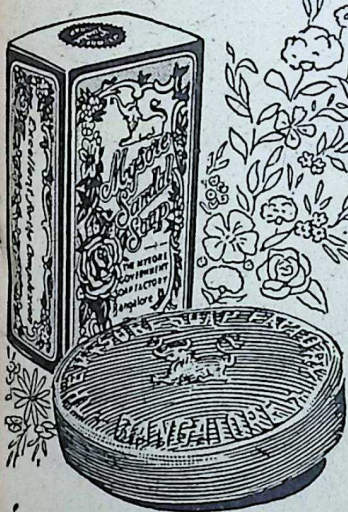

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NEWS AND NOTES

SANSKRIT VISHVA PARISHAD PURI SESSION

PREPARATIONS for the Sixth Session of the Sanskrit Vishva Parishad (World Academy of Sanskrit) to be held on 3rd and 4th April 1959 at Puri under the Presidentship of Rashtrapati Dr. Rajendra Prasad, are in full swing. A powerful Reception Committee has been formed with Dr. Harekrushna Mahtab, the Chief Minister of Orissa, as its Chairman. Among the Members of the Committee are Dr. S. N. Acharya, who is the Organising Secretary, and Sri K. M. Dwivedi, Parishad Professor in Orissa. A number of sub-committees have been formed to manage the different aspects of the Session.

Already over 750 delegates have enrolled themselves for attending the Session. Amongst scholars of repute who will be present at the Session are Dr. Radha Kumud Mookerjee, Dr. Raghuvira, Dr. Lokesh Chandra, Prof. Indravidya Vachaspati and others. Many Universities and Indological Institutes are sending their representatives for the Session. A delegation from America is also expected. Sri M. Ananthasayanam Aiyangar, Speaker, Lok Sabha, will be another distinguished visitor to the Session.

Among the subjects to be discussed during the Session is the report of the Sanskrit Commission appointed by the Government of India which has drawn considerable attention from the public.

Orientalists and lovers of Sanskrit who have not yet enrolled themselves may fill in the application form printed on page 75 of this issue and send it to the Head Office of the Parishad at Bombay with the required delegate fee. Delegates to the Puri Session will be entitled to single-fare double-journey railway concession.

PUNJAB BRANCH

PT. AMAR NATH SHASTRI, President of the Punjab Sanskrit Vishva Parishad, toured the hilly areas of Kangra and Hoshiarpur districts on his way back from Hamirpur, where he inaugurated the Gita Jayanti Celebrations sponsored jointly by the various political and cultural organizations of the *ilaqa*. The celebrations were presided over by the local Sub-Judge Sri Roshan Lal, P.C.S.

In an interview Pt. Amar Nath Shastri apprised his recent interview with Rajyapal Sri N. V. Gadgil, that besides other matters of interest discussed, he emphasised the need for (1) raising the financial and academic status of trained Shastri teachers in the State by granting them a basic start of Rs. 110/-; (2) a grade of Rs. 110-350; (3) formation of a Board for those Sanskrit Pathshalas which had been closed down for want of funds; (4) Shastri Diploma should be treated as a degree. He was happy that he found Sri Gadgil quite sympathetic and considerate for the promotion of Sanskrit in this State.

SAMSKRITA PRATIBHA

IT is gratifying to note that the Sahitya Akademi has decided to publish from April 1959 a Half-Yearly Journal by name SAMSKRITA PRATIBHA, exclusively devoted to original writings in Sanskrit. Creative writing—poems, plays,

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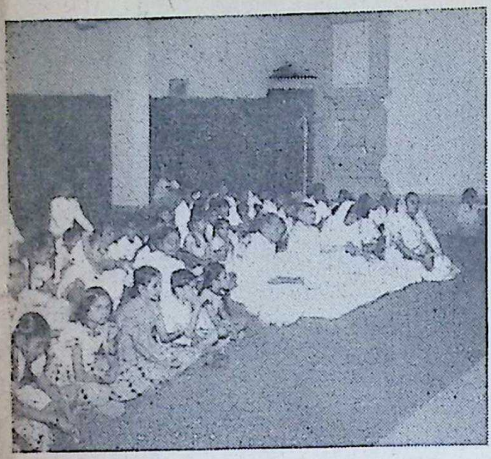

The kids at the function

short stories, essays and reviews—all in Sanskrit—and introductory notes in English apprising each contribution and introducing the contributors will form the subject-matter of this Journal. This will provide a good forum for current writers in Sanskrit all over the country. It is understood that the annual subscription of the Journal will be Rs. 4/- and the price of each copy Rs. 2/-. Accepted contributions will be paid for. Lovers of Sanskrit all over the world, it is hoped, will take advantage of this opportunity, and patronise this Journal. Editorial communications have to be addressed to the Editor (Dr. V. Raghavan), Madras University, Madras 5, and business communications to The Secretary, Sahitya Akademi, Connaught Circus, New Delhi.

V. R. BALPUSTAKALAYA

THE Children Section of the Bhavan's Library called the "Vallabhji Ramji Balpustakalaya", celebrated its third annual function on the 9th February, 1959 under the Presidentship of Smt. Lilavati Munshi. The kids themselves arranged the function.

The function started with prayers followed by the welcome speech of Sri Gautam Vora who won the first prize in the elocution competition arranged by the Library. Naina Hariyani gave a pleasing Manipuri Dance item while the mimicries of Ranjit Parekh set the audience rolling with laughter. Bharat gave a music item and the Drama staged by the children was very entertaining. Prizes were distributed by the President.

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SANKARA'S TEACHINGS IN HIS OWN WORDS. By Swami Atmananda. Published by Bhavan's Book University, Bharatiya Vidya Bhavan, Bombay 7. Pp. 228. Price: Rs. 2.00.

THE volume under review is an attempt to present the philosophy of Sankara in his own words. The selections are representative of the philosophical genius of Sankara. The selections are from all the three commentaries of Sankara, the *Gita Bhashya,* the *Upanishad Bhashya* and the Bhashya on the *Vedanta Sutras.* The range is comprehensive and passages selected are celebrated for their literary grace and philosophical profundity. The arrangement of the passages, under four different heads, *Pramanas, Karma, Upasana* and *Jnana-nishta* gives a unity of thought to the different passages and makes the reader get a clear idea of Sankara's opinion on the different topics.

The book carries a very useful and helpful introduction on Sankara's life and achievement. Sri Vinoba Bhave and Dr. C. P. Ramaswami Aiyar have given each a foreword to the book.

Swami Atmananda has brought out clearly the fundamental doctrines of Sankara's Advaita: (1) The non-dual nature of Reality, (2) Its characteristics: unconditioned existence, unexcellable bliss, and self-luminosity, (3) The non-reality of the world and (4) The non-difference of the individual soul from Brahman. On the practical side (1) Sankara's advocacy of *karma-sannyasa,* (2) the supremacy of *Jnana,* as the only efficacious method for *moksha,* (3) the refutation of the *samucchaya vada* i.e. the belief that *moksha* is secured by the combination of *Jnana, Karma* and *Bhakti.* From the doctrine of *Maya* which is responsible for pluralist illusion, we get all the doctrines of Sankara in a nutshell. The volume is a very useful introduction to the study of the Advaita of Sankara.

—*Dr. P. Nagaraja Rao.*

THE PHILOSOPHY OF ADVAITA. By T. M. P. Mahadevan, Professor of Philosophy, University of Madras. Published by Ganesh & Co., (Madras) Private Ltd., Madras-17. Price: Rs. 12/-.

CATHOLICITY has been a chief characteristic of Indian Philosophy which allowed an immense diversity of thought and interpretation. In the atmosphere of tolerance, even the greatest of thinkers have written only "commentaries". In the post-Sankara period a number of masters gave their own interpretations of Advaita.

Dr. T. M. P. Mahadevan, in his "The Philosophy of Advaita", has selected one of them, viz., Bhāratitīrtha Vidyāranya, a great scholar and exponent of Advaita, who probably lived in the fourteenth century A.D.

Drawing from the works of Vidyāranya himself and other commentators, the author deals with his subject, viz., the philosophy of Advaita with special reference to Bhāratitīrtha Vidyāranya, in a very systematic way. He starts with epistemology

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wherein he discusses the mechanism and kinds of knowledge. He also gives an account of mind and discusses several theories of truth and error. He then passes on to the nature of Brahman, Jiva, Iswara and the world. After considering the riddle of Maya, he concludes with the ideal of Moksha. The author shows that in spite of certain differences, Bhāratītīrtha is in agreement with the central doctrine of Advaita, i.e., Brahman is the ultimate reality and is non-different from Ātman; world is an illusion due to ignorance; knowledge is the remedy.

Dr. Mahadevan, in doing this, accomplishes much more than a presentation of Advaita Philosophy with special reference to Bhāratītīrtha. As one reads the book one becomes aware of the views of different schools of philosophy on several important topics. Exposition of one view and criticism of others go hand in hand. Dr. Mahadevan's book, therefore, is also a comparative study of various schools of Indian Philosophy.

—*Prof. (Mrs.) S. S. Deshmukh.*

ON YOGA—II, Tome One and Two. By Sri Aurobindo. Published by Sri Aurobindo International University Centre, Pondicherry. Pp. 844 and 872 respectively. Price: Rs. 24 for 2 Tomes.

IT is universally accepted that, of all the systems of Hindu Philosophy, Yoga is most important from the practical point of view as it has cut well-defined channels through which the individual can evolve himself during this life. While other systems suffer from a serious defect, namely, scope for application, the marvellous effects of this science are admitted even by westerners. What man hopes for intellectually, morally and spiritually is fulfilled by the practice of Yoga that uncovers the secrets of nature.

However, until recently ignorance prevailed even in India, the home of Yoga, as the ancient exponents like Patanjali dealt with the subject in a way incomprehensible to the modern mind. The explorations of Aurobindo into this dark and mysterious realm and his learned expositions from a modern perspective have convinced many, from West as well as East, of its reason.

The book, under review, deals wholly on Aurobindo's system of Yoga. Divided into two Tomes, it is unique in so far as it has included almost all the letters written by Sri Aurobindo on Yoga, some of which lie scattered in his various works and the rest see the daylight for the first time. The letters are so arranged and classified that the reader gets a clear grasp of this intricate subject. The book will be found very useful for seekers of ultimate truth and satisfy inquiring minds.

—*A. P. C. Nair.*

DEWAN BAHADUR S. SRINIVASA RAGHAVA IYENGAR (in Tamil). By K. Sundara Raghavan and K. Renga Raghavan. Published by K. Renga Raghavan, Baroda House, 5, Sullivan Garden Road, Madras-4. Price: Rs. 5/-.

SPEAKING at the Centenary Day of the subject of this biography, Sir S. Varadachariar somewhat ruefully observed: "In South India in the last quarter of the century, they had a galaxy of great men whose names were little known in these days. Particularly in view of the hectic times in which they were now living, when service of a particular kind alone was regarded as service to the country, it was necessary to show that persons who were not working on those lines could also be regarded as having contributed their share to the uplift of the country". Never were truer words

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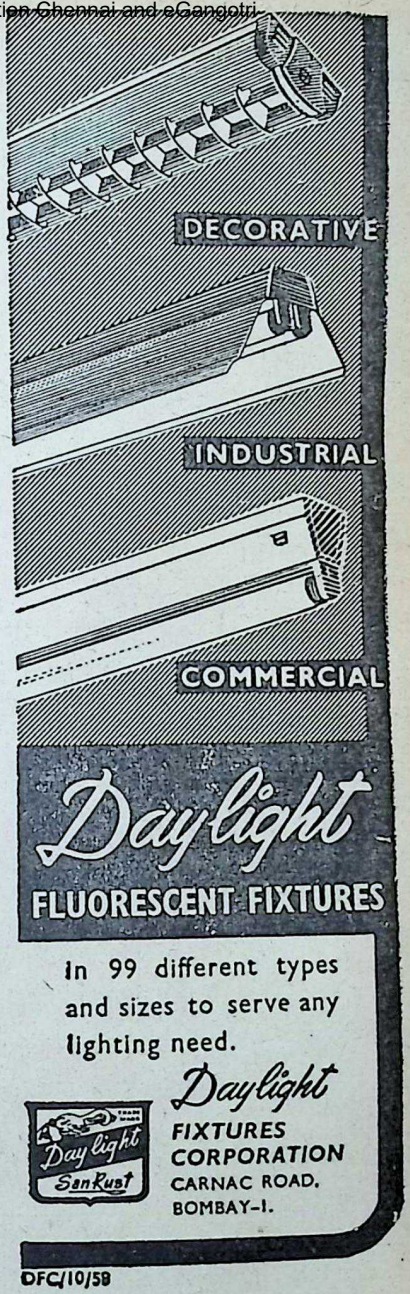
spoken. And it is time the nation realised that the breed of great administrators that the country furnished was something like a shot in the arm for the "freedom-fighter."

There is no need to enumerate the names here: but the subject of this biography was not the least outstanding among them. They, the ancient breed, were no whit behind the "onlie begetters" of our freedom, being a generation of earnest, indefatigable, upright and serious-minded persons who in rather murky atmosphere preserved racial and individual self-respect. Renouncing teaching early in life, Srinivasa Raghava Iyengar joined the revenue department in Madras and, in spite of some malevolent Dogberrys of the Service, rose to be the Dewan of Baroda and subsequently Inspector-General of Registration in Madras. Throughout his official career he proved himself not only a consummate administrator and statesman but also one of the outstanding thinkers and economists of his time, as Ranade for one quickly grasped. He left his impress on men much younger than him, like his brother S. Kasturi Ranga Iyer, who no doubt owed much of his radicalism to his brother's example and his nephews A. Rengaswami Iyengar and N. Gopalaswami Iyengar. That non-pareil journalist, the brilliant S. Rengaswami, was his son.

The authors are his grandsons and the first died leaving the work to be finished by the second. They have laid the Tamil-reading public under a great obligation by placing before them, for a moderate price, this biography of their grandfather. One wishes an English version is published so that the country may remember its great men and know something of the man who made Baroda the foremost of Indian States, as Mirza Ismail feelingly said.

—*S.P.T.*



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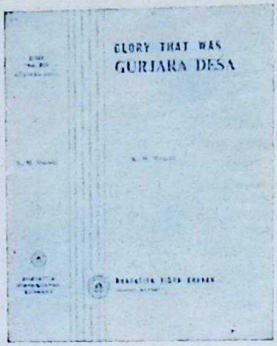

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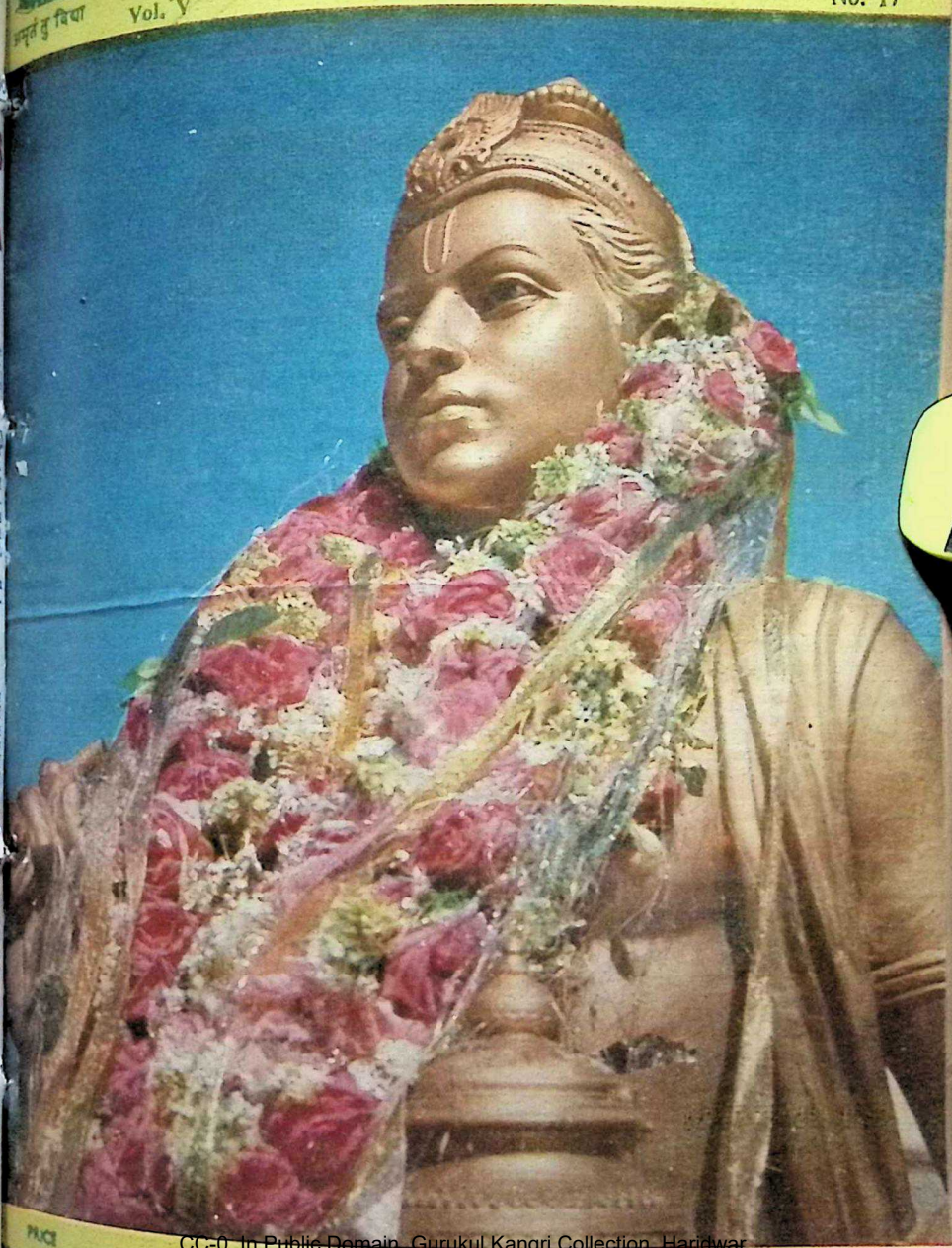

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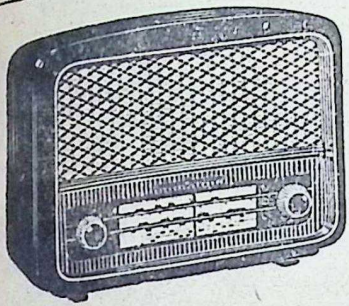

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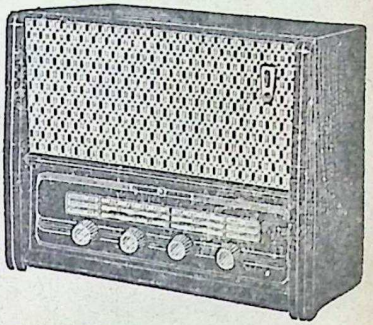

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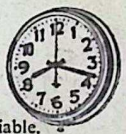

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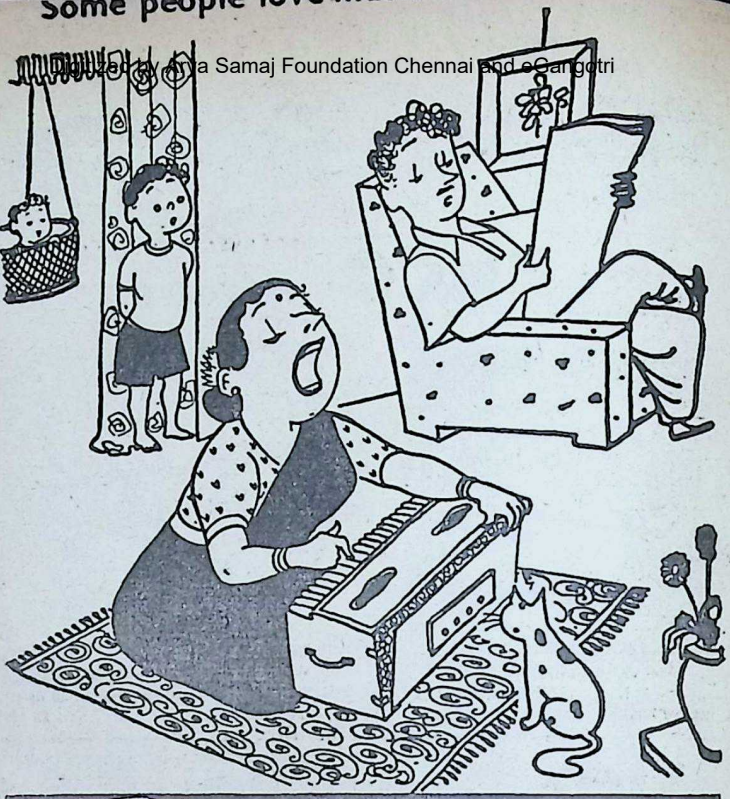

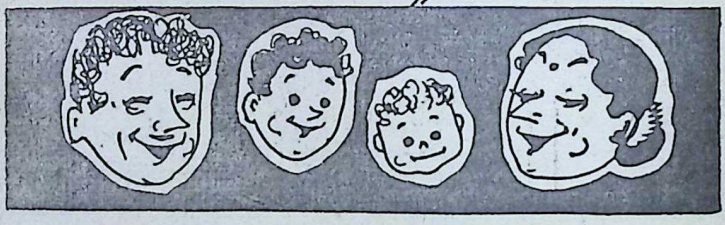

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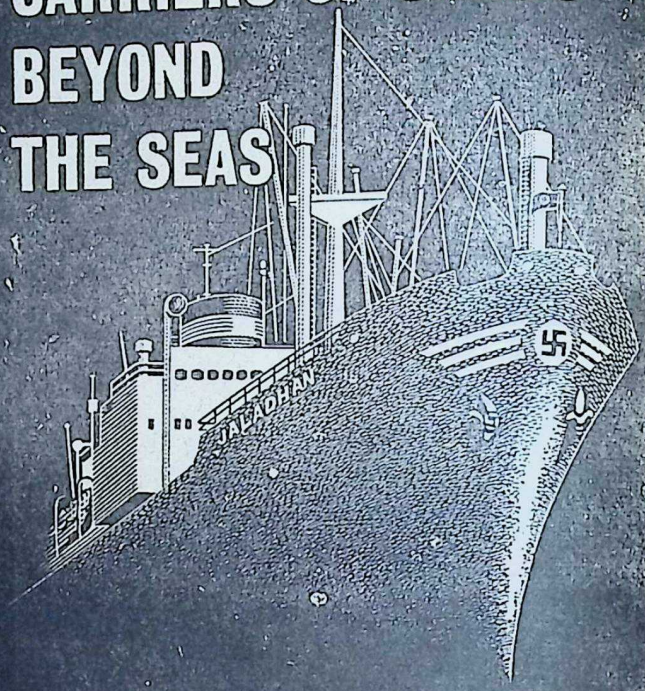

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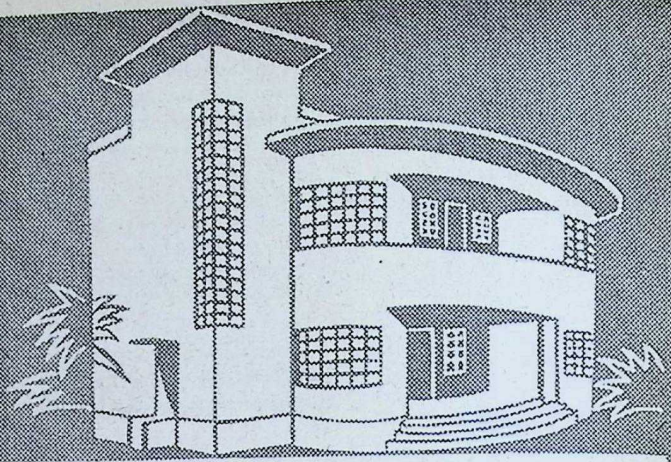

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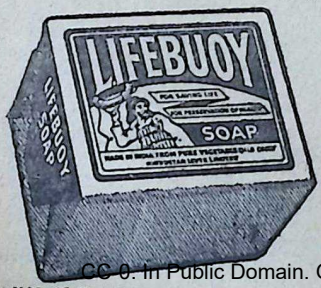

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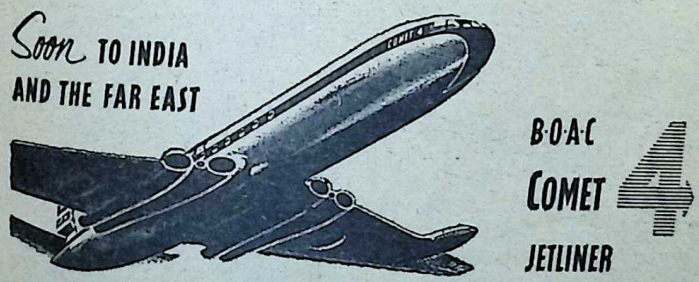

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आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—*Rigveda*, I-89-i

BHAVAN'S JOURNAL

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DHANVANTARI

शंखं चक्रमुपर्यधश्च करयोर्दिव्यौषधं दक्षिणे
वामेनान्यकरेण संभृतसुधाकुम्भं जलूकामपि।
बिभ्राणः करुणामृतः सुखकरः सर्वामयध्वंसकः
क्षिप्रं नो दुरितं छिनत्तु भगवान् धन्वन्तरिः पातु नः॥

Holding the Sankha and Chakra in His upper hands, the divine medicine in the nether right hand, the brimful pot of nectar and the leech* in the nether left, compassionate, bestower of health, destroyer of all illnesses, may Lord Dhanvantari drive speedily our evils and protect us.

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* Symbolic of the physician.

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 175

★ *PRIBRAM'S STORY* ★ *THE TRAGEDY THAT IS EUROPE* ★ *A NEW GOSPEL*

Bharatiya Vidya Bhavan,
Bombay.
MARCH 22, 1959.

MY YOUNG FRIEND,

OUR visit to Hamburg gave us a vivid idea of what the World War II and Communism mean to Europe, particularly to Germany. We saw war scars everywhere, healed, healing, or still bleeding. We also realised, as we had never realised before, what Communism means to those who live as neighbours to its sealed empire. We were now in living contact with those who had suffered under Communism and those who dread its power.

We wanted to see for ourselves the boundary which divides Communist Germany from West Germany; we therefore went to Lager Friedland, the camp for refugees fleeing from the Communist Zone.

Pribram accompanied us on our journey. He was perhaps the most lovable man I have come across in my life. He was always smiling and solicitous of our convenience. He moved briskly from place to place in spite of a wooden leg which he humorously showed us. In a few hours, he had gate-crashed into our hearts as few people had done before. As we travelled from place to place, he told us the story of his life, which is really the story of the tragedy which is Europe since 1914.

Pribram was born in Prague in Czechoslovakia about 1922. For fourteen years he did not bother about anything except his schooling, his holidays and his hopes and dreams for a good future. In 1938, Hitler's Ger-

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many started moving. Austria became part of Germany. Munich resulted in Hitler taking over Sudetenland and, later, all Czechoslovakia. Then Pribram left home to study in a high school in Belgium. After three months of German occupation, his parents followed him there. His father, who had a top position in industry, thought Belgium was a safe place.

Then, to quote Pribram's own words:

'In 1940, on the 10th of May I woke up at 5 a.m., planes in the sky and bombs dropping everywhere. The German invasion had started. Five days later, after a brief family council, I jumped on my bicycle and off I went to France. I was then 16. For many days I was one of the millions of refugees escaping bombings, war and possible death. As I travelled through villages, towns and cities, escaping air raids and bombings I started to feel for the first time that God was taking care of me and wanted to lead me.

After a few weeks in a refugee-camp in the south of France the thought came to me "go to Church." Through the church I met a French family. The family invited me to their home, in fact I became one of them. That was when I heard that my father and mother had lost their lives. The body of my mother was found in a river, my father was never found—it must have happened just when the German troops were moving deeper into Belgium. At first the news overwhelmed and deeply distressed me; then I started to be grateful to God, for his amazing care—how he had provided a new home to me, and only then told me, that my parents had passed on.'

Then France fell, and Pribram, on foot and cycle, fled to Spain. His brother, who had migrated to U.S.A. in 1938, tried to get him out of Europe and in September 1940, after a forty-day voyage in a cargo boat, he crossed from Seville to the New World.

In U.S.A., Pribram tried to forget Europe and his painful past, and become a good American. He went to College, studied hard, tried to enjoy life. Then U.S.A. entered the war. He felt 'it was my war' and joined the U.S. Infantry.

In 1944 Pribram returned to Europe as an American army man. One day, in a combat, he stepped on a mine, was wounded and lay in snow for eight hours before succour could arrive. He had lost a leg. He was taken to a hospital and then moved through France to America.

Then Pribram told us how God came into his life:

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'All those questions were moving through me and confusing me more and more. One afternoon a group of College students came to sing to us war-veterans. Among those 20 students, three students impressed me. They seemed so clear, so straightforward; they seemed to know what they were living for. I got to know them and they told me many simple things: "If you want to see the world different, why don't you start with yourself and your nation? If you want to live in an honest, pure, unselfish world, where love is the driving force, the best and only place you can start is yourself. God has called you, God has a plan for your life and the life of your nation and the whole world. If you only listen, He will talk to you."

'What a challenging idea. At first I wondered and wondered more. Then the day came I was going to walk for the first time. When I tried my artificial leg, it just did not work. I was in despair. I went to my bed and cried. Life would be hell for me in the future.

'Suddenly I thought about my new friends. I thought that I had nothing to lose and I decided to try to listen to God. I took pencil and paper and started to write. The first thoughts were—bitterness against the doctor, bitterness against the nurses, bitterness against the American and Russian Governments. But suddenly the thought came: God had led you, be grateful to Him. You are safe; God has a plan for your life and for your nation's life. Whether you will be a cripple the rest of your life or not, it doesn't matter. Everything will be different. Have faith.

'From that moment everything was different, I felt free and happy and the next day when I tried to walk, I could walk. With this experience the adventure of faith started newly.'

Then Pribram was invited to MRA World Conference at Mackinac. There he met men and women—statesmen, trade unionists, businessmen, ordinary people like himself—who had decided to live by truth, honesty, unselfishness and love; and tried to listen to God. Then continued Pribram:

'I was deeply moved. I decided to dedicate my whole life to remake the world and to put in order what had been wrong in the past. There was much to restore. In my own family there had been division; I apologized to my brother and to my cousin for the way I had lived and behaved. I went to my College and apologized for the selfish and ambitious leadership I had given as president of the student body. I went to my professor and apologized for

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dishonesty towards him. There seemed to be a snowball reaction. To live to make amends for my selfish ways in the past and help in curing the world's disease is a great calling.'

After Pribram spent four terms at the Harvard University studying political science, he decided to give his money, his ability, and his career to fight for the moral resurgence of the world. In 1948 he came to the MRA assembly in Caux-Sur-Montreux. He told me:

'As a refugee I had escaped from Europe, as a soldier I had come back with hatred and revenge in my heart, but now God was leading me to come back to Europe to bring healing to hatred, bitterness and despair.'

In 1948 the hand of the Western world was against Germany, then in ruins. At the Caux Assembly where men of the victorious nations had met, Dr. Frank Buchman asked the question: 'We wanted a world assembly. Where are the Germans?' And he invited to the Assembly the leaders of Germany. Mortified, humiliated, frustrated and bitter, they found in the Assembly a friendliness which they had never expected.

Those leaders invited Dr. Buchman to send a task force to Germany. Pribram was asked to go with them.

Pribram said: 'For a whole week I resisted the thought, there was still hatred towards the Germans, I still blamed them for my fate. But then I surrendered. I realized how hate breeds hate, how hate breeds war and how we desperately needed an answer.

'So I went to Germany simply to apologize for my hatred and bitterness, the way my countrymen expelled three million people, who now were just as homeless as I had been before. I met Germans, whose parents were killed by my countrymen. I met soldiers who had fought in trenches near to the spot where I had been during the war. I met Communists as well as former Nazi leaders. I discovered that an honest apology heals bitterness and creates unity and is the basis of a new world.'

In this way Pribram found a new gospel, which would unite East and West, the capitalist materialist as well as Communist materialist. Pribram told me of his faith in his gospel.

'It is remaking the world, where an ordinary person like myself can have a part in shaping the future of our nations. I had the privilege to meet people from Africa and Asia, people who showed me that we in Europe are actually responsible

(*Continued on page 25*)

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TO LEADERS of HUMANITY

SWAMI ANANDA ACHARYA

Listen, ye friends, ye who are learned and pious among the five
races of men,
Listen to me as ye would listen to one who loves you.
Teach unto your people that Truth which is of eternal birth—
that Truth which is the heritage of gods and of men;
Ask not man to bow to aught which is not eternally beautiful;
Exhort your fellow-men to rally round the white banner of
compassion;
Tell them that Honesty is sweeter than Life,
Preach the gospel that God is Righteousness in conduct;
Make them believe that Justice is the essence of true manhood
and true womanhood;
Let them know that the glory of the strong is to forgive the
trespasses of the weak;
Recite to your children the saga of kindness to all living beings.
To you who are rulers and leaders of nations I say:
Ye shall work for the happiness of the folk,
Ye shall liberate the man of the soil from poverty and ignorance,
Ye shall serve the weak, the diseased, and the helpless,
Ye shall glorify Peace,
Ye shall worship Right,
Ye shall pray for the increase of the harvest of Goodness,
Ye shall broaden the foundations of popular Liberty,
Ye shall sound the bugle calling all nations to the feast of
Friendship,
Ye shall be the messengers of Unity.

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SCENES from

Ramacharitamanasa

by Goswami Tulsidas

After installing Sugreeva as King, and instructing him in statecraft, Sri Rama took up his abode in a charming cave at Pravarshana Hills, rains having set in. Sitting on a glistening rock of crystal, Sri Rama gave the following discourses to Lakshmana.

In this passage Sri Tulsidasji shows his unparalleled skill in the use of similes.

Lesson of the Seasons

लछिमन देखु मोर गन नाचत बारिद पेखि।
गृही बिरति रत हरष जस बिष्नु भगत कहुँ देखि॥

"Lakshmana, look, those peacocks dancing at the sight of the clouds, even as a householder who has obtained *vairagya* would in his exhilaration at the sight of a Vishnu-bhakta!

घन घमंड नभ गरजत घोरा।
प्रिया हीन डरपत मन मोरा॥
दामिनि दमक रह न घन माहीं।
खल कै प्रीति जथा थिर नाहीं॥

"The peals of thunder made by the gathering clouds make me, separated as I am from my beloved Sita, quail. Lightning flashes intermittently from the clouds like the friendship of the wicked which will not endure.

बरषहिं जलद भूमि निअराएँ।
जथा नवहिं बुध बिद्या पाएँ॥
बूंद अघात सहहिं गिरि कैसें।
खल के बचन संत सह जैसें॥

"The laden clouds stoop low towards the earth even as the learned bend by their accumulated wisdom. The mountains bear the blasts of the rain as unconcernedly as a saint would in putting up with the insults of the wicked.

छुद्र नदी भरि चलीं तोराई।
जस थोरेहुँ धन खल इतराई॥
भूमि परत भा ढाबर पानी।
जनु जीवहि माया लपटानी॥

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"Inundated by the pouring rains the rivulets run riot like wicked men behaving at the gaining of a small fortune by another. The pure water falling on the earth becomes instantaneously muddy just as the Jiva is enveloped in *Maya* the moment it is born.

समिटि समिटि जल भरहिं तलावा।
जिमि सदगुन सज्जन पहिं आवा॥
सरिता जल जलनिधि महुँ जाई।
होइ अचल जिमि जिव हरि पाई॥

"Waters coming from different directions collect themselves into a pool like virtues finding their way into the heart of *Sajjan.* Once the water rushing along these rivulets enter the ocean, it becomes still, like the soul finding rest on merging with Hari.

हरित भूमि तृन संकुल समूझि परहिं नहिं पंथ।
जिमि पाखंड बाद तें गुप्त होहिं सदग्रंथ॥

"The verdure is so thick that it has overgrown even the footpath even as the holy books (Vedas and Puranas) are obscured by the overabundance of heresy.

दादुर धुनि चहुदिसा सुहाई।
बेद पढ़हिं जनु बटु समुदाई॥
नव पल्लव भए बिटप अनेका।
साधक मन जस मिलें बिबेका॥

"From all sides come the delightful cackle of toads reminiscent of the Vedic chants of Brahmacharins. The various trees of the forest look cheerfully with new sprouts even as the buoyancy of a Sadhaka on the attainment of discernment.

अर्क जवास पात बिनु भयऊ।
जस सुराज खल उद्यम गयऊ॥
खोजत कतहुँ मिलइ नहिं धूरी।
करइ क्रोध जिमि धरमहिं दूरी॥

"(At the onset of rain) the Arka and Javasa plants are denuded of their leaves even as the efforts of the wicked fall to earth under a good government. Dust has become scarce even after diligent search like Dharma flies away at the presence of anger.

ससि संपन्न सोह महि कैसी।
उपकारी कै संपति जैसी॥
निसि तम घन खद्योत बिराजा।
जनु दंभिन्ह कर मिला समाजा॥

"Rich with crops, the earth looks like the generous man overflowing with wealth. In the inky darkness of the night, fireflies flit across like a band of hypocrites called to muster.

महाबृष्टि चलि फूटि किआरीं।
जिमि सुतंत्र भएँ बिगरहिं नारीं॥
कृषी निरावहिं चतुर किसाना।
जिमि बुध तजहि मोह मद माना॥

"The heavy downpour has tended to break the embankment of the waters even as freedom given to women spoils them. The seasoned farmer weeds up the crops like wise men cast away *moha, mada* and *mana.*

देखिअत चक्रबाक खग नाहीं।
कलिहि पाइ जिमि धर्म पराहीं॥

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ऊषर बरषइ तृन नहिं जामा।
जिमि हरिजन हियँ उपज न कामा॥

"Look, the Chakravaka bird is no longer to be seen, even as Dharma makes itself scarce in Kaliyuga. Although it rains on barren land as well, the latter does not grow a single blade of grass even as lust takes no root in the heart of a Hari-bhakta.

विबिध जंतु संकुल महि भ्राजा।
प्रजा बाढ़ जिमि पाइ सुराजा॥
जहँ तहँ रहे पथिक थकि नाना।
जिमि इंद्रिय गन उपजें ग्याना॥

"The earth looks cheerful with different communities of living beings, like the healthy growth of population under a good government. Many a weary traveller has tarried here in these sports, like senses becoming still at the dawn of wisdom.

कबहुँ प्रबल बह मारुत जहँ तहँ मेघ बिलाहिं।
जिमि कपूत के उपजें कुल सद्धर्म नसाहिं॥

"Occasionally a strong wind disperses the clouds here and there, like the birth of an unworthy son would cast away the noble traditions of a family.

कबहुँ दिवस महँ निबिड़ तम
कबहुँक प्रगट पतंग।
बिनसइ उपजइ ग्यान जिमि
पाइ कुसंग सुसंग॥

"Although it is day, it now becomes pitch dark and afterwards the sun would shine brilliantly like *gyan* (wisdom), which in evil company becomes obscured and shines in good company.

बरषा बिगत सरदरितु आई।
लछिमन देखहु परम सुहाई॥
फूलें कास सकल महि छाई।
जनु बरषा कृत प्रगट बुढ़ाई॥

"Look, Lakshmana! The rains are gone and the delightful *Sarad-ritu* (autumn) has set in. The earth is carpeted by the *kasa* grass and their having white flowers looks like proclaiming the rainy season's old age!

उदित अगस्ति पंथ जल सोषा।
जिमि लोभहि सोषइ संतोषा॥
सरिता सर निर्मल जल सोहा।
संत हृदय जस गत मद मोहा॥

"With the rising of Agastya-nakshatra (in the sky) the water poodles on the road have evaporated like the disappearance of *lobha* at attaining contentment. The pellucid waters of the streams and lakes shine like the heart of saints who are devoid of *mada* and *moha*.

रस रस सूख सरित सर पानी।
ममता त्याग करहिं जिमि ग्यानी॥
जानि सरदरितु खंजन आए।
पाइ समय जिमि सुकृत सुहाए॥

"Drop by drop the waters of the streams and lakes are drying up like the gradual disappearance of *mamata* ('my-ness') in a *gnanin*. Knowing that the autumn has set in, the Krouncha bird has made its appearance just as the welcome fruits

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of one's merit appearing at the appointed time.

पंक न रेनु सोह असि धरनी।
नीति निपुन नृप कै जसि करनी॥
जल संकोच बिकल भइँ मीना।
अबुध कुटुंबी जिमि धन हीना॥

"The earth has become clean, there being no dust or mire, like the rule of a monarch well-versed in statecraft; with the drying up of water everywhere, the fishes are distressed like the improvident householder feeling the pinch of poverty.

बिन घन निर्मल सोह अकासा।
हरिजन इव परिहरि सब आसा॥
कहुँ कहुँ बृष्टि सारदी थोरी।
कोउ एक पाव भगति जिमि मोरी॥

"The cloudless sky shines as clear as the heart of the Hari-bhakta who has given up all his desires. There are occasional autumnal showers like the rare souls who seek to be devoted to Me.

चले हरषि तजि नगर नृप
तापस बनिक भिखारि।
जिमि हरि भगति पाइ श्रम
तजहिं आश्रमी चारि॥

"Leaving the city are the kings (for expansion of kingdom), traders (for business) and ascetics (for suitable places of penance) like men in all the four *ashramas* of life stopping all activities after attaining Hari-bhakti.

सुखी मीन जे नीर अगाधा।
जिमि हरि सरन न एकउ बाधा॥
फूलें कमल सोह सर कैसा।
निर्गुन ब्रह्म सगुन भएँ जैसा॥

"Those fishes in the deep waters, however, continue to be happy, just like those who have taken refuge in Sri Hari are not bothered by vicissitudes. Lakes with full-blown lotuses look as charming as though disembodied Brahma has appeared in full form.

गुंजत मधुकर मुखर अनूपा।
सुंदर खग रव नाना रूपा॥
चक्रबाक मन दुख निसि पेखी।
जिमि दुर्जन पर संपति देखी॥

"The hummings of bees are like the playing of the *bina* and the chirpings of beautiful birds provide the concert. The Chakravaka bird, however, feels sad at heart at the approach of night, like the wicked man who grieves at the fortune of another.

चातक रटत तृषा अति ओही।
जिमि सुख लहइ न संकर द्रोही॥
सरदातप निसि ससि अपहरई।
संत दरस जिमि पातक टरई॥

"Due to excessive thirst, the Chataka bird cries out in agony even as an enemy of Sankara knows no happiness. The autumnal moon quenches the heat of the day like the *darshan* of a holy man drives away sin.

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B. J. Competition—5

What Sri Rama means to me

Bhavan's Journal issue dated April 19, 1959 will be the Rama Navami Number.

In that connection we invite readers to take part in the above competition, which will be governed by the following rules:—

(1) The entries which should be in English may not exceed 500 words but neatly typewritten on one side of the paper.

(2) The criteria of judgment are: originality, conviction, insight into character, language and knowledge of the epic.

(3) The entry adjudged by the Editor as best will be awarded a cash prize of Rs. 25/- and the next best, Rs. 15/.

(4) The last date for receiving entries is April 10, 1959 and the prize-winning entries will be published in the issue of Bhavan's Journal dated April 19, 1959.

(5) The Editor's decision will be final.

Editor,
Bhavan's Journal.

देखि इंदु चकोर समुदाई।
चितवहिं जिमि हरिजन हरि पाई॥
मसक दंस बीते हिम त्रासा।
जिमि द्विज द्रोह किएँ कुल नासा॥

"The community of Chataka birds sit gazing at the moon as she comes out, like the devotees of Sri Hari waiting eagerly to have His *darshan*. Mosquitoes and gadflies perish at the cold like the family that perishes at hostility to Brahmins.

भूमि जीव संकुल रहे गए सरद रितु पाइ।
सदगुर मिलें जाहिं जिमि
संसय भ्रम समुदाइ॥

"With the advent of autumn, the earth is rid of insects that infested it, like the doubts and mistakes of a man who has found his *sad-guru*."

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Srimad Bhagavata

KRISHNAVATARA

THE DESCENT OF THE LORD

K. M. Munshi

3—KAMSA MAKES A PLAN

THE Shooras as well as their allies, the Satwats and the Kukkuras, felt deeply humiliated at the incarceration of Vasudeva and Devaki, and that too on their wedding day. The Andhakas, the clan of which King Ugrasena was the chief, also felt disturbed by the barbarous conduct of their prince.

And it came to pass that this disaffection soon led to sullen resentment against Kamsa. A few months after, he heard from his spies that the resentment was growing. The high-souled Yadavas were discussing among themselves not only what he had done to the Chief of the Shooras, but all his wicked doings. The women were also furious. They felt that the sufferings of Devaki were their own, and not one of them could escape such fate, and even worse, should Kamsa decree it.

Kamsa, however, was not frightened by this growing resentment. He felt that the crowd was being presumptuous, and decided to crush all who opposed or criticized him. He would destroy them all, hip-and-thigh, he said to himself, and called his loyal adherents to a secret conclave.

Kamsa's henchmen were a curious lot. They were drawn not only from the Yadava tribes but also from those whose ways were evil. Most of them respected no law, divine or human. They lived at Kamsa's expense and did whatever he commanded and moved among the people only to keep them in constant dread. In his name, they beat up or locked up those whom they counted disloyal. They also broke up families and often stole women to satisfy his or their lust.

Kamsa, with rising fury, heard the reports which they made to him. They said, 'The Yadavas talked about our noble lord's deeds as barbarous and wicked. They had sympathy only for Vasudeva and Devaki. Time and again they have been approaching King Ugrasena and

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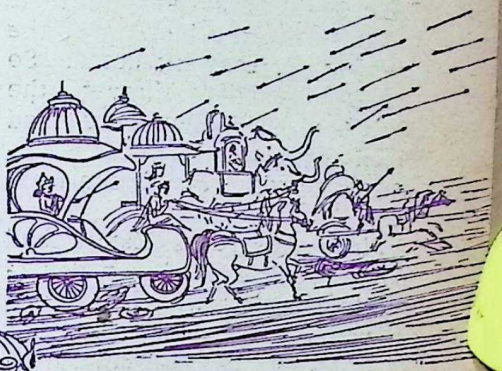
complaining of our lord's misdeeds. The old King was weak and was always ready to listen to complaints against our lord.'

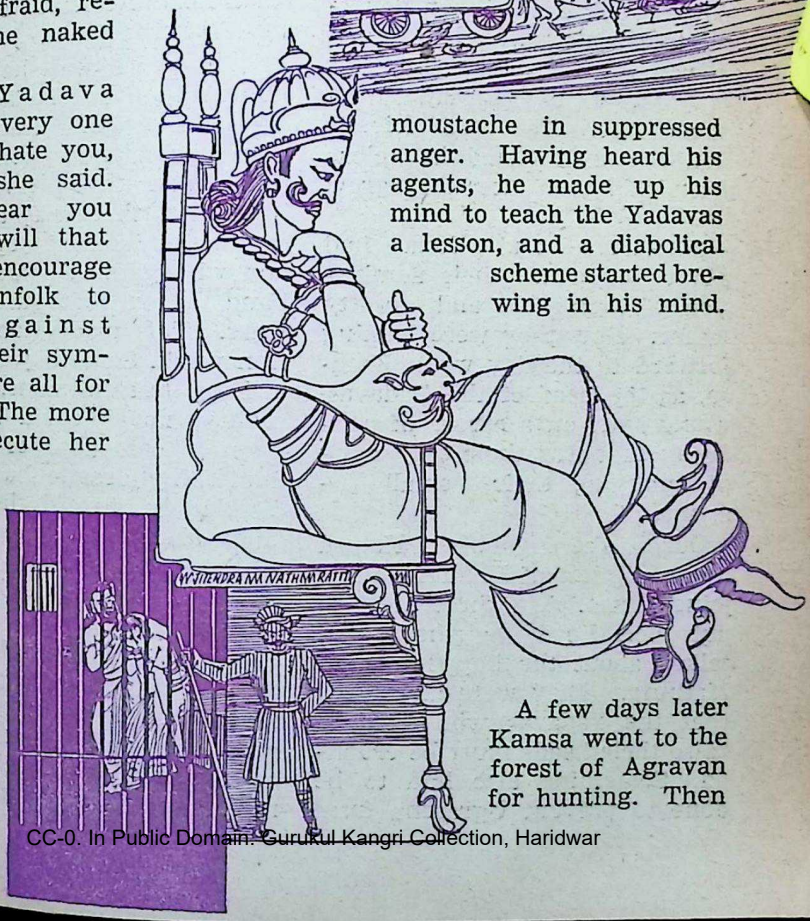
Putana was the wife of the chief of Kamsa's advisers. She made it her business to know what the Yadava women felt and talked about Kamsa. She was a stalwart, ferocious woman, and had an offensive way, all her own. Kamsa liked her more than his other agents, for he knew that she was the only one among them who, unafraid, reported the naked truth.

'The Yadava women, every one of them, hate you, master,' she said. 'They bear you such ill-will that they encourage their menfolk to conspire against you. Their sympathies are all for Devaki. The more you persecute her and Vasudeva, the more they love them. They have heard of the prophecy and are even looking forward to her eighth child to redeem the Yadava race.'

Kamsa sat pulling at his



moustache in suppressed anger. Having heard his agents, he made up his mind to teach the Yadavas a lesson, and a diabolical scheme started brewing in his mind.



A few days later Kamsa went to the forest of Agravan for hunting. Then

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he paid a visit to Bhauma, the ruler of a little principality on the outskirts of Vrajabhumi. Kamsa and Bhauma had been friends since their boyhood. With Bana, ruler of another adjoining principality, they had lived as students in the *ashrama* of Galava Rishi and by their pranks kept the inmates of the *ashrama* in constant dread. So much did they harass the *ashrama* that the Guru had been forced to request King Ugrasena to withdraw his son from it.

Since those days Kamsa had developed hatred of men devoted to learning who had taken a vow of non-possession, for, they tried to be law unto themselves. The three friends had remained bound in close friendship even after they grew up.

Bhauma and Bana had never outgrown their admiration of their bold and crafty leader. Now they were looking forward to the day when Kamsa, as the head of the Yadavas, would start on a career of conquest; that was their only hope of enlarging their small domains.

During the days when Kamsa was the guest of Bhauma, Bana joined them. The three of them put their heads together and talked about the happenings in Mathura. They were all agreed that the Yadavas who tried to raise their heads must be crushed. Something also had to be done to prevent Ugrasena from being the rallying-point of the malcontents. Kamsa all but hated his father, who by temperament was kind-hearted and by tradition looked upon his subjects as his children. 'The old fool,' said Kamsa, 'always loves to see them come to him and never could deny himself the pleasure of intermeddling in my affairs.'

Kamsa knew his own mind; he was determined to suppress all Yadava malcontents ruthlessly. This could only be done if he introduced among his people a hostile element completely subservient to him.

Though he was heir to the leadership, the Yadavas were by instinct and tradition republicans and peace-loving. Each clan loved its freedom. Naturally, therefore, they looked with distrust upon anyone who gathered power in his hands; for that surely meant wars. This made Kamsa's position weak. Some day he may be a King but in name, never in reality; never could he launch upon a campaign of conquest. Something drastic had, therefore, to be done if he were to enjoy absolute power. He needed powerful friends and until he found them, he had to be wary and patient.

The most formidable ruler of the day was King Jarasandha of Magadha. He was a great general. His powerful armies had been vanquishing neighbouring rulers and in war after war he

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had added their territories to Magadha. Within a few years he was likely to attain the imperial status of a *Chakravarti.*

To Kamsa, Jarasandha was a hero whose deeds he wanted to emulate. Now that the time had come, he must take steps to climb to his goal. If Jarasandha entered into matrimonial alliance with him, he would first help Magadha to win wars. In return Jarasandha was sure to help him acquire power over the Yadavas. And who knows the King might die and fragments of his empire fall to his share!

The plan so cunningly devised was put into action at once. Bana, a distant cousin of Jarasandha, joyfully went on a mission to win the hand of his daughter for Kamsa. He succeeded beyond expectations. Kamsa, a few months later, was married to two of the daughters of the Magadha King.

When, after the wedding, the daughters of Jarasandha came to Mathura, they brought with them several Magadhan warriors, strong and fierce, who were pledged to support Kamsa against his own people. And Kamsa was itching for a war to break down the spirit of his people.

[To be continued]

KULAPATI'S LETTER—*Contd.*

for two World Wars; that our hates and hurts and bitterness could destroy the whole world; but that together with our friends from Africa and Asia we could have one more chance to build a hate-free, greed-free world.'

Pribram wants new men, new nations and a new world. And in this he is happy and exudes love.

Yours sincerely,

Kul Munshi

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"How God Came Into My Life"—11

He Came As A Pillar Of Light

The writer of this article who is 63 years old was for a long time associated with Santiniketan of Gurudev Tagore and is presently engaged in varied work of social service.

Gurdial Mallik

BELIEVE it or not, God came into my life first in the form of poignant pain. It happened this way. Nearly forty years ago, in sylvan surroundings, one afternoon when stillness reigned all around me, suddenly, unawares, a vast figure passed in front of me. Its outlines were not quite clear. Its head, however, seemed to touch the sky. Within the twinkling of an eye the figure became a pillar of light. I felt dazed and my eyes closed. When I opened them the pillar of light had disappeared. There was deep peace within me. But, alas! it was only short-lived. For, it was succeeded presently by an acute as well as agonising sense of separation from the All. And it expressed itself eventually in a song:

I lay asleep in the shadow of the wall of my house when you came. Woe unto me that the door was closed and you went back.

At last when I woke up, I heard the sound of your departing footsteps. It was only then that I knew that you had condescended to come to my door.

Ever since that memorable day the feeling that I am separated from Him has secretly gnawed at my heart. But so great has been His grace that now and again I have sensed authentically and integrally my unity with the All and with every one and thus, with Him. Today a kind of cadence of kinship has grown up between the ocean and the drop, the sky and the speck. And it is this, which continues to sustain me in my present pilgrimage on earth.

But some years elapsed before

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the Divine Stranger put on the aspect of a Dear Friend. One morning, before the world's work began, I was walking all alone along the seashore. Unexpectedly, I felt the touch of an invisible hand on my left shoulder. I turned round to see who it was. But I saw no one there. Ineffable joy seized me. But, alas, it was momentary. For, the thought that He came so graciously to my house but I did not entertain Him in a befitting manner, troubled me to the point of tears. The song that followed after a while ran as under:

Who came to my door this morning? The night had just ended when I heard a knock at the door and I asked, "Who is there?"

"It is I," He answered. "Today I have come as a guest into your house. How will you entertain me?"

Alas! I heard this and felt sorely abashed and abased.

Long afterwards, an overall and underlying sense of at-one-ment with the All and with every one was vouchsafed to me in an unforgettable experience. One evening I lay stretched on the grassy bank of a sequestered mountainous lake. There was blankness within and bleakness without. Suddenly there was a breeze. The lake threw up ripple after ripple. Its sound fell on my ears like the chanting of "OM". And before I knew, "OM" sounded in my ears like "I Am." The little self was dissolved in the limitless Self. The Divine Beloved had come to claim me as His very own and to ask for my gift of love! And I burst out into song:

Today the Divine Beloved has come to your house. Quench His thirsty longing for love. He has Himself brought for you the gift of ageless love. For, He has been your life after life. Arise and along with Him you both ply together the boat of life. He is yours in sun and in shower. He is the sure helmsman of your life.

Thus, the play of Love, within the swing of self with its two poles of separation and union, continues, though, I must confess, that the stretches of separation are often long and dreary. But I am amply compensated by the occasional oases of union and I am deeply grateful to Him for these.

We should often have a reason to be ashamed of our most brilliant actions if the world could see the motives from which they spring.

—Rochefoucould.

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Jawaharlal Nehru

INDIA TODAY AND TOMORROW

[CONTINUED from LAST ISSUE]

IX

WE see the effects of these rapid technological changes, more especially in young men and women today. Parents and educators and social workers are troubled because of the divergence between young people and adults. The patterns of behaviour which were held by the adults, are no longer accepted, and there is a rejection of the old moral standards. In extreme cases, there is a tendency to criminality, alcoholism, destructiveness, eroticism, in addition to a cynical and negative attitude towards life and work. In a world of constant change and without any assurance or certainty, the hedonistic principles of life have a strong appeal. The continuity of national culture is threatened and a tendency towards social disintegration becomes evident.

This is perhaps an extreme view and not quite a just estimate of what is happening today. But there can be no doubt that these tendencies are present, more so in the developed and advanced societies than in India or other undeveloped countries. But it is important to note them because similar forces are likely to affect our life too. Perhaps, all this is a necessary consequence of an age of rapid transition, and a new base of civilisation, fitting in with technology, will be gra-

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Fear is the greatest evil . . . . out of fear rise conflict, violence, untruth . . . . Our ancients have said abhayadan is the greatest gift.

dually erected, and with it will develop new ideologies, new forms of collective life and, indeed, a broader philosophy of life.

I do not know if this is considered too pessimistic a view of what is happening. My own reaction to events in India or the world is not pessimistic, and some faith, which I cannot analyse or explain, fills me with hope for the future. Perhaps this is due to the good fortune that has attended me in a large measure. The greatest good fortune has been the tremendous affection of the Indian people, but even when I have gone abroad, I have met with friendship and heart-warming welcomes from the people everywhere. Thus I have developed a great affection for and faith in our own people in India and also respect and affection for the peoples of other lands. I have realised that what one gives, one receives. If one gives affection, it comes back in abundant measure; if it is hatred, then we get that in return. I have seen and felt that people everywhere yearn for peace and goodwill and co-operation. If this is so, as I believe it is, then it should be possible for us to turn the tide of events from conflict to co-operation, from thoughts of war to the works of peace.

Fear, I think, is probably the greatest evil, because out of fear rise conflict and violence. Violence is a reaction to fear, so also is untruth. In our ancient writings, it is said that the greatest gift that can be given is that of fearlessness—*Abhayadan.* A person who is free from fear can view things in a right perspective and can preserve a certain integrity in mind and actions. Today we see fear enveloping the world and even the greatest and most powerful nations are affected by it. Wealth and power, instead of lessening that element of fear actually increase it. None of us, except saints and supermen, can become absolutely fearless. But we can keep this ideal before us and try to achieve it. Gandhiji's greatest contribution to India was to lessen this sense of fear among our people.

Fearlessness leads to compassion and tolerance. When we think of the Buddha, it is his compassion that overwhelms us; when we think of Ashoka, it is his amazing toleration that pulls us up from our narrow creeds.

The world is full of conflicts, national, international and of race, religion, creed and class. It is absurd to deny or ignore

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Military alliances with undeveloped countries tend to bolster up political regimes which are often reactionary and disliked by people, thus adding to insecurity.

these conflicts, but we can approach them not by way of conflicts, but by way of peace and thus seek to resolve them.

X

Internationally, the major question today is that of world peace. This involves an attempt to solve the great problems and disputes which afflict us. How a solution may come, it is not for me to say. But I think we should be clear in our minds as to the means we adopt and the way we tread to find the solution. It is often said that the choice today is between war, involving almost total annihilation and some peaceful solution of these problems. If these are the alternatives, then the choice is clear. Having made that choice, it should follow that everything that adds to the tensions of the world has to be avoided. We must come to the firm conclusion that war today must be ruled out, for, it does not even promise victory or the fruits of victory. To live on the verge of war and to practise brinkmanship is, therefore, the absence of wisdom. Even though we may differ from each other, we must refrain from angry criticisms and condemnations; we must realise that it is absurd for any one group to call half the world evil or dominated by evil. It is easy to criticise the capitalist world or the communist world, but both have great virtues if they have also many failings, and both tend to move in the same direction in spite of their inner conflicts, and both are governed by the advance of science and technology. The only course open is for us to accept the world as it is and develop toleration for each other.

The old conflicts of mutually exclusive religions gradually ended after bloody wars and a new toleration grew up. There is no reason why toleration should also not grow up between rival economic and social theories. Ultimately the facts of life will decide and influence both. It should be open to each country to develop in its own way, learning from others, and not being imposed on by them. In this way, each ideology will influence the other and be influenced by it.

Nationalism is a healthy and desirable state in a people; when suppressed, it reacts strongly, but when allied to too much power, it may become aggressive and chauvinistic. Modern nationalism has been a

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I believe in the dignity of the individual and in as large a measure of freedom for him as possible, though in a complex society, freedom has to be limited lest it injure others.

reaction against foreign imperialisms and racialisms.

Racialism still exists in varying degrees in many countries, but it is generally condemned. Only in the Union of South Africa is it the accepted philosophy of the State. It is clear that this is a terrible source of conflict and as it involves domination in its worst form, it must produce bitterness and strong reactions. To leave this conflict to be decided by methods of violence is a counsel of despair, apart from the disastrous consequences which this would bring in its train. It may be that world opinion against racialism will become so strong that no country or group will be able to advocate it or practise it.

Imperialism or colonialism, whatever form it make take, is also completely out of place today in the world and the source of conflict. It exists still in many places and its philosophies influence many minds. But it is a discredited creed and is everywhere on the defensive. A world policy must therefore be to bring about the end of racialism and imperialism and leave countries to work out their own destinies. This might lead to disorder and chaos in some countries, but that will be limited and not affect larger areas and will probably right itself after a while. What is wrong and leads to dangerous consequences today is the attempt of one country to impose its will on another.

Military alliances and the cold war, whatever their justification in the past, lead today to insecurity and fear of war. They prevent the normal development of countries and vitiate the atmosphere of the world. So long as there is a cold war, there will be no toleration. Instead of undeveloped countries being helped to grow and raise their standards, military considerations come into play and often political regimes which are reactionary and disliked by the people are bolstered up, thus adding further to insecurity.

It is unrealistic to suggest that the troubles, conflicts and passions of the world can be removed by some magic wand or pious phrases. But it is totally realistic to recommend a course of action which tends to lessen tensions and ultimately does away with the probability of conflict. Essentially this course of action is a new mental approach followed by political and economic policies in line with it. The Panchsheel, or the Five

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Principles, about which so much has been said, offer that approach, but this approach can only be real if there is a change of mind and spirit and not merely the bandying of words which have lost meaning. Peace is not a physical abstention from war, but an attempt to create a climate of peace all over the world.

XI

In India we have attempted to follow this policy in international affairs though I cannot say that we have always been successful in doing so. Foreign policies depend ultimately on internal conditions and developments. Internal progress for us, therefore, becomes essential if we are to play any effective part in world affairs. It is even more essential, of course, for our own well-being.

After the first Five-Year Plan and two years of the Second Plan, we have made definite progress in many directions, some obvious, others not so apparent. The pace of progress has not been as rapid in some directions as we would have liked it to be, but let us remember that it has been solid and substantial progress. Both in agriculture and industry that progress is evident and it is ultimately on this that our future will depend.

Education is the base of this progress and considerable attention is being paid now both to the spread of basic education and technical education. Millions of boys and girls are going through school and college courses and hundreds of thousands are being trained in Universities and technical institutes. These figures are only a part of India's population and much remains to be done. But, even so, the numbers are large and as they come out of school and college, they bring a new outlook to the business of their lives. Thus, slowly, but inevitably, our social patterns are changing. The greatest and perhaps the most revolutionary change is through the enlargement of women's education. It is these girls and young women who are influencing and will progressively change the whole life of the people of India. For the present these changes have taken place more in cities and towns than in the rural areas, but even our villages are being affected by them and, in the course of another few years, basic education will cover the entire school-going age.

Much is said in criticism of present-day education and nearly all of us have joined in criticising some aspects of it. And yet the fact remains that education is spreading fast and changing the texture of our living.

There is the problem of population. There has been a remarkable increase in population

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all over the world, and at this pace of increase it is expected that the world population may be anything between 3,500 and 5,000 million by the end of this century. In India, the estimates vary between 600 million and 680 million by the year 2000 A.D. The figure of 600 million is the least that we can expect, provided we can check the pace of growth to some extent.

There are two aspects of this growth of population. The one with which we are most concerned is that it comes in the way of our economic advance and keeps standards low even though we might be making progress in other directions. The other aspect is that this tremendous world growth of population is eating up the world's resources and industrial materials at a terrific pace. If the entire world functions in this respect as the United States of America is doing today, then probably by the end of the century all the essential materials in the world that are available today will be consumed. That is of course unlikely but even if the rate of consumption in other countries is much slower, the available materials cannot last for more than a few hundred years.

Thus two consequences flow: one is that we must check the rate of growth of population and the other, we must find other power sources and materials. Possibly the development of Atomic Energy will provide us with other sources of power. We in India are most concerned with checking the growth of population and this has become a matter not only of importance but of urgency.

XII

There are two basic facts which we have to keep in mind. One, the tremendous growth of productive capacity in some nations and consequently wealth and power, as a result of the growth of science and technology. The other is the great disparity between these wealthy and powerful nations and the under-developed nations. This disparity tends to increase and, in fact, has increased considerably in recent years, in spite of the efforts to raise the level of the under-developed nations. If normal economic and other forces are allowed full play, they will make the rich nations richer and more powerful while the others will be struggling painfully to meet their basic needs. Unto those that have, more shall be given. Even within a country, the more developed areas tend to advance more than the other areas.

As a result of this, conflicts and dangers of war between nations arise, and social unrest increases in the under-developed countries. On the one hand, power and wealth are sources of

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rivalry and conflict; on the other, poverty and misery also lead to upsets and conflict. Both result in fear and insecurity. Too much concentration of wealth and power does not bring security and prevents a proper understanding of the forces at play in the world. These disparities, whether between nations or within a nation, therefore, should be lessened.

It is not possible to solve the problems of the nuclear age with the conventional approaches of yesterday. Neither in politics nor in economics can those conventional ideas yield satisfactory results. In international affairs, we see the lack of wisdom in carrying on a cold war with all its accompaniment of fear and hatred, when it is evident that this increases the dangers to humanity and cannot possibly lead to a solution. Nuclear tests are carried on even when eminent scientists tell us that each such test has very harmful consequences in the present and for future generations. Why then are these out-of-date policies pursued which have neither logic nor reason behind them, apart from any moral principle? One would expect an immediate and unanimous decision to stop all nuclear tests and to proceed with a progressive reduction of armaments. Fear will prevent any kind of unilateral step, but reason should bring about bilateral arrangements which are to the advantage of every country.

This same argument applies to economic theories and approaches, and there is little understanding of the dangers inherent in a world largely consisting of mass poverty with a relatively few affluent countries favourably circumstanced. If it is urgently necessary for the under-developed countries to raise their standards, it is equally necessary, from their own point of view, for the richer countries to speed up this process. These problems of today belong to a new world and cannot be solved by the application of old-world methods.

It is a tragedy that colossal sums of money should be spent on armaments to the great detriment of social advance in the world. It is an even greater tragedy that the climate of fear and unreason should continue when the way to understanding is open. Understanding does not come through the military approach which can only lead to more fear and tension. I am not blaming any particular country because, to a greater or lesser extent, all countries are in the grip of this climate of fear and cannot wholly disentangle themselves from it. All we can do is to try our utmost to change this climate in our own relations with other countries.

In the early days of capita-

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lism, and indeed to a large extent even now, the greatest stress was laid on production. That was necessary then. But it became increasingly evident that production by itself does not solve our problems or lead to happiness and contentment. The passion for riches, for acquisition, for more and more wealth tends to corrupt and to create jealousies and conflicts. If the objective aimed at is social balance in a community or in the world at large, production by itself does not achieve it. Indeed, it tends to create greater imbalance. Thus the problem of equitable distribution and the right use of what is produced becomes important. In the final analysis, what is required is the wisdom how to live and make the most of life for oneself and for the community. Economic policy can no longer be considered as some interpretation of Nature's laws apart from human considerations or moral issues.

XIII

I have referred to these larger issues repeatedly because we cannot get away from them and they influence even our domestic problems. We are so tied up with inherited ideas that it becomes difficult to consider our problems in their present-day context. Poverty is a degradation, and the obvious reaction is to get rid of it. To talk of freedom in poverty is almost a contradiction in terms. Worst of all, poverty tends to become self-perpetuating. But too much wealth and affluence, whether in an individual or a society, has also its attendant evils which are becoming evident today. The mere piling up of material riches may lead to an emptiness in the inner life of man.

The socialist approach is certainly an economic one, but it tries to take into consideration these other factors also. There is a danger that socialism, while leading to affluence and even equitable distribution, may still miss some of the significant features of life. It is largely for this reason that stress becomes necessary on the individual.

In India our problems today are essentially of economic development and higher standards of living. We have deliberately laid down as our objective a socialist pattern of society, though we have not precisely defined it. I think it is desirable to avoid precise definitions because they tend to become dogmas and slogans which come in the way of clear thinking in a world which is rapidly changing. But too much vagueness also comes in the way of effective action. There have to be, therefore, definite goals and some clear notions as to how to reach them.

I have suggested previously that each country should develop without any imposition from

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outside. While help and advice should be welcomed, imposition prevents healthy growth and creates conflict. Therefore, every country should be allowed to fashion its own policy provided it does not do injury to other countries as far as possible. We must accept that none of us has the monopoly of truth and also that what may suit us may not be suitable to others living in different conditions. We must also accept that we have to live in this world with many things that we dislike, and the only influence we should exercise is by our own conduct and policies and by friendly co-operation with others. In spite of the great difference between rival ideologies today, I believe that the points of similarity are growing and circumstances are bringing them nearer to each other. If fear was not present and threats and compulsion not used, this process of coming together will be hastened. This means that, broadly speaking, the *status quo* must be accepted, whether in the political or the economic sphere, as between nations. Problems requiring solution must be dealt with through peaceful methods.

There are conflicts within a nation. There is a difference, however, as in a democratic apparatus with adult suffrage, those conflicts can be solved by normal constitutional methods. On the whole, religious conflicts do not take place now. Racial conflicts are limited to a few areas in the world, though the racial problem remains. In India we have had most distressing spectacles of conflicts based on provincialism or linguism. In the main, however, it is the conflict of class interests that poses problems today, and in such cases vested interests are not easy to displace. Yet we have seen in India powerful vested interests like those of the old Princes and of the big jagirdars, talukdars and zamindars solved by peaceful methods, even though that meant a break-up of a well established system in favour of a privileged few. While, therefore, we must recognise that there is class conflict, there is no reason why we should not deal with it through these peaceful methods. They will only succeed, however, if we have a proper objective in view clearly understood by the people.

XIV

Personally I think that the acquisitive society, which is the base of capitalism, is no longer suited to the present age. It may have been suitable in an earlier period and, undoubtedly, capitalism has great gains to its credit, but the world has outgrown that stage. It is too complex and crowded and we sit almost on each other's threshold. We have to evolve, there-

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fore, a higher order, more in keeping with modern trends and conditions and involving not so much competition but much greater co-operation. Ultimately this should lead to a World State. This can only take place in an atmosphere of freedom for each national group to develop according to its lights without interfering with others.

While an acquisitive society, based on the profit motive, appears to be out of place in the new world that is growing up, it does not mean that there should be no incentives. Incentives will always be necessary though they may not be confined to financial benefits. We have to encourage the spirit of adventure, of invention and of taking risks in order to give an edge and substance to our lives. Private enterprise would still have a large field, but even that should function in a different way and not purely in the acquisitive way. In India we have entered, belatedly, into the phase of industrial revolution. We have done so at a time when parts of the world are in the jet and nuclear age. We have thus, in effect, to proceed simultaneously with both these revolutionary changes and this involves a tremendous burden. We have accepted socialism as our goal not only because it seems to us right and beneficial, but because there is no other way for the solution of our economic problem. It is sometimes said that rapid progress cannot take place by peaceful and democratic methods and that authoritarian and coercive methods have to be adopted. I do not accept this proposition. Indeed, in India today any attempt to discard democratic methods would lead to disruption and would thus put an end to any immediate prospect of progress. From the long-term point of view also I believe in the dignity of the individual and in as large a measure of freedom for him as possible, though in a complex society freedom has to be limited lest it injure others.

The mighty task that we have undertaken demands the fullest co-operation from the masses of our people. That co-operation cannot come unless we put forward an objective which is acceptable to them and which promises them results. The change we seek necessitates burdens on our people, even those who can least bear them; unless they realise that they are partners in the building up of a society which will bring them benefits, they will not accept these burdens or give their full co-operation. What is called "free enterprise" will never appeal to the masses of our people; it will lead to the use of our resources often for purposes that are not of primary importance. It will mean the exploi-

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tation of the profit motive in which the individual may be interested, but not society as a whole.

The strongest urge in the world today is that of social justice and equality. The old feudal system was based on the possession of land by a few and the others living on the verge of existence. No one commends that system today. So also many of the systems prevalent today have lost their hold and are not compatible with either people's thinking or scientific advance.

XV

The nature of the task that we have to face demands a carefully planned and scientific approach so as to utilise our available resources in the best possible way and to direct the nation's efforts towards our goal. It is curious that in this age of science there are still some people who believe in the haphazard methods of private enterprise with individual profit as the dominant motive.

We are in the middle of our Second Five-Year Plan and the Third Plan looms ahead of us. We have arrived at a stage when this Plan must lay down definitely the physical goals to be reached and the manner of achieving them. By the end of the Third Plan we hope, as our President pointed out in his address to Parliament, that "a solid foundation will have been laid for future progress in regard to our basic industries, agricultural production and rural development, thus leading to self-reliant and self-generating economy." We do not expect to solve our problems by the end of the Third Plan and there will be many other Five-Year Plans succeeding it, but we do aim at breaking this barrier of poverty so that our under-development may not perpetuate itself. If we succeed in that, as I trust we will, then we shall advance at a more rapid pace and will be less dependent on others.

That will involve a heavy burden, but there is no escape from it if we are serious and determined to advance towards our objectives.

In recent months, some decisions have been taken in regard to land which have evoked some criticism. We see here the class conflict which is inevitable when any major social change takes place. I am sure that we shall resolve this conflict also peacefully and co-operatively as we have previously resolved other such conflicts.

There is, I am convinced, no other way but that of co-operation for our rural population. Multi-Purpose Co-operatives are essential for them and these should lead to co-operative farming. I do not think that collective farming is suited to India in present circumstances and I would not like our farm-

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ers to become indistinguished units in a machine. The fact we should remember is that there are too many people in this country and relatively little land. The mere fact of controversy over these issues indicates that progress is being made and we are getting out of the economic ruts of ages.

It is not by some mere theory, however good, that we shall enthuse the masses of our cultivators. The essential approach must be to make them understand and co-operate and to develop self-reliance. Hence the importance of giving powers to the village panchayat and the village co-operative. The argument that they might misuse those powers, though it may have some force, has no real validity. The risk has to be taken, as only thus will the people learn through trial and error.

The Community Development movement in India started six and a half years ago and now covers over 300,000 villages. This is remarkable advance and I think that it will produce and to some extent is producing revolutionary results in the country. I know well its failings, but it successes are even more obvious. Effective results will depend on the measure of the people's association with it. Officials and trained personnel have importance, but the real part will have to be played by the average farmer. I think that a new spirit is spreading in our countryside as a result of this Community Development Scheme.

Whether in land or in industry, or in the governmental apparatus, institutional changes become necessary from time to time as functions change, and a new set of values will replace those that have governed the old acquisitive society based on the profit motive. The full changeover must take time, for the problem before us is ultimately to change the thinking and activities of hundreds of millions of people, and to do this democratically by their consent. But the pace of change need not be slow and, indeed, circumstances will not allow of too much gradualness.

XVI

India today presents a very mixed picture of hope and anguish, of remarkable advances and at the same time of inertia, of a new spirit and also the dead hand of the past and of privilege, of an overall and growing unity and many disruptive tendencies. Withal there is a great vitality and a ferment in people's minds and activities. Perhaps, we who live in the middle of this ever-changing scene, do not always realise the full significance of all that is happening. Often outsiders can

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make a better appraisal of this situation.

It is a remarkable thing that a country and a people rooted in the remote past, who have shown so much resistance to change in the past, should now be marching forward rapidly and with resolute steps. We are making history in India even though we might not be conscious of it.

What will emerge from the labour and the tumults of the present generation? What will tomorrow's India be like, I cannot say. I can only express my hopes and wishes. Naturally, I want India to advance on the material plane, to fulfil her Five-Year Plans to raise the standards of living of her vast population; I want the narrow conflicts of today in the name of religion or caste, language or province, to cease, and a classless and casteless society to be built up where every individual has full opportunity to grow according to his worth and ability. In particular, I hope that the curse of caste will be ended for there cannot be either democracy or socialism on the basis of caste.

Four great religions have influenced India—two emerging from her own thought, Hinduism and Buddhism, and two coming from abroad but establishing themselves firmly in India, Christianity and Islam. Science today challenges the old concept of religion. But if religion deals not with dogmas and ceremonials, but rather with the higher things of life, there should be no conflict with science or *inter se* between religions. It might be the high privilege of India to help in bringing about this synthesis. That would be in India's ancient tradition inscribed on Ashoka's Edicts. Let us remember the message of Ashoka:

"The increase of spiritual strength is of many forms.

"But the root is guarding of one's speech so as to avoid the extolling of one's own religion to the decrying of the religion of another, or speaking lightly of it without occasion or relevance.

"As proper occasions arise, persons of other religions should also be honoured suitably. Acting in this manner, one certainly exalts one's own religionist and also helps persons of other religions. Acting in a contrary manner, one injuries one's own religion and also does disservice to the religions of others.

"One who revers one's own religion and disparages that of another from devotion to one's own religion and to glorify it over all other religions, does injure one's own religion most certainly."

In Ashoka's day, religion covered all kinds of faith and duty. Today we do not quarrel over religion so much but over political and economic matters and ideologies. But we might well follow Ashoka's advice in dealing with people who differ from us in politics or in economics. There was no place for

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the cold war in Ashoka's mind. There need be none today.

Tomorrow's India will be what we make it by today's labours. I have no doubt that India will progress industrially and otherwise; that she will advance in science and technology; that our people's standards will rise; that education will spread and that health conditions will be better and that art and culture will enrich people's lives. We have started on this pilgrimage with strong purpose and good heart, and we shall reach the end of the journey, however long that might be.

But what I am concerned with is not merely our material progress, but the quality and depth of our people. Gaining power through industrial processes, will they lose themselves in the quest of individual wealth and soft living? That would be a tragedy, for that would be a negation of what India has stood for in the past and, I hope, in the present time also as exemplified by Gandhi. Power is necessary, but wisdom is essential. It is only power with wisdom that is good.

All of us now talk of and demand rights and privileges, but the teaching of the old *dharma* was about the duties and obligations. Rights follow duties discharged.

Can we combine the progress of science and technology with this progress of the mind and spirit also? We cannot be untrue to science, because that represents the basic fact of life today. Still less can we be untrue to those essential principles for which India has stood in the past throughout the ages. Let us then pursue our path to industrial progress with all our strength and vigour and, at the same time, remember that material riches without toleration and compassion and wisdom may well turn to dust and ashes. Let us also remember that "Blessed are the Peace-makers."

Politeness is a tacit agreement that people's miserable defects whether moral or intellectual, shall on either side be ignored and not be made the subject of reproach.

—Schopenhauer.

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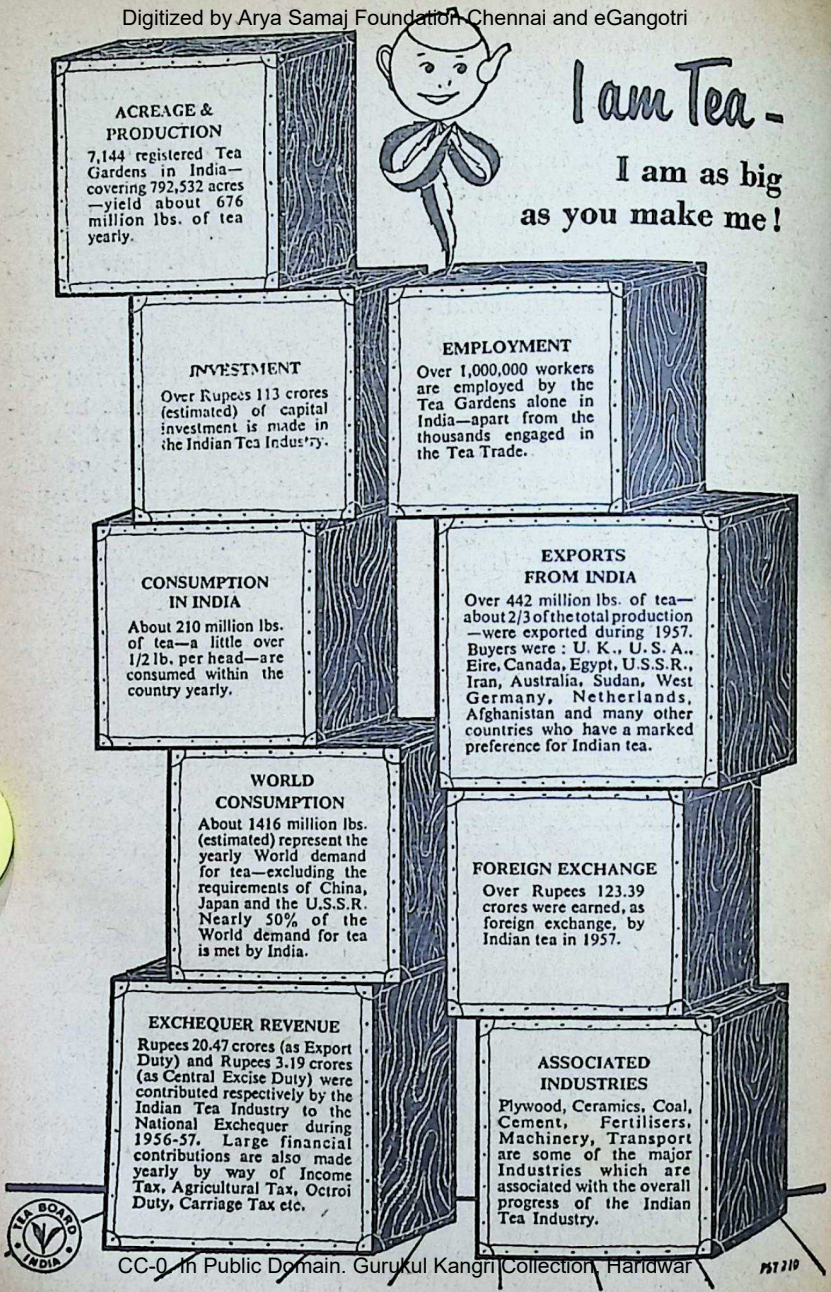

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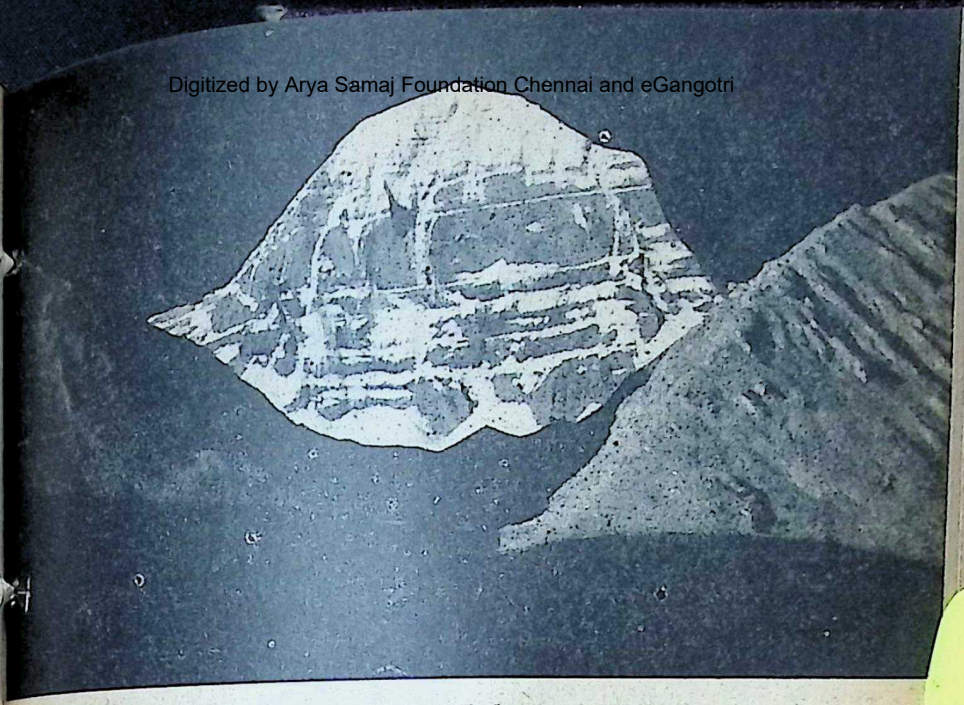

Mount Kailas.

Immortal India—118 *J. H. Dave*

HIMALAYA—II

IN the Himalayan range of mountains in the North stretching out from Kashmir to Assam, are located a number of places of pilgrimage, the most famous of them are Amarnath in Kashmir; Mansarovar and Kailasa in Tibet; and Yamunottari, Gangotri, Kedarnath and Badarinath in the Uttarakhand. At the bottom of the mountain range are Hardwar, Jwalapur, Kankhal and Rishikesh. In Nepal, there are Pashupatinath, Muktinath and other places. These are only the main centres of pilgrimage. Usually the pilgrims start from Hardwar and complete the *yatra* of Yamunottari, Gangotri, Kedarnath and Badarinath in one journey. Reference may be made to the special articles on Hardwar, Kedarnath, Badarinath and Amarnath.

Every devout Hindu and Bud-

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dhist has a special veneration for Mount Kailasa. It is the abode of Lord Siva and his consort Uma. The peak of Kailasa in Himalaya is about 22,028 feet above the sea level and is situated about 25 miles north of the Mansarovar. The Tibetans call it Kangrimpoche which means "Jewel of Snow." Round about this mountain peak, the pilgrims perform their *pradakshina* or circumambulation. The Kailasa mountain is also called the Hemakuta mountain. Major rivers have their source round about the locality of Kailasa and the Mansarovar. It is not only worshipped by Hindus and Buddhists but also by the Jains who call it the Ashtapada Mountain. The circumambulation of about 25 miles is completed in two or three days. For the *yatra* to Kailasa and Mansarovar, pilgrims usually go via the Lipu Lekh pass. They first come to Tonakpur; then going further through Pithoragadh, Askot and Dharchula they reach Garbiang. Garbiang is the last town in the Indian territory. Pilgrims then proceed to the Lipu Lekh pass which is about 16,750 ft. high, and from this place starts the limits of Tibet. After crossing that the pilgrims reach Taklakot. It is a Buddhist centre with a Buddhist monastery where about 300 monks reside. Mansarovar is about 34 miles from this place. About 12 miles of Taklakot, in the territory of Bhutan is situated Kocharnath. This place is celebrated for its large library. In the Buddhist monasteries and on many other objects, one finds the famous Buddhist *mantra* inscribed "Aum Manipadme Hum."

The Mansarovar Lake is also called Cho Mapan. The circumambulation of this lake is performed within four to six days. The *yatra* of Mansarovar is sufficiently difficult. One has to stay in Tibet for about three weeks for this purpose. There are various ways of approaching the Mansarovar. One is through the Lipu Lekh Pass, the other is via Kathgodam, Kapkot, Milon, Tirthapuri, Kailasa and Mansarovar; the third is from Hardwar through the Niti pass. The complete *yatra* of Kailasa and Mansarovar takes about 1½ to 2 months. At Mansarovar, there are two lakes adjacent to each other. One to the west is known as the Rakshasa Tal and the other in the east is the Mansarovar. Legend says that Ravana performed penance to propitiate Siva while standing at this place where the Rakshasa Tal is situated. The Mansarovar is considered as one of the 51 Peeths of Sakti and legend says that the right palm of the Sati fell here. Pilgrims take a bath in these lakes.

The water of Mansarovar is very pure and crystal clear.

Mountain Kailasa is about 20 miles from this place. The ap-

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pearance of Kailasa is like a gigantic Siva Linga placed in a lotus of 16 petals.

Pilgrims coming to Kailasa via the Lipu Lekh Pass and Mansarovar first reach Darchin and from this place they start their perambulation around Mount Kailasa. From Darchin they come to Landifu, then to Derfu, then in a north-east direction they come to the Gaurikund which is about 19,000 ft. above the sea level. They further proceed in their perambulation to Jandalfu and come back to Darchin. At most of these places, there are Buddhist temples. Pilgrims take their bath in the Gaurikund. It is stated that Parvati herself took her bath in this kund. It is a lake about half a mile long and 3/4 mile broad. The water is very cold. Often it is in the form of solid snow. It is known in Tibet as Thuki-Zingbu. Pilgrims coming to Kailasa from the other two routes first arrive at Landifu and then start their perambulation. The *parikrama* of Kailasa is about 32 miles. Most of the pilgrims move round Kailasa walking. Some few devout pilgrims also have the *pradakshina* while performing the *sashtanga* dandavat pranama. In the Tibetan language there is a purana on Kailasa or Kangrimpoche. It is called "Kangri Karchhak". The presiding deity of Kailasa according to it is "Demchhog" and His Divine Consort is "Dorje-Fangmo." The male deity has the matted hair, three eyes and holds the Damaru and the Trisula. These deities very much resemble Siva and Parvati. According to Jains, Mount Kailasa is the Ashtapada Mountain where the first Jain Tirthankara Adinath Rishabhadeva had his *nirvana*. There is a belief that those who cannot make the perambulation of Kailasa on account of physical inability may have it done through a substitute like sheep etc. The beauty of Kailasa has been sung by numerous poets, including Kalidasa. The devout after their death are stated to have become "Kailasa-vasins."

Pilgrims who usually have the *yatra* of Kedarnath and Badarinath first go to Yamunottari and then to Gangotri. From Hardwar they come to Deva Prayag. Then they proceed to Tihari and Dharasu and reach Yamunottari. This place is about 10,000 ft. above the sea level. River Yamuna starts from the Kalinga mountain and it is considered as its source. The water of Yamuna is very cold but nearby there are kundas of hot water. The water there is so hot that pilgrims can cook their food in this water. For taking a bath they have to mix hot and cold waters from these two different sources. This place is also known for the Ashrama of Sage Asita. River Yamuna is

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stated to be the daughter of the Sun God and the sister of Yama. River Tapi is also stated to be another daughter of the Sun God.

From Yamunottari pilgrims proceed to Gangotri, the legendary source of River Ganga. For that they first come to the Uttar Kashi, where there are numerous old temples. Gangotri is about 10,000 ft. above the sea level. Gomukh or the mouth of the Cow from which River Ganga issues is about 18 miles away from Gangotri. At Gangotri there are images of Ganga, Bhagiratha and Sankaracharya. From Gangotri and Yamunottari, pilgrims collect waters for their further pilgrimage to Kedarnath and they pour these waters on God Siva at Kedar.

In Nepal the famous place of pilgrimage is that of Lord Pasupatinatha. There are some of the highest peaks of the Himalayan range in the Nepal territory. They are Dhavalgiri (26,826 ft.) Gonsai Than (26,291 ft.) and Mount Everest or Gauri Shankar (29,002 ft.). Among the rivers are Kali, Ghagra, Kusi, Rapti and Gandaki. Among the lakes, the Gonsai Kund or Neelakantha Hrida is the largest. There are numerous temples in Nepal. Even though it is possible to have the *yatra* of Lord Pasupati Nath at any time of the year, the main festival is held on Magh Krishna 14th i.e. on the Mahasivaratri Day. There are two main routes; one is via Gorakhpur and the other is via Muzaffarpur. Now there is also an air route from Muzaffarpur to Kathmandu. Pilgrims first come to Raksol. Then they proceed to Kathmandu, the capital of Nepal. This city is situated at the confluence of rivers Bagmati and Vishnumati and is about 4,500 ft. above the sea level. About a mile or two to the west of Kathmandu is the temple of Swayambhu Nath. It has about 400 steps. It is a Buddhist temple. About three miles from Kathmandu is the temple of God Pasupatinath. It is situated on river Vishnumati. Pilgrims first take a bath in the river and then proceed to the temple. Lord Siva here has five faces. Pasupatinath is considered as the head of a big buffalo into which God Siva is said to have transformed himself. Near Kathmandu is also a temple of Matsyendranath. The bigger temple of Matsyendranath is situated in Patan. About 3½ miles from Kathmandu is the old temple of Buddhanath constructed by King Mandeva in the 5th or 6th century A.D. About six miles from Pasupatinath is Bhatgaun. The original capital of Nepal was at this place. There is a famous temple of Vinayak Ganesh at this place. About ten miles from Kathmandu is a famous temple of

(*Continued on page 55*)

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CALL for SANE SEX ORDER

Dr. P. A. Sorokin

Sexualization of Culture-IV

[CONTINUED FROM LAST ISSUE]

ADVERTISING, SCIENCE

• Advertising

SEX appeal has become a "must" in commercial advertising. We seem to have come to the point of an encyclopaedic sex-appealing advertising of all sorts of products. A voluptuous figure in a bathing suit, or no suit at all, is striking our sight from thousands of gigantic posters advertising cars or airplanes, cosmetics or foods. Such posters are almost as omnipresent as the air we live by, and they follow us as persistently as our shadows.

In the popular press, we meet an endless variety of the most alluring advertisements of girdles and corsets, stockings and dresses, shorts and swimming suits, perfumes and deodorants, watches and pearls, lipsticks and laxatives, cigarettes and rejuvenating tonics, shaving creams and lotions, soaps and other commodities—all saturated by sexuality and all designed to catch the buyers through sex appeal. We are so accustomed to this sort of thing that we often fail to notice its peculiar character. However, a mere glance at the advertising in our periodicals before the twentieth century is sufficient to make apparent the sex-mindedness of the hucksters of the contemporary press. A large part of today's advertising would have had no chance at all of being published fifty years ago; it would have been violently protested by the public, and outlawed by religious, moral, "watch and ward" and other organizations.

Over radio and television, the situation is at least as bad. The majority of sponsored programmes are designed to attract the attention of the audience to adverised products through stimulation of sex interest. Not only are the commercials erotically charged; so also are the programmes themselves.

Continuously, endlessly, wher-

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ever advertising can be seen, heard, touched, smelled or otherwise perceived: on the posters, in newspapers and magazines, over radio and television, on the wrappings or containers of the products, — almost everywhere the atmosphere is charged with advertising stimuli calculated to arouse erotic emotions and associations, and thereby sell the product of the manufacturer.

The mechanism of our industry, trade and commerce seems to have become increasingly powered by sexual secretions. Here, the captains of finance and industry are largely responsible for the vulgarity and ugliness. Their right hand often sincerely tries to fight sexual and other demoralization in the community, but their left hand is at the same time successfully annulling the efforts and efficiently promoting the very same anarchy. While they fight a few indecent comics, or prohibit an erotic novel, they sow millions of seeds of sexual obsession through their advertising. In the light of this contradiction, our business leaders appear to be split personalities, with double standards of morality.

And no matter whether they realize the destructive consequences of their use of advertising and their financial support of the "ugly arts", they nevertheless are undermining the social, moral, mental and aesthetic sensitivity and creativity of the nation.

Science

Sex has permeated successfully not only our fine and popular arts, but also our sciences, especially the historical, psychological, and social. Even in the physical and biological disciplines, the invasion has led to an intensification of research into sex phenomena, although so long as this research remains scientific, it can only be welcomed.

The greatly increased sex-mindedness of today's psychology, sociology, anthropology, and other psychosocial disciplines manifests itself in various ways: in an intensification of research into psychosocial aspects of sex; in the proliferation of interpretations of man, society, culture, and history based on sexological theories; in a rapid expansion of practical applications of such theories in contemporary psychiatry, psychology, education, business, government, and other practical fields; and in the sensational sales and prestige of books devoted to dry statistical and other analyses of the sexual behaviour of an insignificant fraction of our male and female population.

An intense sex obsession in much of today's anthropology has shown itself in the publica-

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tion and popularity of a large number of books and papers on sexual practices of the Trobrianders, African tribes, the Melanesians, the Samoans, the New Guineans, the Australian bushmen, and many other preliterate groups.

Still more symptomatic is the manner in which the sexual life of primitives is presented in many of these anthropological publications. They paint the sex behaviour in such detail, so vividly, and with such enthusiastic approval of supposed freedom and promiscuity that many of these allegedly scientific books successfully compete with outright pornography.

No less significant are the supposedly scientific interpretations given by these sexological anthropologists. Most of them parallel Freudian and similar ideologies. A number of anthropologists have subjected themselves to the whole ritual of psychoanalysis, from baptism to graduating communion. No wonder, therefore, that side by side with valuable scientific accounts of preliterate groups, many of these sex-obsessed ethnologists have produced fables about sexual behaviour which extol promiscuity, recommend premarital and extra-marital relations, and throw into the ash-can all arguments for our existing institutions of monogamic marriage and the family as obsolescent and scientifically indefensible. No wonder, also, that these same anthropologists are manufacturing the most peculiar swaddling and toilet-training philosophies of history, according to which the manner of tending infants is the decisive factor which determines the culture, institutions and destiny of peoples and nations. This obsession is so strong and so peculiar that it offers rich material for a new *Gulliver's Travels*, complete with descriptions of these procedures and theories in a new region of anthropological Lilliput.

Of course, not all anthropologists of our time are sex-obsessed. Fortunately, there is still a large body of real scholars in this field who continue to make valid and important investigations into primitive life. However, the number of infected researchers has definitely been on the increase.

Still greater is the sex obsession of today's psychology, psychiatry, sociology, and even education. The bulk of prevalent theories and practices in these disciplines are based on the Freudian and similar yarns about man as a libido or id-mechanism controlled by sex energy. No less successful in these fields have been other Freudian theories, such as those regarding types of personality corresponding to the genital, anal, and oral spheres, the notions of Oedipus, Narcissus, Te-

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tanus, and other complexes; sexual interpretations of dreams; ideas concerning repression of tabooed drives as the main cause of mental disorders, and so on. Even the wildest Freudian yarns concerning the origin of religious and moral taboos, and of genius, have found many a follower and have produced a large literature devoted to the psychoanalysis of Christ, St. Paul, Moses, Beethoven, Plato, and other creative spirits. As Freudian therapy, many of the new projective techniques are but variations of his techniques of cure. Again, of course, this does not mean that all scholars in these fields follow this fad. There are many devoted workers who eschew it, and work with more realistic and more scientifically verifiable ideas.

Psychoanalysts and psychiatrists have replaced the old fashioned guardian angels (or devils) of every person. As mental doctors, they are found in virtually every institution. They are treating an ever increasing segment of our population. Yet, in spite of this, the mental disorders in our society seem to be increasing. We live more and more in a universe of Freudian animals filled with overpowering sex drives and with sadistic and masochistic death instincts. As a society we are becoming more and more psychoneurotic.

This extraordinary popularity of Freudianism is a most convincing evidence of the sexualization of western psychosocial disciplines. One can hardly imagine a more degrading theory than the pan-sexual phantasmagoria of Freud, which would hardly have had any serious chance among supposed scholars if today's psychology, psychiatry, sociology, education, and anthropology had not, in a sense, been infected by a growing sex obsession.

This same preoccupation prepared the way for the invasion of these fields by non-Freudian sexological ideologies. Philosophies viewing sex as one of the two main factors of historical processes; sociological theories of marriage as an institution established mainly or only for satisfaction of the sex drive; educational theories prescribing the teaching experimentally of the facts of life to children as early as possible; various yarns advocating in the name of science such practices as free love, experimental sexual relations for teen-agers, trial and companionate marriages, and so on and so forth,—these and similar gospels have successfully penetrated the disciplines of the social sciences and are regarded by many as "the last word."

In spite of the utterly unscientific nature of these theories, and notwithstanding their extremely degrading effect; in spite of the fact that they drag into filthy

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sewers almost all the great values of humanity, beginning with love, marriage and parenthood, and ending with the fine arts, ethics, science and religion; in spite of all this, these theories continue to be accepted by many so-called scientists, and to win an ever-growing public. Their outstanding success is a tragic sign of sexual obsession and of mental aberration, which now extend to a legion of our writers, artists, business men, government officials, teachers and preachers, social workers, and the public at large.

[To be continued]

In the next issue—

Sexualization of Culture—V

- **Ethics and Religion**
- **Law**

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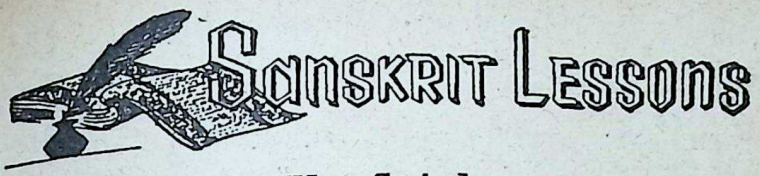

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

Student:—Have the feminine words too the same endings?

Teacher:—There are some feminine words which don't fall under the above category.

They are:—

(1) Words ending in 'dh' e.g. vīrudh (creeper).
(2) The word (अप्) 'ap' is feminine and is declined in the plural only.
(3) Words ending in 'bh' e.g. kakubh (direction).
(4) Words ending in 'r' e.g. gir (speech).
(5) Words ending in 'v' e.g. div (heaven).

Student:—Have the neuter nouns, too, different declensions?

Teacher:—The neuter nouns generally differ from the masculine in the first two cases. Other cases are declined like the masculine. They are as follows:—

Form of declension of words ending in 'j'.

Masculine: samrāj = emperor.

	Singular	*Dual*	*Plural*
1st Case—Nom.	samrāṭ	samrājau	samrājaḥ
2nd Case—Acc.	samrājaṁ	samrājau	samrājaḥ
3rd Case—Inst.	samrājā	samrāḍbhyāṁ	samrāḍbhiḥ
4th Case—Dat.	samrāje	,,	samrāḍbhyaḥ
5th Case—Abl.	samrājaḥ	,,	,,
6th-Case—Gen.	,,	samrājoḥ	samrājāṁ
7th Case—Loc.	samrāji	,,	samrāṭsu
Vocative	samrāṭ	samrājau	samrājaḥ

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Neuter: asṛj = blood.

	Singular	*Dual*	*Plural*
1st Case—Nom.	asṛk	asṛjī	asṛñji
2nd Case—Acc.	,,	,,	asṛñji, asāni
3rd Case—Inst.	asṛjā, asnā	asṛgbhyāṁ	asṛgbhiḥ
4th Case—Dat.	asṛje, asne	,,	asṛgbhyaḥ
5th Case—Abl.	asṛjaḥ, asnaḥ	,,	,,
6th-Case—Gen.	,, ,,	asṛjoḥ, asnoḥ	asṛjāṁ
7th Case—Loc.	asṛji asni	,, ,,	asṛkṣu
Vocative	asṛk	asṛjī	asṛñji

The feminine words are declined like the masculine.

Form of declension of words ending in 't'.

Masculine: bhūbhṛt = king, mountain.

	Singular	*Dual*	*Plural*
1st Case—Nom.	bhūbhṛt	bhūbhṛtau	bhūbhṛtaḥ
2nd Case—Acc.	bhūbhṛtaṁ	,,	,,
3rd Case—Inst.	bhūbhṛtā	bhūbhṛdbhyāṁ	bhūbhṛdbhiḥ
4th Case—Dat.	bhūbhṛte	,,	bhūbhṛdbhyaḥ
5th Case—Abl.	bhūbhṛtaḥ	,,	,,
6th-Case—Gen.	,,	bhūbhṛtoḥ	bhūbhṛtāṁ
7th Case—Loc.	bhūbhṛti	,,	bhūbhṛtsu
Vocative	bhūbhṛt	bhūbhṛtau	bhūbhṛtaḥ

Neuter: bhaviṣyat = future.

	Singular	*Dual*	*Plural*
1st Case—Nom.	bhaviṣyat	bhaviṣyantī bhaviṣyatī	bhavisyanti bhaviṣyatī
2nd Case—Acc.	,,	,,	,,
Vocative	,,	,,	,,

The other cases are declined as in the masculine form of declension of words ending in 'd'.

Masculine: suhṛd = friend.

	Singular	*Dual*	*Plural*
1st Case—Nom.	suhṛd	suhṛdau	suhṛdaḥ
2nd Case—Acc.	suhṛdaṁ	,,	,,
3rd Case—Inst.	suhṛdā	suhṛdbhyāṁ	suhṛdbhiḥ
4th Case—Dat.	suhṛde	,,	suhṛdbhyaḥ
5th Case—Abl.	suhṛdaḥ	,,	,,
6th-Case—Gen.	,,	suhṛdoḥ	suhṛdāṁ
7th Case—Loc.	suhṛdi	,,	suhṛtsu
Vocative	suhṛt	suhṛdau	suhṛdaḥ

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There is no special neuter form for this category; nor is there a special feminine form for this class of words. They are all declined as the masculine nouns.

Form of declension of words ending in 'n'.

Masculine: ātman = soul, self.

	Singular	*Dual*	*Plural*
1st Case—Nom.	ātmā	ātmānau	ātmānaḥ
2nd Case—Acc.	ātmānaṁ	,,	ātmanaḥ
3rd Case—Inst.	ātmanā	ātmabhyāṁ	ātmabhiḥ
4th Case—Dat.	ātmane	,,	ātmabhyaḥ
5th Case—Abl.	ātmanaḥ	,,	,,
6th-Case—Gen.	,,	ātmanoḥ	ātmanāṁ
7th Case—Loc.	ātmani	,,	ātmasu
Vocative	ātman	ātmānau	ātmānaḥ

Neuter: nāman = name.

	Singular	*Dual*	*Plural*
1st Case—Nom.	nāma	nāmanī nāmnī	nāmāni
2nd Case—Acc.	,,	,,	,,
Vocative	nāma nāman	nāmanī nāmnī	nāmāni

The other cases are declined as in the masculine.

Form of declension of words ending in 'han'.

[*To be continued*]

HIMALAYA—II (*Contd.*)

Changu Narayana. The main gate of this temple is considered as one of the best pieces of art. About 140 miles from Kathmandu is situated Muktinath, which is also called Salagrama Kshetra. Muktinath is near the Gandaki river and this river is famous for Salagrama stones from which images of Vishnu in His various incarnations are prepared. River Gandaki is also known as river Narayani or river Salagrami. Muktinath is also one of the 51 Sakti Peeths. About 16 miles from Muktinath is the Damodara Kunda which is considered to be the source of river Gandaki. Devout pilgrims take Salagrama stones of various sizes and marks and establish them in the routine of their daily worship.

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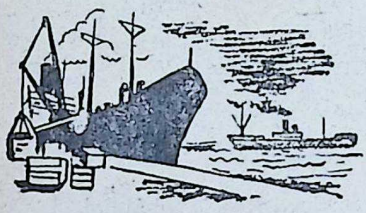

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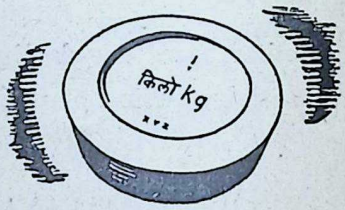

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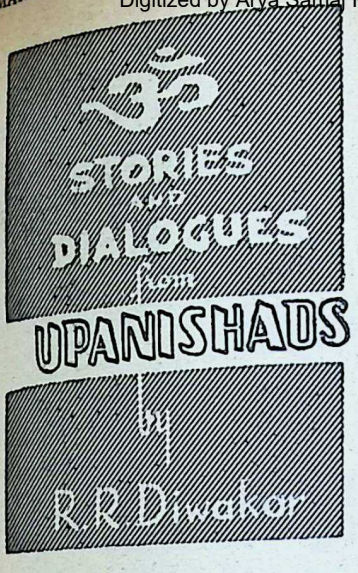

the FIVE SHEATHS

[From Taittiriya Upanishad]

BHRIGU was the son of Varuna. He once approached his father and said, "Father, impart to me the spiritual knowledge you possess."

The father said, "Matter, vital airs, eyes, ears, mind and speech are the things that you daily come across. You must now know that Reality from which all these things spring up and live, towards which all these move and in which they finally merge. That is the Brahman. You can know him by *tapas* or concentration and meditation."

The son obeyed the father and after some meditation came to the conclusion that gross matter itself is the Brahman. He went and told his father so. But the father was not at all satisfied with his son's finding and he exhorted him to go again and perform more *tapas*. "Meditation alone will give you real insight," said the father.

Then the son went away and began to meditate further.

Next he realized that *prāṇa* or the vital power was Brahman and that it was out of *prāṇa* that things took their birth and into *prāṇa* they finally merged. *Prāṇa* indeed is the life-giving principle.

But that too was not a satisfactory conclusion. His father asked him to go into meditation again. He then found that the mind or the psychic plane was the thing from which all creation emerged and into it merged again at the end. It was subtler

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than gross matter and *prāṇa* and could pervade both of them.

He reported this observation to his father. But the father sent him back again with the old advice to perform more *tapas*.

Bhrigu again meditated and found that the power of understanding *(vijnana)* was the thing from which all things issued and towards which all things moved. But the father was not satisfied and repeated his advice to his son.

The son again meditated and finally came to the conclusion that bliss or pure joy was Brahman—the source and the goal of all creation. All the beings are verily born in bliss, they exist by the power of bliss, and they all move towards bliss and into bliss they all merge in the end.

When Bhrigu told his father about this conclusion of his, he was overjoyed and said, "Dear child, this indeed is the highest term of existence. All these five sheaths are there, one more subtle than the other, but the finest and the subtlest is bliss eternal. These are not all mutually exclusive. They are inter-penetrating. But the basis of all is bliss, the bliss of Brahman, pure spiritual happiness. He who knows this and realizes it goes beyond all sorrow and death." This is known as the *Bhārgavi Vāruṇī Vidyā*.

[*To be continued*]

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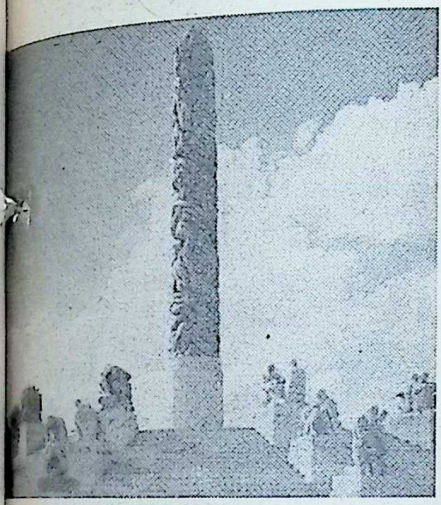
THE LAND OF THE MIDNIGHT SUN

LILAVATI MUNSHI



Stone Pillar of twining human bodies.

OSLO is the capital of Norway. We could have seen the midnight sun if we had gone further north. But we did not want to tire ourselves out. Even in the city of Oslo the sun was absent only for four or five hours at that time.

Norway is a beautiful country. The Government put a guide at our disposal who next day took us to sightseeing. We visited the Kon-tiki Museum, containing the Kon-tiki raft, maps and pictures from the documentary films made by the explorer Thor Heyerdahl on the expedition from South America to Polynesian Islands to prove thereby his theory about the inhabitants there being originally South American Indians. On this raft Heyerdahl with five other companions lived for 101 days on the open sea. The raft or the replica of it, is preserved in a museum and down below the raft there is depicted a dry scenery showing the water sharks, pilot, fish, and all looking very much alive.

Next we saw the Viking ship hall containing the only three Viking ships existing in the world. All these ships were used as burial places for two kings and one queen. In these ships the dead bodies were taken in the water with furniture, treasure and everything that the king or the queen used, including some of the favourite slaves, and drowned. Apart from the ships there was a collection of effects sent with the

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queen in her grave and one of the kings, lifeboats and tent-poles, as well as one of his shields were exhibited in the hall.

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After seeing the Viking ships we went to the Norwegian Folk-Museum where different farmhouses and complete farmsteads from various valleys had been created; likewise the Stave-Church from the 12th century—a very special specimen of Norwegian architecture —decorated with wood carvings of snakes and dragons which are no Christian symbols, was erected there.

Among the indoor collections shown by the department of rural culture were tools and equipment, tapestries of many kinds and looms on which they were made, hand-embroidered socks and gloves, shirts and linen, and national costumes of various kinds and furniture from the countryside.

After seeing all these places and the old things, we felt that there must be some kind of connection between Norway and India in old days, because we found so many things similar. We also saw the skiing site and also the famous park where there was a big stone-pillar made of twining human bodies showing very few reaching the top alive. Huge statues depicting life from young to old age had been erected round the platform. From the sculptures park to Holmonkollen, we passed through various suburbs, one of them being a colony for painters and sculptors. In this colony only artists were allowed to stay. Further up there was the ski-jump where the ski museum was situated. This museum contains skis of all types, from polar expeditions to military outfit, some of them 2,500 years old and some of the most modern model of 1958. Apart from skis there was a collection of equipment from different polar expeditions.

The same night at dinner we met the former Secretary General of the United Nations, Mr. Trygve Lie, the Communication Minister, Norway, Shri Jayaprakash Narayan and his party and some other guests. The daylight remained till 10 P.M. By 3 A.M. again, daylight comes back!

Next day also at the dinner we met one Indian Doctor Shri Tandon, one MRA Doctor and some others.

Next day Bapaji was feeling very tired and so the Indian Doctor was called. Bapaji wanted to take rest and so he remained at home and I went to lunch with Mrs. Bgaker (pronounced as Baker). She is the Minister of Family and Consumers' Affairs. She gave me some information about the social welfare work carried on by her Department. After the lunch, following her suggestion, we went to a holiday-home for housewives provided by the State where they can stay for a fortnight free of charge and

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take complete rest. This home surrounded by woods was on a hill. In the evening I went to walk with Maharani and had a quiet dinner at home.

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Our Ambassador Maharao is a very good host and a very good sportsman. Unlike many others, he is enjoying his stay in the foreign land, because he has no servant trouble. All the personnel he had brought were his hereditary employees who had been with him for years. What a boon it is to have good servants, especially when one is in foreign land!

On the 18th, i.e. next morning, we started for Stockholm where we reached at 12 in the afternoon. Mr. Khemani, the First Secretary, met us at the aerodrome. The same evening we attended a reception given by Sri and Smt. Chopra where we met some of the Indian members who had come to attend the Peace Conference which was being held there. Nearly 78 persons from India had come to attend that Conference, most of them via Russia. At the reception to which some of them were invited, I saw familiar faces of Smt. Rameshwari Nehru, Diwan Chamanlal and many others. There were also Sri and Smt. Jayaprakash Narayan, Sri Pardiwala and Sri Dhudda who had met us at Oslo.

Sweden and Norway are very famous for their standard of living. The State provides every type of houses and other facilities for every type of citizens. There were houses for unmarried or married persons with or without families, houses for the old and so on. If there is any one unemployed, he or she gets unemployment allowance which, if I remember right, is 300 croners per month.

The Municipality or the State gives liberal loans for housing. As a matter of curiosity we went to see some of the houses for the old people and went into the house of a plumber. The house cost him 43,000 croners, out of which 5,000 croners were contributed by him in the shape of his own labour. 38,000 croners were taken as a loan from the Municipality. The house was a two-storeyed building with glass windows, a modern kitchen as well as television-set and a radio. The furniture was very good. Even most of our upper middle class people do not have such houses.

Sweden is called "Swargan". The Aryans are supposed to have come from the North. Did we derive the idea of Swarga from this word, I wonder?

In the evening we went out with a Bank Manager to see the Miller's Museum. Miller was a very well-known sculptor. In the garden and the house which he had given to the State on his death, so many of his sculptures and works of art were exhibited. He must have been a beautiful creator. The place was on the hill. The golden evening light and the city below were wonderfully beautiful.

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At night we dined at Khemani's where he had invited almost all Indians residing in Stockholm.

Next morning Shri Tikekar and Shri Janbari who has a wife and a little daughter came to meet us. Janbari is working for eight years in the telephone company. In the afternoon, again, we saw the modern and ancient Art Museums. Thereafter we went to Dr. Buchman's house. There about ten to twelve persons were present.

The house was beautiful and so were the hearts of the people. From here we went to Skansen where in an open-air theatre an opera was going on. There was the Scandinavian open-air museum too. Some Indians who had come to the Peace Conference also had come there for the sightseeing.

Next day with Sri Mitra of the Air India International we went to the Sas Air office for the confirmation of the tickets etc. and did a little shopping. Then we went and lunched at Sri and Smt. Chopra.

At five we started with Khemani to go to the aerodrome. The plane was late because of some trouble and after sitting in it and going a little further on the runway we had to come back because it was found that the engine trouble was still persisting. It was lucky that it was not found after we started flying. Luckily there was another plane bound for New York where we got seats. It was cloudy and was raining heavily. We changed the plane at Copenhagen and reached Hamburg at 11 o'clock at night. Our Consul-General Sri Patel and his wife, Mr. Poch Hammer, one-time German Consul-General in Bombay and his wife, Mr. John Pribram of MRA and a Tea Council Secretary met us at the aerodrome. After going to the hotel we fixed up the programme for the next day. By the time we went to bed it was 1 o'clock at night.

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QUESTION BOX

ANSWERS by K. M. Munshi

570

Sri A. J. Bhaskara Rao, Guntakal.

Q: *If high thinking and simple living should lead one to happiness, what happens to the man of mediocrity who wants to take to simple life?*

A: High thinking does not mean thinking in a learned way. It means thinking in terms of love, beauty, truth, light, in short, of God. Every man can think like that. The discipline of the *Bhagavat Gita* for instance is not for high intellectuals alone. It is for all.

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Sri G. Shrivastava, Ramkola, Deoria.

Q: *Is there any mention in the Vedas that we should worship God and can you give me a scientific description of God?*

A: (1) Yes, there is.

(2) It is a tall order. What do you call scientific description? If scientific description means the description of a laboratory test, the laboratory as regards God can only be your mind and spirit, in which you must learn to try experiments by the ways prescribed by those who have found God.

If science implies truth, God is Truth; for nothing is more real to men than God, if they care to see it. But your question is wholly wrong. Science is the knowledge of what can be tested by senses; God comes only when you develop instruments of higher knowledge which transcend the senses.

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Dr. Hastings Banda

THE recent disturbances in Nyasaland are symptomatic of the wave of nationalism that has been sweeping over the dark continent of Africa for some time now. Ghana's independence, Guinea's break with France and other developments have given the impetus to the movement. The Cyprus solution obviously gave further fillip to African nationalist aspiration which the federal administration has failed to handle with imagination.

Nyasaland is fertile; nature has lavished her bounties on her. As the "Inside Man" Gunther says "If scenery were for sale, Nyasaland would be rich." But what with her dense population and exploitation by the whites who form but 0.4% of her three-crore population, she is a Cinderella colony. She had for long been a British protectorate but in August 1953 was forced into an unwilling federation with the two Rhodesias. Thus the Nyasa nationalist suffers from the triple injustice of (1) the white minority landowners of Nyasaland (2) the white minority of Southern Rhodesia who control the Federal Government and (3) the Colonial Office in Britain.

Although discontent had been brewing with less intensity since 1953, the present disturbances started with a recent meeting of the African National Congress in Nyasaland demanding to end the white settler's rule. The Federal Government which had been anticipating trouble precipitated the emergency by tragically entrusting the situation to the troops and not to statesmen.

Now the man who has taken up the gauntlet is 54-year old Dr. Hastings Kamazu Banda, the President of the Nyasaland branch of the African National Congress. He has retorted to the Federal P.M's warning thus: "What is the use? Your troops and police can never solve a political problem and that is

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what this is. We do not want to throw the whites out. But we do insist that the majority should rule."

Today Dr. Banda is the man to whom the black population of Nyasa look up to deliver the goods. A Nyasa born Negro, he had a most astonishing career and has just returned to the country of his birth after 41 years. He has been imprisoned after the disturbances.

Born to poor and uneducated parents of the Chewa tribe, he ran away from home at 13 to acquire education because, in his own words, "Today one does not fight with spears but fights with knowledge". To the utter surprise of his parents who believed he had been devoured by lions, he turned up after months at Johannesburg for a job in a gold mine. He saved enough money there to pay his fare to U.S. where he lived for twelve years studying medicine at the University of Chicago. Later he went to the British Isles and pursued further studies at the University of Edinburgh and finally set up a lucrative practice in London suburbs.

All the while Banda kept a live contact with the nationalist movement of his country and was its unofficial spokesman at the metropolitan capital. Since 1953 he had moved to Ghana where he confabulated with Dr. Nkrumah. Early last year the Nyasaland Congress split up over an issue and in response to the appeal of the nationalist group Banda came down to Nyasaland to lead his people to independence.

Stocky of build, baldish and unimpressive in appearance, Dr. Banda is a demagogue with a capital. He prides in calling himself the extremist of extremists. His long absence from his country has necessitated the employment of an interpreter in speaking to his own people. In his Savile Row suit and black homburg he gestures wildly while addressing rallies. On the present disturbances which had a spontaneous beginning, he was reported to be genuinely disturbed.

An enlightened leader, Dr. Banda is concerned over the intentions of his country's white rulers who have put a dead-line on 1960 for cutting away from the British Commonwealth on an independent basis *a la* South Africa. Even now the natives of Nyasaland are kept on a system of pass-laws and curfews. The natives cannot move out after nine at night. Dr. Banda is genuinely apprehensive that the Federation of Central Africa would enact *apartheid.*

Will Britain follow the latest Cyprus way or the hard Kenya path in dealing with Nyasaland's freedom movement? Looking to British press comments, the situation is not devoid of hope.

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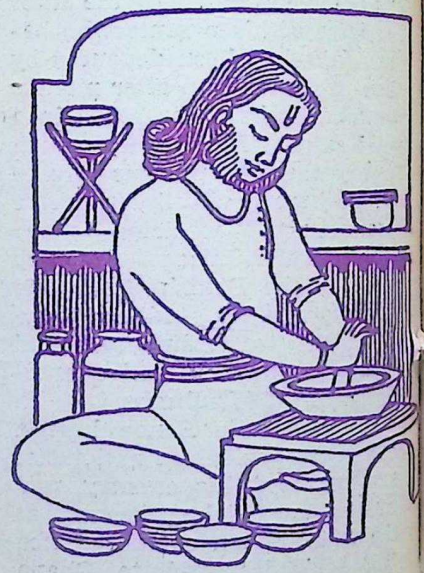
The Life Elixir

ONCE upon a time there lived a King by name Chirayus. He had a Minister called Nagarjuna. The latter was not only a master of statecraft but also an expert physician. He had perfected a life-elixir by administering which he had made himself and his King perpetually young.

It so happened that a child of Nagarjuna died in infancy. This immersed him in such a state of sorrow that, with his attainments and knowledge of *Ayurveda,* he decided to make a medicinal preparation for bringing back his dead child to life.



While he was furiously working on the medicine, news of it reached Indra in Deva Loka, who became worried lest his kingdom should become jeopardised. So he sent two of his emissaries to Nagarjuna to dis-

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(STORY)

suade him from the task he was engaged in.

The two angels came to Nagarjuna and told him: "Nagarjuna, we have been sent by Indra to personally acknowledge your extraordinary attainments, and to inform you, at the same time, that he and the Devas are deeply concerned to find you engaged in a pursuit which is not only unethical inasmuch as it offends the principle of God's creation, but which will surely antagonise the Devás."

"O, is that so?" interjected Nagarjuna.

"Another thing we want to tell you is that your child is now in Deva Loka and is more happy than you can imagine. Can you say you would wish anything better of him?"

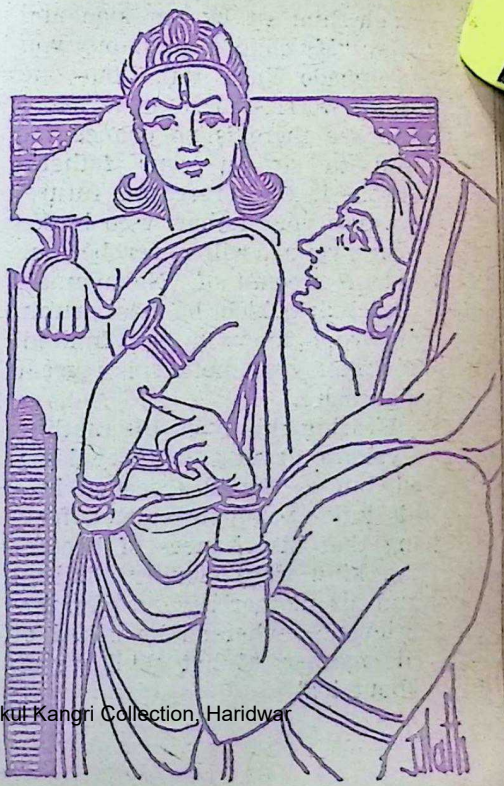
"I see," replied Nagarjuna noncommittally.

"If you agree that his present state is any day better than what you propose to fetch him, your path is clear," said the angels.

"That is?" asked Nagarjuna.

"To give up your present pursuit of manufacturing the life-giving medicine" replied the angels.

"You are right. I am so glad that you have pointed out my duty correctly. I am doubtless happy that my child is in Deva Loka. Do please take good care of him. In token of my obeying Devendra's command, I shall now break the pot of medicine, which is nearly ready, before your very eyes."



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So saying Nagarjuna broke the pot before them when its content flowed all around.

Glad at the success of their mission, the angels repaired to Deva Loka.

* * *

In course of time King Chirayus celebrated the coronation of his eldest hon, Jivakara, as Yuva Raj. It was a grand day for the citizens who rose to the occasion.

After the celebrations were over, young Jivakara went to his mother's apartments in great spirit to pay his respects to her on this auspicious occasion. After blessing him, the Queen made him sit by her side and said: "My child, I am happy you are made Yuva Raj, but one thing worries me. As far as I can see there is no chance for you to sit on your father's throne in the foreseeable future, because your father, who is 800 years young, will never become old on account of Nagarjuna's life-elixir which he has drunk, but your life will be limited. That, for your mother, is a great nightmare."

Hearing this from his mother, Jivakara at first felt bewildered, but as the idea seeped into his inner being he started feeling that his chances of becoming king were slender indeed and his mother's was a genuine grievance, whereon he asked of his mother: "What shall we do about it?"

"As far as I can see, there is only one way how you can become king and that is by the early death of your father," replied the Queen.

Jivakara looked at his mother in dismay.

The Queen continued: "That is the hard fact. We cannot kill the King either; he must be made to make an end of his own life."

Cheering up, Jivakara asked, "How could that be done?"

"I am coming to it. Your father is so very devoted to Minister Nagarjuna that, by bringing about Nagarjuna's death, we can make your father take his own life."

"I get you, mother. But it is equally difficult to do away with Nagarjuna because he has also partaken of the elixir he himself made," replied Jivakara.

"True, but I have a solution. You know that every day Nagarjuna before sitting down for his meal grants private audience to those seeking it and never turns down a request at that time?"

"Yes, I know."

"Right. Tomorrow I want you to seek his pre-meal audience and ask him for his own head; and I am sure he will not refuse it, if I know anything of him. After his death, no one but we two will know the real cause of it, and people will say he died of his own accord. Your father, on hearing it, will auto-

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matically die of sorrow at his dearest friend's death."

Jivakara who stood dazed at first at the devilish proposals, reconciled himself to them quickly on the score of self-interest.

* * *

Accordingly, on the morrow, when the gong went at the Minister's residence for the pre-meal audience, the first man to enter was Yuva Raj Jivakara. Minister Nagarjuna greeted the Prince affectionately and with a beaming smile on his lips asked "What pleasure can I give the Yuva Raj?"

Jivakara summoned all his courage and blurted out "I want your head!"

"Most willingly," replied the Minister with the same smile playing and, taking out his sword, brought it heavily on his neck. But the Minister's body having been sturdily built by powerful medicines, the sword broke. The Minister brought more swords and aimed them all at his neck, but again and again the swords broke.

Although the audience was private, the successive clang of swords breaking and the broken metal falling on the floor roused the suspicion of the Minister's aides who, after witnessing their master attempting vainly on his own life, ran and reported to the King who came on the scene.

Finding him again on the vain attempt, the King caught hold of Nagarjuna's hand and shouted "Stop! O beloved Minister, please don't do that, for my sake."

Nagarjuna who did not notice the arrival of the King looked up smilingly and replied: "My Master and friend, please do not worry about me. I can look back upon my previous lives and can vouch for this: In all the past 99 lives I have given up my life by gifting away my head and in this 100th birth too, I do not want to break that practice. If my sword had been unavailing on my head till now, it was because I had to see you for the last time. Now I can give away my head to your son Jivakara with the greatest happiness."

So saying, he swished his sword across his own neck which brought the head neatly down on the floor and thus died Nagarjuna with a smile on his lips.

At this sight, King Chirayus wept bitterly like an orphaned baby. He was in no mood to inquire into the circumstances of Nagarjuna's death.

Just as anticipated by his Queen, the King had more or less decided on following the footsteps of his Minister by killing himself, but at that moment, a voice from heaven was heard saying: "Chirayus! Do not grieve

(*Continued on page 72*)

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NEWS AND NOTES

EASY SANSKRIT EXAMINATIONS: PROGRESS REPORT

GIVEN below are the statistics regarding the rapid progress of the Easy Sanskrit Examinations conducted by the Bharatiya Vidya Bhavan on behalf of the Sanskrit Vishva Parishad.

No. of Examinations conducted	Month and Year	No. of centres	Prarambh	Pravesh	Parichay	Kovid	Total
1st	September 1956	89	2379	387	58	..	2824
2nd	March 1957	141	3840	1046	149	56	5091
3rd	September 1957	203	6408	1769	424	116	8717
4th	February 1958	196	5245	2143	605	208	8201
5th	September 1958	253	9194	3169	827	345	13535
6th	February 1959	265	6704	2951	740	415	10810
		..	33770	11465	2803	1140	49178

Dr. B. V. Keskar, who inaugurated the Radio & Electronics Exhibition at Bombay, visited the GRA stall. He was received by (right) *Mr. H. V. Major, Director of National-Ekco Radio & Engineering Co., Ltd., and* (centre) *Mr. Y. A. Fazalbhoy, Managing Director of General Radio & Appliances (P) Ltd.*

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Guide to Delegates to Puri Session

April 3 & 4

LOCATION: On the sea-shore of Orissa, Puri is situated about 38 miles from Bhubaneshwar, the capital of the State. Bhubaneshwar is 272 miles from Calcutta and two trains, running at night, proceed direct to Puri.

Delegates coming from the North or the West can reach Puri by changing the train at Kharagpur. Similarly, delegates coming from the South can take up the direct train running between Madras and Bhubaneshwar, via Vijayawada and Waltair. From Hyderabad also, there is a direct connection for Puri.

Air Services are available from Calcutta to Bhubaneshwar and Hyderabad to Bhubaneshwar, via Vizag.

Puri can be reached by road also from Bhubaneshwar.

CLIMATE: In April, the climate in Orissa is pleasant. It is neither hot nor cold. Therefore, no warm clothes are necessary. Delegates should bring their mosquito-nets with them.

ARRANGEMENTS: The delegates are requested to inform beforehand the Secretary of the Reception Committee, 6th Session of the Sanskrit Vishva Parishad, Matimandap Sahi, Puri, Orissa, of the time of their arrival so that they may be received at the station. They should also inform whether they would prefer North Indian or South Indian food. Any special facility needed may also be indicated.

The delegates will be received at the station by the volunteers, wearing badges, who will conduct them to the camp and help them in other possible ways.

The delegates themselves should also wear their badges on arrival at the station to facilitate recognition.

PLACES OF INTEREST: The following places may be visited by the delegates:

Puri: Jagannath Temple, Gandhicha Ghara, Haskrishna Temple, Loknath Temple, Indradyumna Tank, Narendra Tank, Sea Beach.

Bhubaneshwar: Parasurameswara Temple, Mukteswara Temple, Rajarani Temple, Lingaraja Temple, Museum.

Konarak: Surya Temple, this place may be reached by bus from Puri.

Udayagiri and Khandagiri: Jain Caves, six miles from Bhubaneshwar.

Dhauli Hill: King Asoka's famous inscription, five miles from Bhubaneshwar.

Chilka Lake: 20 miles south of Puri, famous for its rich bird-life.

Rourkela: Steel-factory, on the main line from Bombay to Calcutta, before Tatanagar.

Hirakud: Dam Works on Mahanadi, near Sambhalpur.

WHAT TO BUY: To the random shopper Orissa offers a profusion of decorative handicrafts, e.g. woodwork, silver filigree in ornamental ware and jewellery, soapstone carvings of gods and goddesses, votive paintings on canvas and handloom

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textiles. Ideal as souvenir are tiny images of the temple gods carved on wood and colourfully painted.

TIMINGS:—

A. By Trains

For those coming from Calcutta, North and West—

Calcutta Express	..	Dep. 20—40
Kharagpur	..	22—53
Bhubaneshwar	..	6—49
Puri	..	Arr. 9—10
Calcutta Passenger	..	Dep. 22—15
Kharagpur	..	3—15
Bhubaneshwar	...	15—46
Puri	..	Arr. 18—45
Kharagpur Passenger		Dep. 9—55
Puri	..	Arr. 1—20

For those coming from Madras—

Madras	..	Dep. 19—00
Bhubaneshwar	..	Arr. 6—15

For those coming from Hyderabad—

Hyderabad	..	Dep. 19—05
Puri	..	Arr. 12—05

B. By Air

Calcutta	..	Dep. 7—30
Bhubaneshwar	..	Arr. 9—10

Fare: Rs. 68.
Rs. 129 return.

Hyderabad	..	Dep. 14—25
Bhubaneshwar	..	Arr. 18—25

Fare: Rs. 135.
Rs. 257 return.

C. Bus Services

Bhubaneshwar to Puri:—Dep. 6-30, 8-00, 8-45, 14-00, 14-45, 15-40, 16-45.

Journey:—3 hours.

Fare: 1 Re. 13 as. per seat.

Puri to Konarak: .. Dep. 7—00
Arr. 9—00

Back: Dep. 14—00, Arr. 16—00.

Fare: Rs. 6.25.

THE LIFE ELIXIR—*Contd.*

over your late friend Nagarjuna. He is right now happy in heaven and he will no longer have mortal birth. If you wish well by him, do not be so foolish as to make an attempt on your life as you contemplate, nor should you get excited over others for what has happened which only followed God's eternal law."

On hearing it, the tempest in Chirayu's mind subsided and he felt there was nothing left for him to accomplish in life except to seek the grace of the Almighty. He handed over the reign of his kingdom to his son Jivakara and repaired to the forest to perform austere penances.

Jivakara ascended his father's throne and started reigning in the traditions of his forefathers, but nemesis did not leave him at that.

Not long after, one of Nagarjuna's sons took it into his head to avenge the death of his father. Fate abetting, he succeeded in killing Jivakara. At the death of her son, the Queen mother also died broken-hearted whereupon the people of the country installed Jivakara's step-brother Satayus on the throne.

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OUR BOOK SHELF

MANU DHARMA ŚĀSTRA (A Sociological and Historical Study). By Kewal Motwani. Foreword by Earnest Wood. Published by Ganesh & Co., Madras-17. Pp. 384. Price: Rs. 15.

THE volume under review is a splendid and full-dress account of the social and political significance of Manu's sacred Laws, by one of our distinguished and indefatigable writers on cultural matters. The author has spared no pains to work out the significance of the ethical and political thoughts of Manu, the leading moral prophet of ancient India. Manu's Laws are in 2685 verses and it was composed somewhere in the 2nd century B.C. As many as 250 verses of *Manu Smriti* are found in the *Mahabharata*. Manu is no secular prophet. He covers a wide ground which includes the basic values of life. To him violation of moral laws is not a mere legal offence, but is a *sin* to be expiated by penance. He has explained the scheme of four-fold *varnas* and the four-fold stages (*āśramas*) in life, in great detail. He has discussed the position of women and the status they should have in an ideal society.

Our learned author does not leave out any important aspect of Manu's teachings. He discusses the title of the text, its scope and contents. He devotes excellent chapters to a fresh study of the ideological foundations in Manu. He gives us an elaborate account of the social, economic and political institutions described by Manu.

The study of Manu by our author is both devotional and discerning. He has been successful in presenting the perennial element in Manu's thought. There is an admirable chapter in the book on Manu, '*A Forgotten Page of Human History*'. The value of the book is enhanced by a good bibliography and a useful glossary at the end. The get-up and the printing are excellent, though the price is a little high.

—*Dr. P. Nagaraja Rao.*

SOCIAL PHILOSOPHY OF MAHATMA GANDHI. By Mahadeva Prasad. Published by Vishwa Vidyalaya Prakashan, Gorakhpur. Pp. 342+xvi. Price: Inland Rs. 12.50, Foreign 21 sh. or $ 4.00.

MAHADEVA PRASAD'S book on Gandhian Social Philosophy is a piece of exemplary scholarship and is fascinating for several reasons. For one thing, it gives a good glimpse of the Indian society as conceived by the Father of our Nation keeping in view the ageless Hindu Dharma on which it is founded. Secondly, it is an invaluable source-book for a comparative study of modern ideologies like Fascism, Communism, Socialism and Gandhism. Thirdly, it contains authoritative quotations from the treasure-house of Upanishads and *Manu Smriti* as well as

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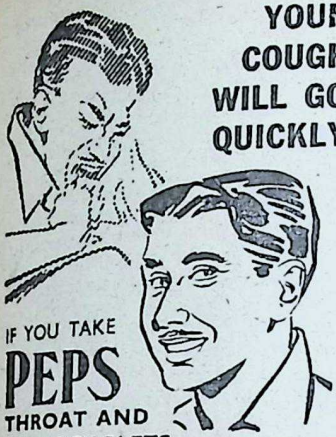

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the sayings of modern teachers like Marx and Lenin. They are further elucidated by great thinkers like Romain Rolland, Bertrand Russell and Dr. Radhakrishnan all of whom have seen the Gandhian era in all its phases.

An eye-witness of the famous freedom struggle with its Non-cooperation Movement and Salt Satyagraha, the author's evaluation of Gandhiji's philosophy is authoritative. He says "The great 1942 Movement in which the author was forced to participate presented to him an opportunity to have a practical experience of the difficulties in violent social revolution, at least in India and thus to seriously consider the ideas of Gandhiji."

The book, which contains a foreword by Dr. Radhakrishnan, broadly divides itself into six chapters ending with a retrospect of the Gandhian philosophy which is evaluated in the context of the ancient Hindu philosophy. The first chapter dealing with 'Gandhian Ideal of Man' describes the essentials of his philosophy, his approach to life and its problems, the conception of soul and truth and such other subjects which set the background for the better elucidation of more concrete topics like Gandhian Social Order. The second chapter is a historical study of man and society —their inter-relation and development—"by analysing the different social movements and problems which gave birth to the social order in which Gandhiji lived and which he tried to change". In chapter 3 the author tries to make Gandhiji a revolutionary by explaining the true meaning of Revolution which does not admit the idea of violence as is wrongly conceived to-day. The Mahatma was dead against the theory of end justifying means and argued that social welfare achieved by wrongful means would collapse like a house built of sand.

Socialism which forms the content of chapter 4 has, for Gandhiji, an altogether different meaning from that of Marx and Engels. His socialism is based on an unshakable belief in non-violence and closely connected with his idea of Rama Rajya. He sees capitalism as a trusteeship and warns people against destroying the capitalist for the achievement of social equality.

Chapters 5 and 6 describe respectively "Society and Individual" and "Gandhian Economy". The former somewhat elaborately dwells upon the problem of reconciliation of individual freedom and social obligation with a historical narration of its development from ancient Greece to present day. Gandhiji gave a new force to the old *varna* system in Vedic sense which was the pillar of the ancient Hindu society. At the same time he successfully silenced the critics by working against un-

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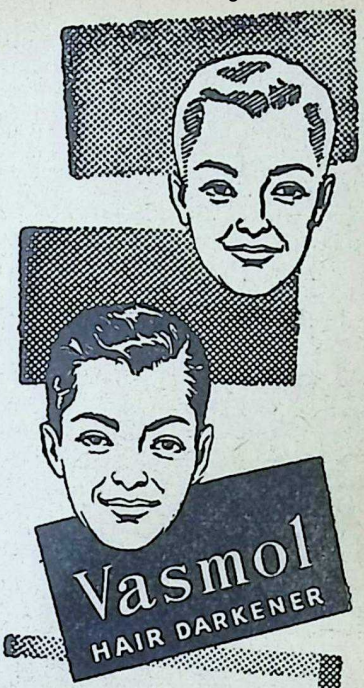

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touchability. About Gandhian economy, the Mahatma's own words are there: "Everybody should be able to get sufficient work to enable him to make the two ends meet. And this ideal can be universally realised only if the means of production of the elementary necessaries of life remain in the control of the masses. These should be freely available to all as God's air and water are or ought to be". Aren't these words more socialistic than the so-called socialism of the communists?

—*A. P. C. Nair.*

NOT IN OUR STARS. By A. D. Gorwala. Published by Jaico Publishing House, 125, Mahatma Gandhi Road, Bombay-1. Price: Rs. 3.

SRI A. D. GORWALA is a distinguished member of the I.C.S., and has contributed in large measure to the success of rationing in Bombay in the years that still cause us nightmare. He resigned on the important issue of decontrol, of whose delusion he wrote also. Since then he has been a prolific contributor to the press and always writes with authority. He has been frank and free—some may think too frank and too free—and fearless in the expression of his views. Here are brought together in thirteen sections his observations on wide-ranging topics. It is clear that nothing pleases him in his country. The point of view is distressingly personal as can be seen in the title chosen for the entire collection. While comments on the flying topics of the day, born of the hour and alas, perishing with the hour, may provide some divertisement, their publication within covers betrays a certain lack of balance. As the soothsayer in Shakespeare said, facts are not made but could only be foreseen. And in the adoption of their economic and other policies our rulers have on a balanced view of the matter adopted the only course open to them, unused as they are to administration, unaccustomed to responsibility and unfortunately unknowing of the wiles of foreign politics. To indulge in headlong peremptory—and in parts inconsistent—criticism is to speak the language of prejudice.

—S.P.T.

CHET MANKHAN (in Hindi). By Revata Daan. Published by Rajasthani Sahitya Sabha, Jodhpur. Pp. 132. Price: Rs. 3.

RAJASTHANI, though a dialect of Hindi, is one of the most powerful languages of India. The background of this language as also the culture which it represents are of the same type. At a time of Indian history they, as a unit, have been the glory of the land. When all other parts of the country were enjoying a comparative nap, this Rajasthan was wide awake and fighting for India's freedom. As a result she developed a tradition of life, and literature, too, which was unbending, vigorous and full of spirit. Poetry was written and sung by the bards and in this

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way, the flow passed on from generation to generation.

But the advent of the British in the country broke this link. New literature was written in the latest styles and the latest 'isms.' It does not mean that the old styles had vanished completely; they existed but were neglected. Now due to the attempts of some highly cultured persons, they are again seeing the light of day.

This neat collection of about 20 poems by Revata Daan, with translations in Khari Boli Hindi and edited by Vijaya Daan Detha and Komala Kothari, is an excellent example of the same. The language and the style are truly reminiscent of the old and real Rajasthani. It has vigour and romance and deep human appeal. Most of the poems are devoted to the cultivator, his work in the field and other aspects of life around him. It seems the poet has studied their problems first-hand and then only expressed them through the subtle medium of poetry. He has been sufficiently successful in his aim which is to bring about a total revolution in Rajasthan. Many of the poems come into the first-rate category. The very first poem, *Chet Mankhan* i.e. Awake, O Man, from which the title of the book has been selected, has lingered in the reviewer's memory for five long years first read in a Rajasthani Journal.

—*Mahendra Kulasrestha.*

SAMANYA MANOVIJNAN (in Gujarati). By Professors and Lecturers of Psychology of the Garda College, Navsari (Western India). Published by the Popular Book Store, Surat. First Edition. Pp. 402. Price: Rs. 7.50.

THIS is a well-executed study in Gujarati on *General Psychology* under the guidance of a great scholar of the subject, Principal A. K. Trivedi, who is the head of the Garda College. Though primarily intended to cover the syllabus on the subject for higher study in the Universities, the book makes excellent reading even for an average reader. Written in lucid style, it contains numerous pictures, sketches and diagrams to simplify the study of the various facets of the subject. The terminology is apt and is in conformity with the requirements of the Gujarat University. English terms are also given side by side. Attempt is made to select such equivalents as would in many cases be acceptable even in other parts of the country. Of course, this point of view presents some initial difficulty to a new reader, but the problem of common terminology for the country as a whole has got to be faced and solved. This book is complete in every way and is a welcome addition to books on scientific subjects in Gujarati.

—*J. H. Dave.*

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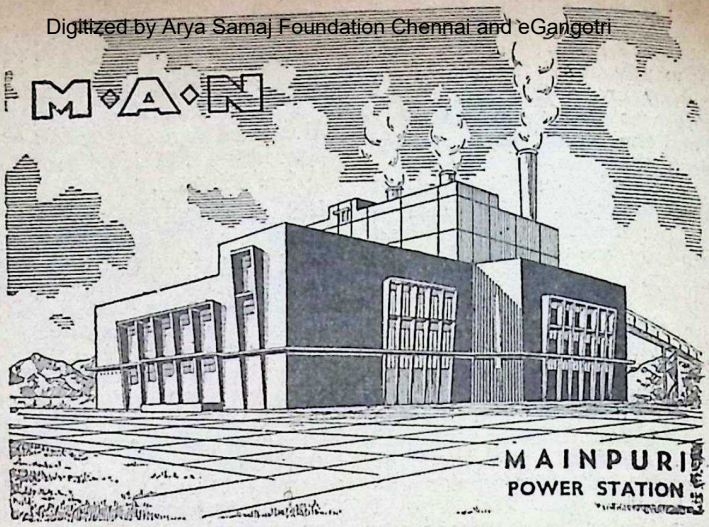

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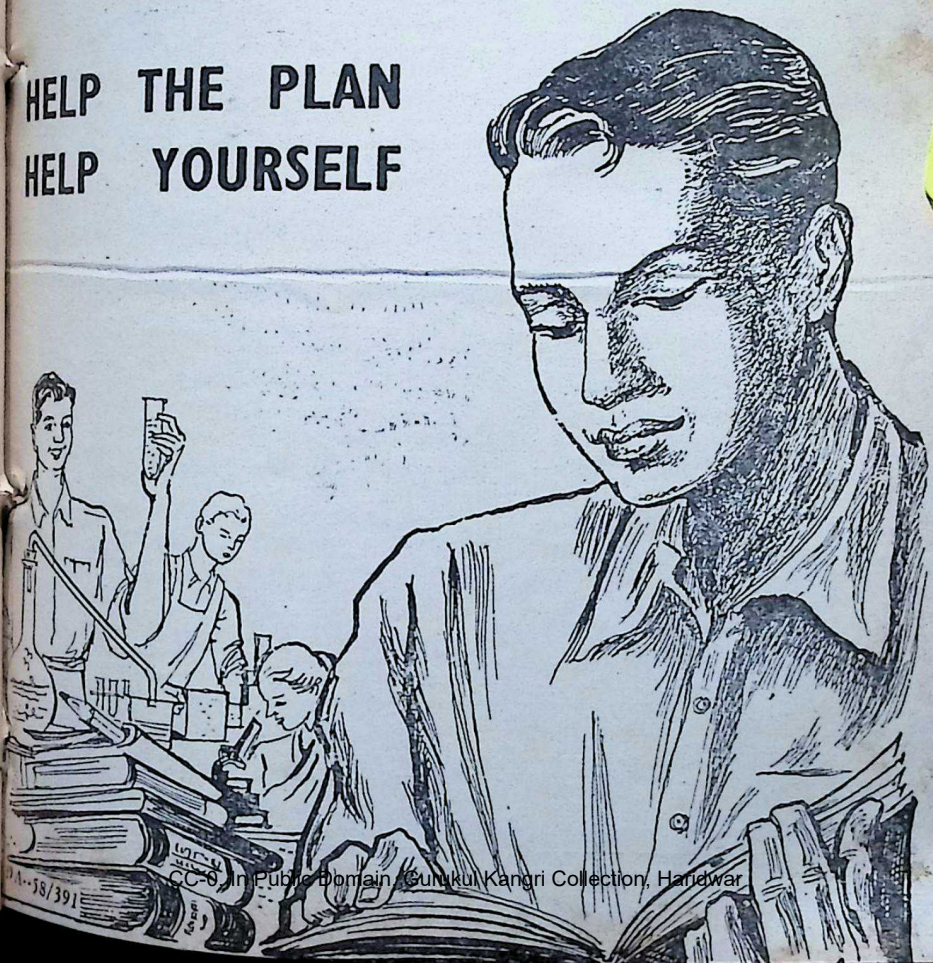

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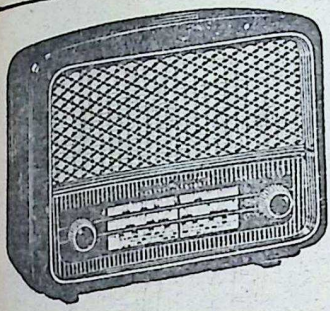

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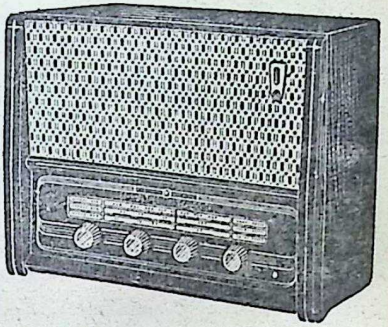

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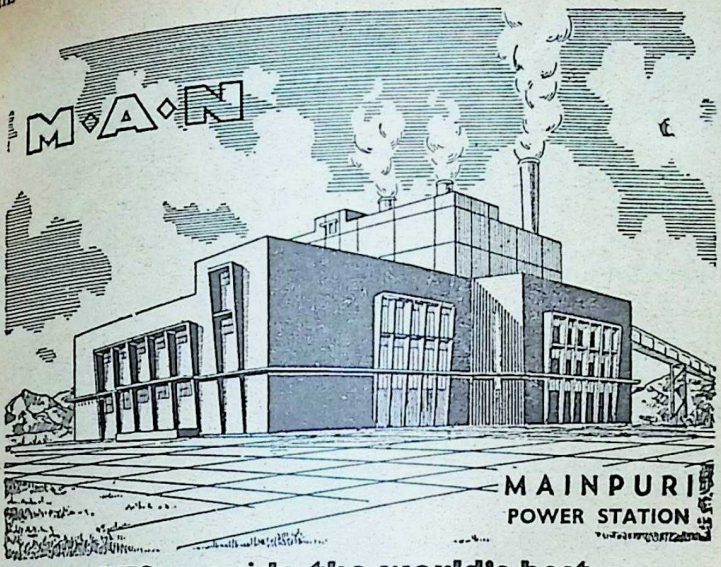

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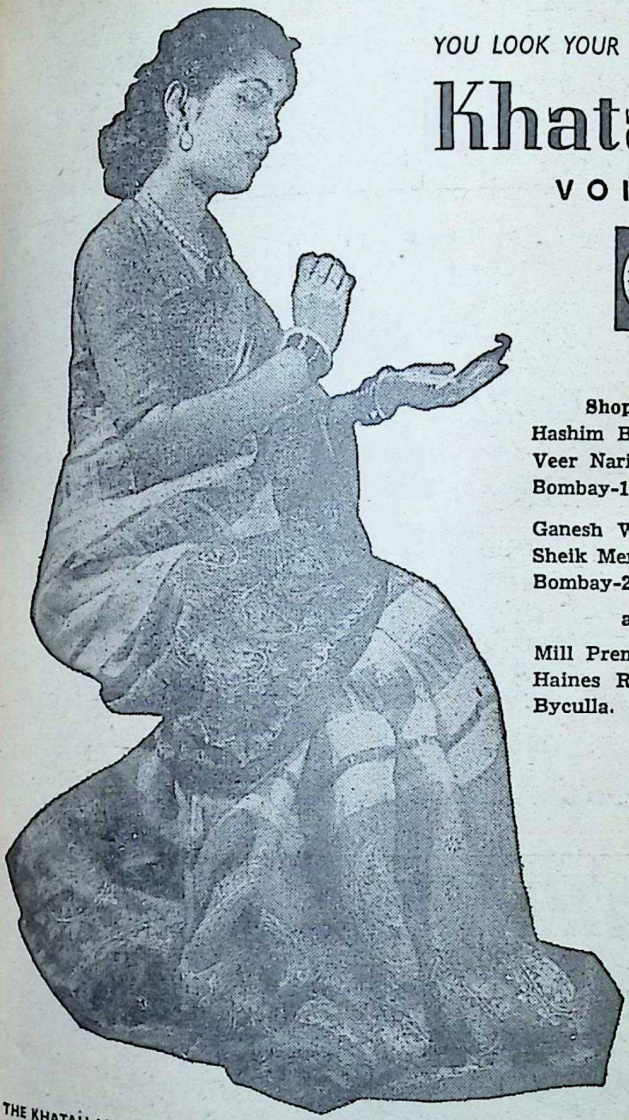

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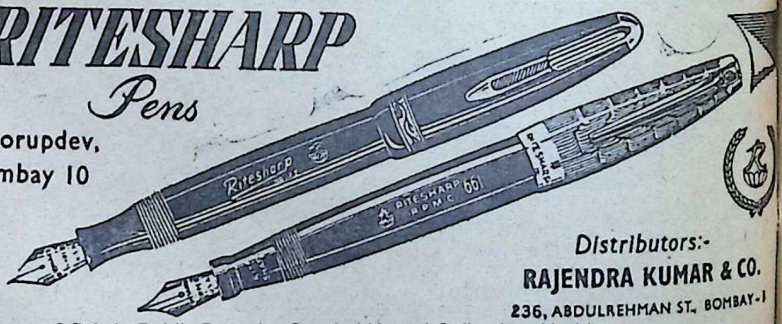

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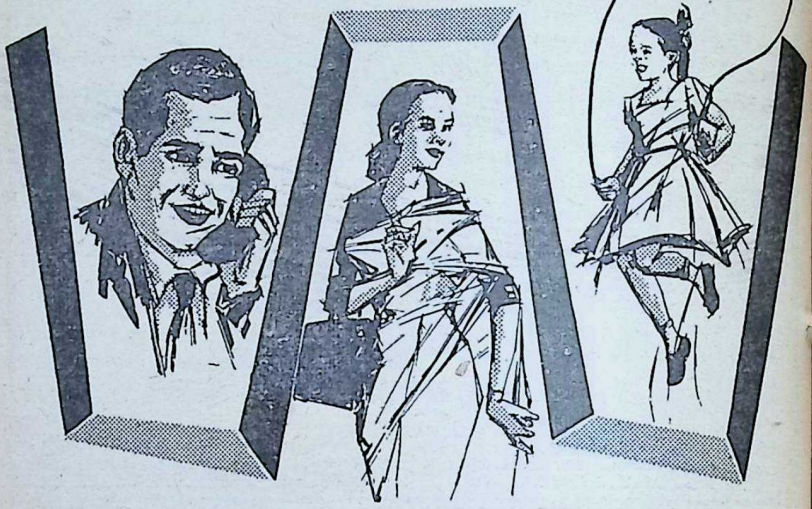

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Fortnightly, Devoted To Life, Literature and Culture

Vol. V APRIL 5, 1959 No. 18

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
Let noble thoughts come to us from every side
—*Rigveda*, I-89-i

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LORD JAGANNATH

अदो यद्दारु प्लवते सिन्धोः पारे अपूरुषम् ।
तदा रभस्व दुर्हणो तेन गच्छ परस्तरम् ॥

O Irrepressible One! Take resort to the Daru Brahma Lord Purushottama whose image is prepared from out of the log of wood floating on the ocean and thereby reach the Highest!

—Rigveda. X. 155. 3

[Mythology has it that, after Dehotsarga at Dwaraka, Sri Krishna's body along with those of Baladeva and Subhadra who had also subsequently cast off their mortal coils, was washed ashore at Puri. Directed by an *akash-vani*, the people of Puri reclaimed those bodies which, due to the advent of Kaliyuga, had by then become wooden logs, and out of those wood they made three images of Sri Krishna, Baladeva and Subhadra which they installed in the temple now known as Jagannath Temple. The above translation as given by Sayanacharya thus makes the *Rik* a prayer to Lord Jagannath of Puri.]

[*See Cover illustration.*]

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 176

★ *FRIEDLAND CAMP*
★ *THE REFUGEES*
★ *THE BARRICADE*

Bharatiya Vidya Bhavan,
Bombay.
APRIL 5, 1959.

MY YOUNG FRIEND,

GOTTINGEN, through which we passed on our way to the Friedland Camp, is an old-world picturesque town famous for its University. About 12 Indian students study there.

Friedland Camp is a few furlongs away from the barbed-wire fence, which divides Western Germany from Communist Germany. Every day hundreds of refugees come from the Communist Zone, men, women and children, to find security in Friedland Camp which is a reception centre.

We were shown around the Camp by Dr. Pressen and Dr. Erhard. The arrangement showed German thoroughness. The day we came, over 500 refugees had arrived in the Camp. By the afternoon when we visited it, all of them had been received, registered, fed, medically examined and assigned to different residential Camps. When they left for their destination by the night train, each one of them received 7,500 marks.

We talked to half a dozen refugees who had arrived that day, whistled to a few of the babies who were crying at their best as they were washed clean by the nurses.

The stories narrated by these refugees—they were not escapees—were heart-rending.

Russia has taken over part of Poland. The Poles of the Russian Zone are, therefore, forced into that part of Germany which is now handed over to Poland. The Poles in their turn push out Germans from their part of Germany into Western Germany. It is to the credit of Western Germany that refugees,

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as also escapees, once they reach safely, are received, absorbed and set on their feet.

As I heard the sorry narrative of these victims, my blood boiled. I was reminded of Albert Schweitzer's words: 'This is the worst violation of historic truth and rights of man: When the rights to their homeland are denied to certain human beings so that they are forced to leave their homesteads.' How true, as we ourselves know by Indian experience.

This transplantation of population in this century is the grossest violation of human dignity known to recorded history. As the Charter of the German Expellees says, 'To separate a man from his native land by force means to kill his soul.'

The following figures were given to me: 19,000,000 (in round number) Germans lived in the expulsion area. Out of them, over 10,000,000 expellees or refugees had come to Western Germany upto 31st December 1954; quite a few hundred thousands more must have come since; thousands are coming out still. 2,000,000 are still in labour force or slave camps in Russia; 4,500,000 are just missing; 3,000,000 have found asylum in other countries; the Friedland Camp upto July 1958 had received 2,000,000 of them. On an average 12,000 a month are still coming there.

Hitler's brutal methods have brought upon Germany devastation and death, and given opportunity to what is called the 'herd theory' in totalitarian philosophy.

One refugee told us:

'I was taken away from Germany and placed in a special Russian camp area. I was paid 1 rouble a day for farm work. I worked for years. Then footed my way to Moscow, and from there came away to Germany.'

Another said:

'Some of us who were professors and scientists were taken away from Germany after the War. Some of us were taken to Siberia, and made to work on our subject from 1946 to 1955. Then we were removed to an isolated spot for two years, so that our knowledge might become out of date. Then we were allowed to return.'

A third said:

'We (man, wife and children) came away last Saturday from Polish occupied Germany. The condition of life in the Russian occupied zone was unbearable. I got 1,000 roubles a month, and it took me ten years' saving to buy a suit, which cost 800 roubles. A shirt cost me 130 roubles, shoes 300 roubles, a watch 460 roubles. Food cost us 800 roubles.'

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The fourth one and his wife gave us their tale of woe thus:

'On Feb. 1, 1945, we were taken from Germany and sent to Siberia. Our work was to carry heavy stores. We earned 600 roubles, just enough for our food. We worked extra hours to buy clothing. We lived in barracks as slaves. We pinched and saved, and had to spend 2,000 roubles to reach here.'

Some of the experiences of the refugees are touching beyond description. I may cite the authentic narrative already published.

In 1945, a few hundred refugees were standing at a clearing station near Hanover. They were having the first real warm meal they had in months. Then says Frau Labs-Wesenberg:

'A man stood apart from others, near the fence, but in the full light of the searchlights. His pilot's uniform was torn, without insignia. He wore no cap. I knew immediately who he was: the 22-year-old son of our neighbours who had been decorated with the Ritterkreuz and had been missing since December 1944....

'I took my bowl and went to him. I stood aghast: Both his hands had been amputated at the wrists. Two empty eye sockets turned towards me when I said—pulling myself together—"Good evening, Gert, I was your neighbour at home, Mrs. B."

'"Oh," he cried happily surprised. "You recognized me! So they didn't fix me up so that nobody could recognize me. I am waiting for my wife. She is standing in line for the food and will soon be here....."

'I want you to meet my wife. "Heike, look, here is a neighbour from back home. She has recognized me right away," he said.

And now again, I was startled. Heike was nothing but a child. Eighteen at most. Slim, very tall.

'"I found him again, my missing Gert," she said simply while we shook hands...

'In the evening, I took a walk with Gert. For a long time, we were silent, then he asked suddenly: "What do you think of my wife?"

'"Pretty, terrifyingly pretty", I said.

'"So, she has not changed?" And he added: "It is only three weeks that we were married."

'"Do you think, dear friend, that it is sinful that I gave in and married her instead of dissolving our engagement?" he asked.

'"No" I said decidedly. "Heike would never again have been happy if you had cut your ties with her. She would think Gert thinks so

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little of me that he does not think I am able to be his mate and his helper for a lifetime."

'"But consider what it means to her, what services I have to accept from her daily. I am not afraid concerning our means of support. Our knowledge of foreign languages, my technical knowledge and her skill at sewing, all these combined will always help us to earn a living, somehow and somewhere," he said. "Let all flags be raised with faith in the future, towards the storm or the morning sun", he quoted.

'"And how," I asked, "did this terrible thing happen?"

'"I was shot down behind the Eastern front. My life was saved, and together with my comrades, I was put to work sweeping mines. One of these things exploded. It tore my hands and eyes to pieces. But my courage is undaunted. I was discharged as 'completely useless.'

'"How did you find Heike?" I asked."

'"My pals brought me with them to the Uckermark, where we searched in all the expellee camps and where we finally found Heike. Right away, she ran to the License Bureau and to the priest. All three of us told her without sparing her, what kind of future she was preparing for herself. She could not be swayed.

'"Love is never ending"—she chose this word for the marriage sermon. She has lost all her relatives. My buddies were our best men. The next day we started our march to the West. Today, a new life begins for us."'

●●●

We were taken by the Police Chief to the barbed-wire frontier which separates Communist Germany. It was electrified. Beyond it for 20 feet or so was a muddy road; it was kept so the whole time so that people could not cross it easily. A few hundred yards away was the watch-tower from which someone was peering at us through binoculars. Machine guns were there to shoot down any escapee or a trespasser. And yet hundreds risk all and escape every day.

'See what has happened to our poor Germany', the Police Chief said as he pointed at the frontiers.

I felt sad, sad beyond words.

●●●

When I saw the misery, wretchedness, hate and disgust, I could not help thinking how man can hunger for love in the individual and is driven by hate in the mass.

What have the World Wars brought, both fought to make

(Continued on page 17)

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WHAT IS PRAYER?

WHAT constitutes the essence of prayer?

Many prayers to God are current among the lovers of God, arising as they do from diverse cultural contexts.

Some of the prayers invariably contain an element of asking something from God, either material or spiritual.

In fact, God is so merciful and bountiful that even without their asking He always gives much more than His lovers can receive.

He knows their real needs more deeply than they do. Therefore the element of asking something from God is superfluous.

It often mars the inner love and worship which a prayer tries to express.

The ideal prayer to the Lord is nothing more than spontaneous praise of His being.

You praise Him, not in the spirit of bargain but in the spirit of self-forgetful appreciation of what He really is.

You praise Him because He is praiseworthy. Your praise is a spontaneous appreciative response to His true being, as infinite light, infinite power and infinite bliss.

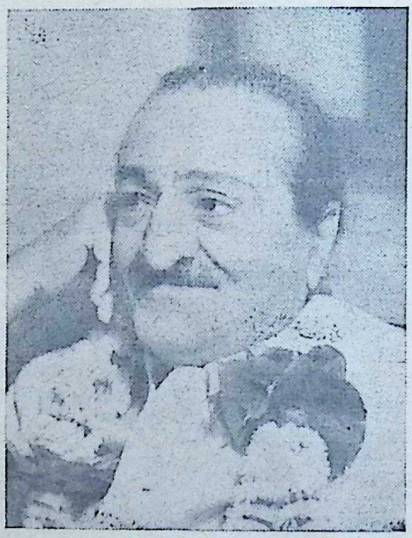
It is futile to attempt a standard prayer and hold it up as an ideal for all people of all times.

The glory of the Almighty transcends all human understanding and defies all verbal descriptions.

Eternally fresh and self-renewing in its unlimited amplitude, it never fades.

Nor is it ever confined within the limits of the best of hymns.

All hymns and prayers reach out towards the eternal Truth



SRI MEHER BABA

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of Godhead only to merge those who utter them in silent and unending adoration.

If by ideal prayer to the Lord is meant a set formula, any search for it is a wild goose chase.

All prayers ultimately initiate the soul into an ever deepening silence of sweet adoration; and all formulæ are dissolved and assimilated into the integral and direct appreciative perception of divine Truth.

That which seeks to reach towards the immeasurable, itself becomes incapable of being measured by any set standards.

The ritualistic and repetitive expressions of prayer do not and cannot do justice to the innermost essence of prayer, which is adoring love for the eternal Beloved. To attempt to standardize prayer is to mar its intrinsic beauty.

If you pray with a motive to do good to some one, your prayer may actually bring about good both to him and to yourself.

Some people pray for the spiritual benefit of those who have done them some wrong. There also, they are helping others spiritually. But all prayers with a motive fall short of the ideal prayer which is without motive.

In the entire spiritual panorama of the universe nothing is more sublime than a spontaneous prayer.

It gushes out of the human heart, filled with appreciative joy.

It is self expression of the freed spirit without any actuation of a motive.

In its highest form, prayer leaves no room for the illusory diarchy of the lover and the Beloved.

It is a return to one's own being.

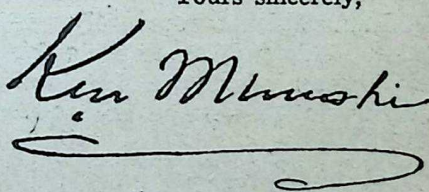
[From: *Beams from Meher Baba*]

KULAPATI'S LETTER—*(Continued)*

the world safe for democracy? To quote a great modern thinker:

'They have destroyed about one-sixth of the most inhabited regions of this planet, killed and wounded more than one hundred million human beings, brought misery, disease and poverty to the greater part of humanity, blew to pieces all the great values, spread insanity and demoralization, unleashed in man "the worst of the beasts", and created an unprecedented chaos and anarchy. Instead of freedom and democracy, they gave unlimited tyranny, autocracy, totalitarianism and universal coercion. The net balance of these wars is quite negative: they greatly decreased the vital, mental, moral, social and economic well-being of humanity. For all persons who have their eyes open and their minds sound, this conclusion is quite certain.'

Yours sincerely,



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Sugreeva in his new-found joy had forgotten his friend and benefactor Sri Rama and His mission. So when Lakshmana frightened him, Sugreeva had forestalled him by sending for his army of Vanaras. By his forthright confession of lapse, he wins Rama's love: "You are dear to me as Bharata." Legions of Vanaras in various colours are arriving from various quarters.

Rama Commissions the Vanaras

बानर कटक उमा मैं देखा।
मूरुख सो जो करन चह लेखा॥
आइ राम पद नावहिं माथा।
निरखि बदन सब होहिं सनाथा॥

"Uma," says Sankara, "I saw the army of Vanaras and he would be a fool who would count their number. Coming in a line they all bowed at Rama's feet and looking at His face, found Him as their Lord."

अस कपि एक न सेना माहीं।
राम कुसल जेहि पूछी नाहीं॥
यह कछु नहिं प्रभु कइ अधिकाई।
बिस्वरूप ब्यापक रघुराई॥

In the whole army there was not one Vanara whose welfare Sri Rama did not personally enquire. This was no miracle for my master, for, the Lord of Raghus is Viswarupi Himself!

ठाढ़े जहँ तहँ आयसु पाई।
कह सुग्रीव सबहि समुझाई॥
राम काजु अरु मोर निहोरा।
बानर जूथ जाहु चहुँ ओरा॥
जनकसुता कहुँ खोजहु जाई।
मास दिवस महँ आएहु भाई॥
अवधि मेटि जो बिन सुधि पाएँ।
आवइ बनिहि सो मोहि मराएँ॥

The Vanaras all stood in military array as ordered and King Sugreeva instructed them thus: "I command and commission you to do Sri Rama's work. Therefore, O Vanaras, go forth in all directions and diligently search for Janaki; but brethren, you should all return before the month is over. He who returns after this limit and brings no news, shall meet his death at my hands."

बचन सुनत सब बानर जहँ तहँ चले तुरंत।
तब सुग्रीवँ बोलाए अंगद नल हनुमंत॥

Hearing Sugreeva's command the monkeys dispersed at once in various directions. Sugreeva

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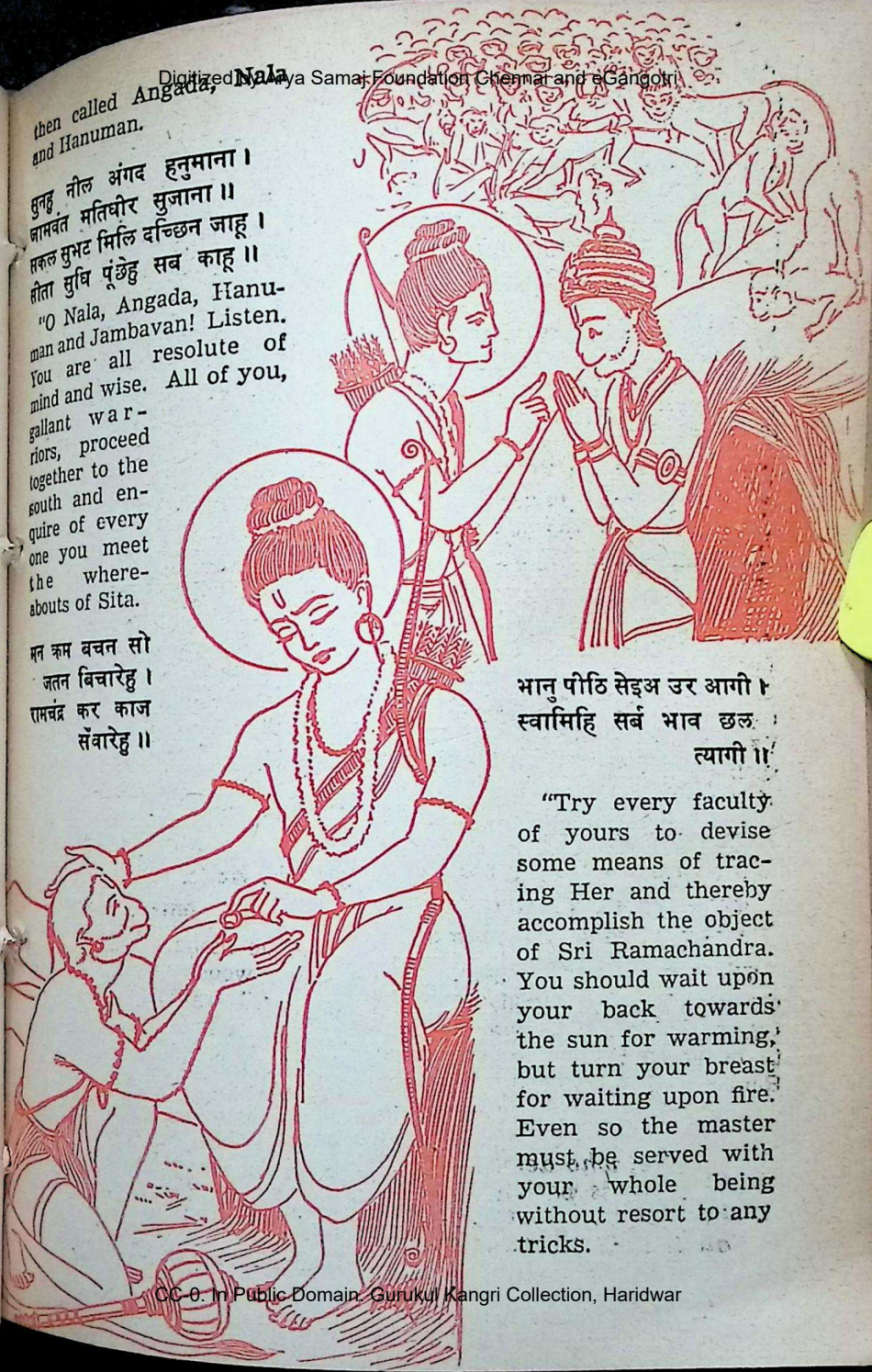
then called Angada, Nala and Hanuman.

सुनहु नील अंगद हनुमाना ।
जामवंत मतिधीर सुजाना ॥
सकल सुभट मिलि दच्छिन जाहू ।
सीता सुधि पूंछेहु सब काहू ॥

"O Nala, Angada, Hanuman and Jambavan! Listen. You are all resolute of mind and wise. All of you, gallant warriors, proceed together to the south and enquire of every one you meet the whereabouts of Sita.

मन क्रम बचन सो
जतन बिचारेहु ।
रामचंद्र कर काज
सँवारेहु ॥



भानु पीठि सेइअ उर आगी ।
स्वामिहि सर्ब भाव छल
त्यागी ॥

"Try every faculty of yours to devise some means of tracing Her and thereby accomplish the object of Sri Ramachandra. You should wait upon your back towards the sun for warming, but turn your breast for waiting upon fire. Even so the master must be served with your whole being without resort to any tricks.

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तजि माया सेइअ परलोका।
मिटहिं सकल भवसंभव सोका॥
देह धरे कर यह फल भाई।
भजिअ राम सब काम बिहाई॥

"Similarly one should strive for lasting happiness in after-life by discarding the *mayas* of this world. In this way all one's woes incident to birth and death can be eradicated. Brethren, the fruit of human birth lies in worshipping Sri Rama in a single-hearted spirit.

सोइ गुनग्य सोई बड़भागी।
जो रघुबीर चरन अनुरागी॥
आयसु मागि चरन सिरु नाई।
चले हरषि सुमिरत रघुराई॥

"Verily he knows *gunas* best and is twice blessed, who is devoted to Sri Rama's feet." Bidding adieu to Sugreeva and bowing their heads at his feet the Vanaras joyously set out with their thoughts fixed on the Lord of Raghus.

पाछें पवन तनय सिरु नावा।
जानि काज प्रभु निकट बोलावा॥
परसा सीस सरोरुह पानी।
करमुद्रिका दीन्हि जन जानी॥

The last to bow his head was the son of the wind-god. Knowing that His work was going to be accomplished by him Sri Rama called Hanuman near and caressed his head with His lotus hand and recognizing him to be His devotee gave him His ring of insignia.

बहु प्रकार सीतहि समुझाएहु।
कहि बल बिरह बेगि तुम्ह आएहु॥
हनुमत जन्म सुफल करि माना।
चलेउ हृदयँ धरि कृपानिधाना॥

"Inform Sita all about me and the agony of my heart at my separation from Her and return quickly." Hanuman thought that he had reaped the reward of his birth and departed with the image of the gracious Lord enshrined in his heart.

जद्यपि प्रभु जानत सब बाता।
राजनीति राखत सुरत्राता॥

Although the Lord knew everything, the redeemer of the Devas respected the recognized principles of statecraft (by sending spies in the first instance to trace Sita).

चले सकल बन खोजत
सरिता सर गिरि खोह।
राम काज लयलीन मन
बिसरा तन कर छोह॥

All the monkeys started ransacking woods, streams, lakes, hills and ravines with their mind wholly devoted to Sri Rama's task and shaking off all attachments to their body.

He, who deems himself lowlier than even a blade of grass, is patient like a tree, craves not honour for himself but is always eager to offer it to others—he alone is fit to chant the name of Hari.

—Sri Krishna Chaitanya

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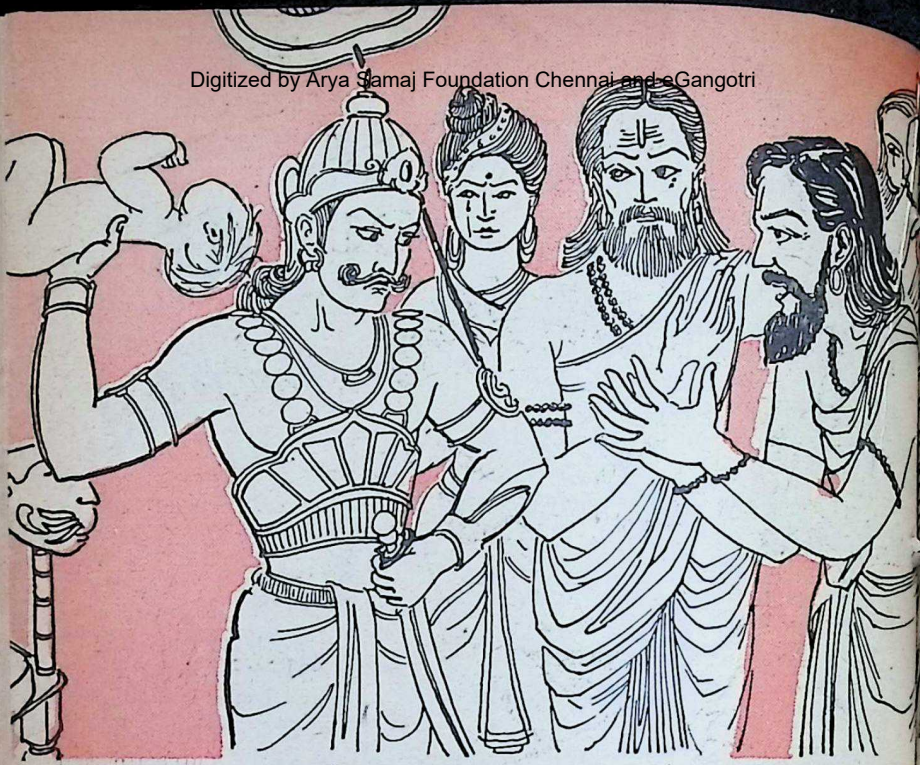

Srimad Bhagavata

KRISHNAVATARA

THE DESCENT OF THE LORD

K. M. Munshi

4. Akrura, the Saintly

WHEN Kamsa was building up his strength, Vasudeva and Devaki were pining away in the solitude of the palace in which they were held captive.

Vasudeva ceaselessly prayed to Lord Vishnu to deliver them from captivity.

While Vasudeva prayed for a deliverer, Devaki prayed for him, invoking God's Grace. She

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joined him in prayers and fulfilled all the sacred vows which a noble wife should. But she had a quest of her own. She ardently wished to be the mother of the deliverer. Often at midnight she would awaken from her sleep, slip away from Vasudeva's side and, with folded hands and bowed head, pray, 'Lord, the Refuge of All, make me the mother of the deliverer.' Often when she prayed in the early hours of the morning she would feel that her prayers were answered. And hope and faith buoyed her up during the anguished days and nights she served Vasudeva and kept him cheerful.

Soon after Kamsa returned to Mathura with the Magadhan princesses, Devaki was delivered of a son. The news spread among the Yadavas and they trembled at the fearsome prospect of Vasudeva's son being killed by Kamsa.

Akrura, the young chieftain of the Vrishnis, one of the Yadava clans, was a righteous man who always walked in the path of *Dharma*. He was highly respected by the Yadavas and the leaders beseeched him to intervene and halt the wicked resolve of Kamsa. To kill an innocent babe was the height of barbarity, they urged.

Akrura agreed, and with several other chiefs, accompanied Vasudeva, when, true to his promise, he brought his first-born child to Kamsa.

Kamsa, seated on his throne and surrounded by his trusted followers and a few armed Magadhan warriors, received them curtly. Akrura tried to persuade Kamsa not to pursue his brutal course. Vasudeva, with tears in his eyes, also begged of him to spare the child.

Akrura with folded hands said, 'Have some mercy, I beg of you. What has the child done to you? To kill an innocent baby is unbefitting, unAryan, sinful. The danger to you, if at all, is from the eighth child of Devaki, not the first.'

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'I take no risks,' replied Kamsa, his brows knit.

'A king is like unto Vishnu of the Four Hands, Mercy Incarnate,' said Vasudeva, pressing the child to his bosom.

Kamsa heard them scornfully. Then he laughed a wicked, sinister laugh.

'If your God is merciful, invoke His aid,' retorted Kamsa. 'I am not God. I don't want to be one. And I am not merciful.'

Akrura and Vasudeva continued to plead for a long time, but in vain. Kamsa continued to stare at them scornfully. When they had finished, he stood up, snatched the child from the hands of Vasudeva and dashed its head against the ground. The Yadavas present there burst into groans of horror.

The news that Kamsa had killed Vasudeva's child came upon the Yadavas as a thunderbolt. They did not know what to do or to whom to turn. At last the leaders went to the palace of King Ugrasena. Men wailed in grief, women beat their breasts. It was terrible. Something must be done to stop this savagery.

King Ugrasena heard the recital of the gruesome deed of his son and tears fell from his eyes. With tottering steps, he proceeded to the palace of Kamsa to remonstrate with him.

What happened between the father and the son, when they met, no one knew. But the King did not come out of Kamsa's palace, and no one but his wives and selected attendants could see him any more. He was now his son's captive. The Yadavas were shocked as never before, for, by the law of the Aryans, the father was a god to his son.

The next day, Kamsa's mercenaries spread terror in Mathura. The saintly Akrura was locked up in the same palace where Vasudeva and Devaki were. The houses of the chieftains who had accompanied him were set on fire. The guards of the King's palace were massacred. Men locked themselves up in their houses. Those who felt themselves to be singled out for punishment fled the town.

As Kamsa drove through the town, his chariot surrounded by trusted horsemen, celebrating his triumph, he heard the shouts of his henchmen and the screams of their victims. He twirled his moustaches revengefully: the Yadavas were now getting their due, he thought.

In the palace which was their prison, Vasudeva sat in front of Devaki, lying on her bed, sobbing disconsolately. Dry-eyed she was, for she had no strength even to shed tears. From her desolate heart arose but a cry of anguish: 'Lord, my Beloved, Thou Fountain Source of Mercy, send the deliverer and soon.'

Akrura who was standing

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there gave them consolation: 'Sufferings are the testing twine of the Lord. Fear not, Devaki.'

To Vasudeva he said, 'The deliverer will come, Vasudeva. Inscrutable are the ways of the Lord. Glad tidings came to me four days ago. In a few days the venerable Muni Krishna Dvaipayana on his way to Indraprastha, will be halting here. He is the wisest among the wise and will show us some way.'

Akrura, though young in years, was old in wisdom, and unshaken in his faith in God's wisdom. And he was loved by the people of Mathura, by whom he had always stood in their sorrow and distress.

The spies of Kamsa brought him the report that the revolt had been suppressed. Many Yadava leaders had migrated to neighbouring territories with their families. Others had submitted to his will, their spirits crushed. But every one, even those who were loyal to him, felt sorely about the injustice of punishing so saintly a person as Akrura.

Kamsa was quite satisfied with what he had achieved at the first stroke and wanted popular feelings to subside. Therefore it would, he thought, be a good device to set free Akrura. People would forget their resentment in praising his clemency.

There came riders from Bhishma, the great Kuru warrior. He had invited Vasudeva to come to Indraprastha. Kamsa did not know what to reply. Bhishma was a formidable chief, who presided over the powerful empire of Hastinapur. To ignore his invitation would be to make him an enemy. Kamsa could not find a way out of the difficulty. But he knew that Akrura was a favourite at Hastinapur, and might show some way. And so Akrura was released from captivity.

Akrura wanted no favour from the tyrant. He went home and sent away his family to Gokul, but himself stayed in Mathura to bring solace to the afflicted. He went from house to house and listened with deep sympathy the reports of the atrocities which had been committed by the emissaries of Kamsa. He helped them with whatever he could, and he gave them what he had in abundance and what they needed most—faith in the Lord. He said to them, 'Even our sufferings come from the Lord, for they are the furnace through which men must pass to come out as gold. But pass they will, for sages have testified to what He has promised: *'Those devoted to Me shall not perish.'*

And hope entered men's hearts and gave them the courage to suffer and be strong.

[To be continued]

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WHEN KUNDALINI AWAKENS

• *Swami Sivananda* •

DURING meditation you behold divine visions, experience divine smell, divine taste, divine touch, hear divine *anahata* sounds; you receive instructions from God. These indicate that the Kundalini Shakti has been awakened.

When there is throbbing in Mooladhara, when hair stands on its root, when Uddiyana, Jalandhar and Moolabandha come involuntarily, know that Kundalini has awakened.

When the breath stops without any effort, when Kevala Kumbhak comes by itself without any exertion, know that Kundalini Shakti has become active.

When you feel currents of Prana rising up to the Sahasrara, when you experience bliss, when you repeat 'Om' automatically, when there are no thoughts of the world in the mind, know that Kundalini Shakti has awakened.

When in your meditation the eyes become fixed on Trikuti, the middle of the eye-brows when the Sambhavi Mudra operates, know that Kundalini Shakti has become active.

When you feel vibrations of Prana in different parts inside your body, when you experience jerks like the shocks of electri-

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city, know that Kundalini has become active.

During meditation when you feel as if there is no body, when your eye-lids become closed and do not open in spite of your exertion, when electric-like currents flow up and down the nerves, know that Kundalini has awakened.

When you meditate, when you get inspiration and insight, when nature unfolds its secrets to you, all doubts disappear, you understand clearly the meaning of the Vedic texts, know that Kundalini has become active.

When your body becomes light like air, when you possess inexhaustible energy for work, know that Kundalini has become active.

When you get divine intoxication, when you develop power of oration, know that Kundalini has awakened.

When you involuntarily perform different Asanas or poses of Yoga without the least pain or fatigue, know that Kundalini has become active.

When you compose beautiful sublime hymns and poetry involuntarily, know that Kundalini has become active.

Peace is our quest. It is the hunger of our soul. But that peace can be had only by uniting ourselves with the supreme Truth pervading everywhere. We are fighting to put down others and think that by doing so we will be happy and peaceful. God is smaller than an atom, and bigger than the Himalayas. He is contained even in a drop of the ocean, and yet not even the seven seas can compass Him. Reason is powerless to know Him. He is beyond the reach or grasp of reason.

—Mahatma Gandhi.

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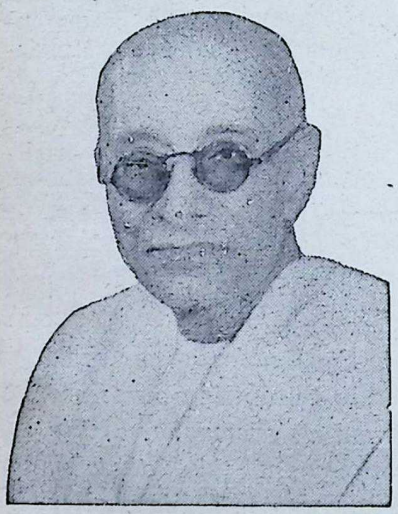
I adhere to my doctrine of trusteeship in spite of the ridicule that has been poured upon it.

—Mahatma Gandhi

THE RIGHT

C. Rajagopalachari



AS the citizen's duty of non-violent disobedience enunciated by Thoreau was the basis of the Gandhian struggle against foreign rule, the basis of the Gandhian answer to the modern challenge in the Welfare State is the duty of compassion.

The fulfilment of the citizen's duty of disobedience led to freedom from foreign rule and the realisation of India's self. The fulfilment of the duty of compassion enunciated in the Upanishads and the *Gita* and reformulated by Gandhiji will lead to the liberty of the individual and freedom from totalitarian governance. A nation enjoying the blessings of minimum government and citizens fulfilling the law of compassion—this was Gandhiji's answer to the challenge of Marxism.

The duty of compassion is based on religion and flows from an inescapable God-given urge leading to a true one-ness of all life. The identity of oneself with those around should be realised without any external compulsion, and without losing one's own identity in the process.

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यस्तु सर्वाणि भूतानि
आत्मन्येवानुपश्यति ।
सर्व भूतेषु चात्मानं
ततो न विजुगुप्सते ॥

ALTERNATIVE

As a result of the long continued impact of the baser elements of western civilization, the glamour of the new and expanding knowledge of the physical world which came as a well-intentioned gift from the West and the onslaught of proselytising propaganda, India has almost lost her religion. When faith is corrupted by doubts and undermined in the heart the preservation of ritual does not make up for the loss. There is little of true religion left in the strata permeated by Western influence. But so far as the nation is concerned, it is not wholly lost. If the educated classes, the leaders of society, recover their souls there is time yet to recover lost ground; and recovered life may even be stronger than the damaged previous possession. India can recover her faith in the values of spirit that her Rishis laid down for the people. It depends on whether the need is recognised by her leaders and the urgency of it realized. If this is done and the discipline of compassion becomes the way of life, we shall be enabled to present an answer to the challenge of the times so far as India is concerned and also set an example to the world.

Marxism, the communists claim, is the only answer to the challenge of the times. We are not prepared to accept that claim. Not only do we consider the violence that historically preceded that way of life, wherever it has been imposed, as a great evil, but we do not want the individual to become a lifeless screw in a vast machine called the State, and that too under continuing State-compulsion. The individual is the only reality. The State is a non-living entity. The Leviathan has no soul. If the individual is wiped out we reduce the nation to a soul-less existence.

It is claimed by 'Socialists' that theirs is the alternative answer to the challenge of the times. Reject Marxism, but accept 'Socialism' they say. But what is Socialism but pure and simple State-compulsion? In the result the individual dies in the one as in the other. Indeed it is an illusion that the two are different and that the one is an alternative to the other. That it is possible to establish 'Socialism' without the violence

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that accompanied communism but through democratic process does not make it different. Whether the individual is violently made to die, or accepts death without resistance, the resulting death is the same. The individual ceases to exist whether it is murder or suicide.

If we wish to retain the individual and attain the general welfare with his fullest co-operation, the only way is what religion has from time immemorial taught—the duty and discipline of compassion. The sharing of one's goods with those around one and of their joys and sorrows, can be done without handing over your soul to a lifeless machine, and as an activity that yields joy to the giver as well as the receiver. It is not necessary for a mother to die for a child to be born. The mother lives for the child she has given birth to without herself losing her life. So also can the individual live and 'die' each moment for the community without losing his life, if the natural law of love and compassion were allowed to work. Compassion is a God-given endowment which makes each life feel the pain of another and find the pleasure in relieving it as if it were its own pain relieved. If this urge that is in every heart is not killed but made into a way of life, it is the answer to the challenge of the times. The communists always called their way of life Socialism. The Congress's Socialist pattern and the Government's plans to achieve that pattern may not be introduced with bloodshed but carried out through parliamentary sanction. But the end is the same—a soul-less Leviathan taking possession of all personal life and strangling it to death except for whatever life is needed to work as a serf. Along with this, Compassion itself is killed.

The Socialism envisaged by the Government of India, if it is worked with energy and meets with no casualty by reason of corruption, mismanagement and bureaucratic wastefulness or for want of foreign aid, will lead to exactly the same nation-wide state of compulsion and serfdom as we condemn communism for. There is no Socialist country in the world which has achieved its aim without wiping out the individual and atrophying the human mind, without converting the entire community into a body of slaves, without creating a privileged class to run the machine. India's experiment even if successful will only end in that result.

The true alternative to the Marxian answer to the call of the times is not an illusory copy of it, or a preparation for surrendering to it, but something quite different in character and in its fundamental basis. The doctrine of trusteeship adum-

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brated by Gandhiji, namely, that rich people should hold their superfluous wealth as trustees for the poor and that this way of life should be inculcated by example as well as precept without compulsion or cruelty is the only true alternative to Marxism. It is entirely different in character from the Marxian solution. It is based on religion, the antithesis of which is the Marxian foundation.

Gandhiji had no time to expand and illustrate the way of life which he adumbrated. But he definitely put it forward as his alternative both to Marxism and Socialism.

"Indeed at the root of this doctrine of equal distribution must lie that of the trusteeship of the wealthy for superfluous wealth possessed by them. How is this to be brought about? Non-violently? Or should the wealthy be dispossessed of their possessions? To do this we would naturally have to resort to violence. This violent action cannot benefit society. Society will be the poorer, for it will lose the gifts of a man who knows how to accumulate wealth. Therefore the non-violent way is evidently superior. The rich man will be left in possession of his wealth, of which he will use what he reasonably requires for his personal needs and will act as a trustee for the remainder to be used for the society. In this argument honesty on the part of the trustee is assumed.

"Those who own money now are asked to behave like the trustees holding their riches on behalf of the poor. You may say that trusteeship is a legal fiction. But, if people meditate over it constantly and try to act up to it, then life on earth would be governed far more by love than it is at present. Absolute trusteeship is an abstraction like Euclid's definition of a point, and is equally unattainable. But if we strive for it, we shall be able to go further in realizing a state of equality on earth than by any other method.

"Complete renunciation of one's possessions is a thing which very few even among ordinary folk are capable of. All that can legitimately be expected of the wealthy class is that they should hold their riches and talents in trust and use them for the service of society. To insist on more would be to kill the goose that laid the golden eggs."

It is not on mere authority that this solution is presented now. It is presented on its own merits for acceptance as a way of life, which would be in accordance with the ancient *dharma* of our land and save the nation from chaos and oppression and loss of soul. It is a way of life, besides, that will give true happiness such as is not available otherwise.

It may seem that what is suggested is to hand over the whole problem to the sweet will and pleasure of the rich. It is not the case at all. When *Dharma* is made to prevail over the land, misconduct invites the great and powerful sanction of social obloquy and personal unhappiness. It is the only non-violent way of reaching our goal. Any other would end in soul-killing compulsion. Any form of compulsion to produce the behaviour we seek to establish is not

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a way of life, but just prison discipline. A way of life must be voluntary and this means we should bring about a change of heart among people in general which is the function of a revival of religion in its true and substantial sense.

The question is whether we want a way of life or only prison discipline. We have seen prisons and know what they are like. No argument should be necessary to prefer that which alone can produce a way of life viz., a revival of *dharma* and a re-installation of higher values, and in particular the revivification of love and compassion inherent in human nature which has only been suppressed and overwhelmed, not destroyed by the incrustation of so much that is contrary to it. The pain that one automatically feels at the sight of another's pain is an inescapable gift of God to the human soul, though the gift is in the nature of a pain and a burden. It is a natural urge that makes a person one with those around him. Out of this fundamental pain or urge issues the doctrine of holding the goods one holds as in trust for others also and not only for oneself. Such a trust is a joy and a privilege to the individual.

Compassion based on *dharma* is a noble urge different from the vulgarity of condescension. It is a way of life that forges a union. Co-operation is good, but it is only joint adventure. Compassion welds people into a single and indivisible entity. Unity with those around one, with individuated life for oneself, is the secret of healthy citizenship. The individual should live fully, eagerly and purposefully and not become just a bolt or a screw or a lifeless brick, lost in a machine or a masonry construction. If this is to be achieved, neither Socialism nor Marxism is the way but only the *dharma* re-emphasized by Gandhiji.

To revive and strengthen religion and the consciousness of pious obligation would achieve general welfare and happiness preserving the spirit of industry as well as of brotherhood, without damaging the value of individual human personality or the graces of life. This is better than trying to achieve our object through the deadening influence of organisational compulsion even were it granted that it could achieve the goal.

What is recommended may seem to be a long road but *shorter roads do not lead to the goal* though they may give sadist satisfaction. The long road leads to the goal and as we go along it we find and give joy and betterment all along at every stage and what we do binds the people together as no compulsion can do, be it brute force or the coercion of statutes.

(*Continued on page 35*)

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THE NEW SOCIETY

● Jayaprakash Narayan ●

TO-DAY leaders of our nation including Pandit Nehru remind us every now and then that this is an age of science and if we do not progress in this direction we shall be left behind.

India is already backward, they say, and if we do not industrialize we shall remain further behind. It appears to be true.

We shall have to take some decision.

Can there be any reconciliation between the two paths that are before us—the path of Gandhi and Vinoba and that of Russia and America?

None can deny that this is an age of science, of technology and of industrialization. We also heartily welcome these, but we want to use our intelligence and discretion in doing so.

We do not want science or machine to become the master of man. We want a society in which science and industry will be subservient to man. Many people in the world would agree with this and would say so.

But the fact is that the current of mechanization is sweeping all of us off our feet and man is flowing in the current like a piece of dry wood or straw. We are told that we must adjust ourselves to this current. This is absurd

What is it for that man has created science, technology and industry? Not to be ground down in this mill. After all man has an ideal, certain values, feelings and emotions, pleasure and pain.... and he has to determine his life in relation to these things.

We know that production is essential, that efficiency is also essential. But we do not want man to be sacrificed at the altar of efficiency or production.

If technology makes man himself a machine what use, that technology is to us?

To-day men work like automatons in factories and then rush to other places for recreation. Their work does not satisfy them and they seek satisfaction somewhere else. This problem is facing the whole western civilization.

People everywhere feel, specially the thinkers, that if mutual help and co-operation do not become the basis of society the whole human race is bound to be destroyed.

The age of competition and mutual struggle is over. It is now the age of co-operation. Russia and America are also talking to-day not in terms of conflict but in terms of co-existence. Co-operation has to-day become the most important value in society.

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We have therefore to find out how this spirit of co-operation can exist and grow in society—not a lifeless and abstract co-operation but a living co-operation.

Seers have said that worship of the concrete is easier than worship of the abstract. Similarly abstract co-operation is difficult. If therefore our social institutions do not provide for a life of co-operation from the very childhood, it will be difficult to expect man to live in co-operation later on. It will be asking for abstract co-operation.

It is essential for the growth of a spirit of co-operation that the units and institutions of human life are such that mutual co-operation becomes possible.

Now how will people learn to co-operate with each other and share in each other's joys and sorrows?

The institutions of life do not give an opportunity for personal contact and co-operation. There is a sort of impersonality. Hence if we start on the basis of preserving such human values as are essential today for existence, we will arrive at the conclusion that man's life must be organised in small units.

Of course it cannot be so small as not to make a society at all but neither should it be so large that men do not recognise each other or do not have an opportunity of sharing in each other's difficulties and pleasures.

Society has become so complex to-day that man has been reduced to a state of helplessness. In the western countries to-day the situation is developing when society no longer exists for man, but man exists for society. But only that social structure is useful which helps in the development of human personality.

The society to-day is in chaos. Not only those inhabiting it do not know each other but they are ready to devour one another.

But man is a social animal. The first society is his family, although we hardly call it a society. But the family gives us a scope for developing mutual love and co-operation.

To-day we have got great many conflicting ideologies and religions but there are certain values of life about which there is hardly any controversy. For example, mutual co-operation, truth etc.

Experience has shown that the unit of social existence should be small in order to enable the development of these values.

In our villages, therefore, we have already got a ready foundation for the growth of such units.

But to-day we have some cities and many villages. We have one kind of life in cities

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and another kind of life in the villages. There is conflict between the village and the city.

The cities are to-day exploiting the villages. We can conceive of a society in which the villages may exploit the cities. But we do not want either of them to exploit the other. We therefore visualize that there should be neither cities nor villages of the present type.

There may be some big towns for example, a university town, a steel town or a cultural centre like Varanasi. But normally there should be neither big cities nor small villages as at present. There is however no doubt that the villages of to-day provide a starting point. They provide the foundation on which we can build the new society.

We can develop a society there which can be the centre of culture and learning and where man will be able to lead a human existence.

We want to build a society on the basis of small agro-industrial communities. These small units will then co-operate with each other and form larger groups or nation.

It is, therefore, not a fad of Gandhians that we talk of Gram Swaraj. We are not opposed to science, technology or industry but we want that the development of man should take place side by side with that of technology and industry.

As Vinoba often says, we will not be the losers if scientists decide to halt their researches in the field of technology and devote their talent and energies to the development of man.

Scientific advancement and spiritual development should go together. This is what Gandhi and Vinoba say.

THE RIGHT ALTERNATIVE—(*Contd.*)

No doubt, the fanaticism brought about by bloodshed and cruelty can produce a new way of life without waiting long. But if we do not like this, there is no choice. If we do not want subterfuge, widespread discontent and corruption, and failure, we must go through the long road. Spurious imitations and eyewashes can be achieved easily but big things cannot be reached non-violently except through the long road. We must patiently work by and attain the widespread spiritual conviction which is the essential basis and condition for making an ancient people accept a way of life not based on compulsion. We must put forth the stamina and personal conviction and the patience required for leading a religious and spiritual revolution. Fortunately the way of life we want is not wholly dissociated from the highest traditions of the land and the revolution we desire is only a re-assertion of the principles of religion this nation has always unquestioningly accepted.

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"How God Came Into My Life"—12

HE WHISPERED THE FORMULA

His Highness Sri Jaya Chamarajendra Wadiyar, Governor of Mysore

SEVERAL years ago, as far back as 1949, I suffered from a severe attack of bronchitis which kept me bedridden far longer than is usual in such cases.

I was depressed and the things that happened around me fed that depression. It was an unpropitious time for me circumstanced as I was, and the fever that persisted held me in chains of gloom.

It was the 14th day of the dark half of Bhadrapad. I had one of those ineffaceable impressions that make life seem extraordinary.

I had a vision, if I may say so, of Dattātreya Who was on the fringe of my consciousness. He cast his benignant look at me and said I would be well from that day and that I should strive to attain supreme identity with him. The secret formula of *'Dattoham'* was whispered into my ears!

True to His word the fever left me almost promptly and I woke up with a spurt of fresh strength put into me. I felt so well that I was left with the feeling that I never had been ill. I was dumbfounded and incredulous.

I never saw the need for more positive proof of the reality of the vision. My doubts were

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.... A redemptive faith is necessary to steady our keel on the ocean of life ....

INTO MY EARS !

chased away. Nevertheless I could not get over ruminating as to what was meant by the Identity to be sought with *'Dattoham'*.

But after some time owing to other preoccupations this feeling grew dim until I forgot the whole thing. It was the 4th day of January 1953 when I went to Mangalore for a tour in that region. There a name *'Atri-netra-samudbhava'* which literally means 'one born of the eye of Atri' came floating into my mind and it persisted in my consciousness. I was perplexed.

I asked some pandits about it and finally Dharmādhikāri Sri H. N. Raghavendrachar after some search found the name as one of the garland of one hundred and eight names composed for Soma.

In spite of it, it seemed to me unbelievable that Dattātreya against all known Puranic facts should be born from the eye of the sage Atri. Something inside provoked me to think that it may have a symbolic meaning.

I came across a passage in the *Śandilya Upaniṣad* which says, 'Wherefore then is it known as Dattātreya? For the reason that the resplendent lord, mightily pleased as he was, donated himself to Atri, Atri, who was engaged in the most arduous of penances and who wished for a son which he lacked and for the reason that Atri's son was born of Anasūyā; for these reasons it is known as Dattātreya.'[1]

Thus it became clear to me that Dattātreya was the result of Atri's *tapas*. He was blessed by Maheśvara by giving (*Datta*) himself (Maheśvara) unto Atri.

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1. *Śāndilya Upaniṣad:* 3-2. p. 22. *Dattātreya.*

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So this divine wisdom was formulated as Dattātreya. It is this wisdom which is called Brahma Vidyā.

The *Maitreyi Upaniṣad* says: 'O Bhagavan! This body has originated from sexual union. It is never found together with understanding. It is hell itself ...it is replete with impurity of all kinds. O! Lord, to one who dwells in such a tabernacle, you are the only refuge. Addressed thus, Mahādeva answered. The body is spoken of as a temple and the individual self, *jīva* in it is the holy deity itself. One should worship Him as 'I am He' by casting off other useless offerings infected with nescience.'

In elaboration of this truth of identity, he says further 'I am I, I am also the other. I am *Brahman*. I am the source (of all things). I am also the preceptor of all the worlds. I am all the worlds. I am He. I alone am. I am the accomplished, *'siddha.'* I am the pure. I am the supreme. I am I. I am always He. I am the eternal. I am stainless. I am knowledge. I am excellent. I am the moon. I am the all. I am all that is good. I am devoid of grief. I am consciousness. I am equipoise. I am without honour or dishonour. I am qualityless. I am the holy, *Siva.'*[2] This is the truth of Dattatreya's birth.

This suddenly lighted up the dark corners of my mind. Here was an injunction for me to apply myself to the study of Dattātreya. I invoked Īśvara's aid to purify myself. It became clear to me why I was asked to meditate on Datta as my own inner Self. The answer came like an iridiscent light. Here is that hymn which threw me into ecstasy:

'O, Dattātreya! O, Hari! O Kṛṣṇa!
O, the Giver of the Highest Bliss!
O, the Form covering all the directions of space!
O, the child of Atri!
(O, the product of the men of wisdom!)
O, the demon!
O, the Ocean of Knowledge!'[3]

That ineffable experience taught me that non-dual identity underlay life. To comprehend it, it looked as if we needed divine grace of the Lord Dattātreya. It meant being assimilated into the heart of the mystery of being. It needed suffering and time and understanding to be chastened and to be clear-eyed. From relief from physical suffering to extraordinary mental clarity and wonderment was the progress of the crisis in my soul.

A period of four years elapsed, that is, from September-October 1949 to August-September 1953. During that period the concept of Dattātreya took birth in my mind and I was

2. *The Śāndilya Upaniṣad:* 133, 24 & 1-4. *Dattātreya:* pp. 47-48.

3. *Dattātreya Upaniṣad:* 1-1. p. 77 *Dattātreya.*

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practically possessed with it. My thoughts about Dattātreya came to be embodied by me in a book called by that name. I do not know if it was an unwise venture. I am not clear at all if it really conveys anything worthwhile about so fascinating an experience. It is an experience 'From whence the mind retires unable to speak.'[4]

But then I have been given the message of unity which is being absorbed into my being. I have been pulled out of the wilderness of conflict and scepticism. A redemptive faith like the one which came to me seems to be necessary to steady one's keel on the ocean of life. It was given to me by the most positive proof possible.

In practice it has proved to me that Dattātreya is the living faith in a living divine power that acts as my or everyone's inner guardian. It is that faith which makes the experience of identity possible in a phantasmagoria of confusion and conflict.

To the sage who thus redeemed me from serfdom to freedom, I attune myself to the utterance of the sage of the Śāndilya:

'He who would meditate in accordance with the mode laid down in the Upaniṣad on the Deity Dattātreya, the Lord of Lords, Dattātreya the Lord, the gracious, *śiva*, the tranquil, *śānta*, the Lord who is lustrous like sapphire *indranīla* (in complexion) *indranīlanibha*, the mighty one, *prabhu*, delighting in His own marvellous power, *māyā*, investing *Ātman*, *ātma-māyā-rata*, the Lord whose activities are his sport, *līlā*, the Lord who is the one philosopher, *avadhūta*, the Lord who has the cardinal directions as his garments, *digambara*, the Lord whose entire limbs are smeared with holy ashes, *bhasmoddhūlitasarvānga*, the Lord who wears the crown of matted hair, *jatājūṭadhara*, the glorious Lord, *vibhu*, the Lord four-armed, *caturbāhu*, and invested with distinguished limbs, *udārānga*, the Lord with eyes opened wide like full-blown lotus flowers, *praphullakamalekṣaṇa*, the Lord who is the treasure-trove of knowledge, *jñāna*, and discipline—*yoga*, '*jñāna-yoganidhi*', the Lord who is the world-teacher, *viśvaguru*, the Lord who is dear to the *yogis*, *yogijanapriya*, the Lord who is tender to his devotees, *bhaktānukampin*, the Lord who is the witness of all, *sarvasākṣin*, and the Lord who is served by accomplished adepts, *siddha-sevita*, such a one, released from all sins will attain beatific bliss. Thus aum! The truth. Thus the *Upaniṣad*.[5]'

4. 'Yato vāco nivartante.' (*Taittirīya Upaniṣad.*)

5. *Śāndilyopaniṣad:* 3-1-4. *Dattātreya:* p. 21.

It is time that makes us mortal. It is eternity that makes us immortal. If we live in the temporal we die. If we live in God, we live eternally. Body-consciousness is the womb of transmigration and Atmic consciousness the Eternal abode of Divine beatitude.

Eckhart.

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The late Sri S. Satyamurti

A Parliamentarian Nonpareil

[A memorial tribute to the late Sri S. Satyamurti who passed away on March 28, 1943.]

• R. P. Aiyar •

IT is with great pleasure that I respond to the request of the Editor to write about the late S. Satyamurti. I came into intimate personal contact with him in the twenties when I was a student of the Madras Presidency College. From that time till his tragic demise in March 1943, there was a bond between us: on my side unbounded admiration and hero-worship, on his side generous understanding and affection.

Satyamurti's life will be branded a failure by people who evaluate success in terms of Power acquired through ruthlessness, Money acquired through double-dealing, Fame acquired through self-advertisement. But Satyamurti chose for himself the path of suffering and he has left behind him a memory and a record of achievement that posterity will not easily forget.

It was at the Amritsar session of the Congress in 1929 that he shot up into prominence by his remarkable oration impeaching Lord Chelmsford, then Viceroy, and demanding his recall. Maulana Mahomed Ali once said that the Amritsar oration has its rightful place with the great orations of all time. It was indeed appropriate that a day after his death, this remarkable speech should have been read over the Bangkok Radio which

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was then under the control of Netaji Bose.

When Gandhiji became the leader of the Congress, Satyamurti loyally stuck to him, though he was against the boycott of legislatures. He was the pioneer in Madras who fought for council entry; and in 1924 he became the leader of the Swarajist party in the Madras Legislative Council. It may not be known to the present generation that his correspondence with Lord Olivier, Secretary of State in the first Labour Cabinet of Ramsay MacDonald, led to a stormy debate in the British Parliament.

As a Parliamentarian, he was nonpareil. In asking supplementary questions which would put the Treasury Benches on the horns of a dilemma, in giving apt repartees which would hit the opponent straight on the nose and in making sallies which would make the House roar with laughter, Satyamurti had few equals. The highest tribute to his abilities in the parliamentary field was paid by Gandhiji in 1934 when there was a general desire to revive the old Swarajist party: "If you want to enter the legislatures merely to show up the bureaucracy, it is enough if we send Satyamurti alone there."

Satyamurti contested the Madras City seat against Sir A. Ramaswami Mudaliar for the Central Assembly and won by a thumping majority. In the Assembly he did yeoman service as Deputy Leader of the Congress party. Sir Frederick James once told me that Satyamurti occupied over twenty columns of the index of Assembly proceedings for one session. I know that a couple of officials of the Finance Department went on leave so as to avoid having to answer Satyamurti's penetrating questions as a member of the Standing Finance Committee.

The Assembly was discussing the hunger-strike of the revolutionary prisoners in the Andamans. Sir Harry Craik, who was then Home Member, refuted the allegation that the cellular jail at Port Blair was a death trap and asserted that it was "a prisoners' paradise". Satyamurti got up immediately and asked whether in view of the description of Port Blair as a prisoners' paradise by the Home Member, the Government of India intended to change their summer headquarters from Simla to Port Blair. The House roared and even Sir Harry acknowledged the thrust.

The best repartee of Satyamurti, or rather the one I like best, was given when he was speaking on the budget. In the old Assembly, as in the present Parliament, the leaders of the Opposition sit facing the Treasury Benches and Satyamurti's seat was just opposite that of Sir James Grigg, who after he left India became a member of

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Churchill's War Cabinet. Satyamurti was flaying the bureaucracy in his budget speech, when Grigg interrupted him and said: "The hon'ble member must face ugly facts." Before Grigg could complete his idea, Satyamurti hit out, showing his hands in the direction of the Finance Member: "That is what I am doing, sitting here day after day."

Lord Willingdon had, after five years' tenure of office as Governor, left the Province; and the day of his departure was declared a holiday. Satyamurti raised the question in the Madras Legislative Council. Sir C. P. Ramaswami Aiyar, who was then Law Member, cleverly parried all the questions put. But was Satyamurti the man to give up the fight? His last question was a classic: "May I know, Mr. President, whether the day was declared a holiday as a day of rejoicing or as a day of mourning?" Sir Frederick James, the leader of the European group, went over to Satyamurti's seat and shook hands with him.

Who will forget Satyamurti's crushing rejoinder to the Conservative member of the British Parliament who interrupted him when he was speaking on India's demand for freedom on the terrace of the old House of Commons? The British MP asked him whether there would not be anarchy in India if the British left the country. Quick as lightning came the reply: "May I know when God Almighty made the Anglo-Saxon the Special Constable of the universe?"

In rousing the masses, Satyamurti had few equals. He managed to infect his hearers with his ebullient enthusiasm. During the boycott of the Simon Commission, his oratory reached great heights. Speaking at the Triplicane beach one evening, he asked: "By day, the Congress rules the city of Madras, by night the hooligans rule. I ask His Excellency the Governor, where is your government? If you can't govern, why don't you get out with grace?"

It was the sixtieth birthday of Gandhiji and Madras rounded off the celebrations with a mass meeting at the Tilak Ghat. The Rt. Hon'ble V. S. Srinivasa Sastri presided and the speakers included Dr. Annie Besant, T. R. Venkatarama Sastri and Dr. P. Subbaroyan. The speeches dealt with every facet of Gandhiji's life except the political. The audience consisted of students who wanted something dynamic; and they shouted for Satyamurti who was seated on the dais. As soon as Subbaroyan finished his speech, Sastri called Satyamurti's name and added: "We are strangers to this platform as we are to the market place. You can have your favourite beach orator, Mr. Satyamurti." The audience enjoyed the joke.

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Satyamurti began his speech thus: "Friends, you have eaten strange meat and drunk strange wine this evening. Sastriar and his friends are strangers to this platform and their speeches are strange meat and strange wine to you who frequent the market place. And when strange things get into your system, only buttermilk can cure you. I stand here as the familiar old buttermilk of this beach platform to cure you of the ills of moderation injected into you by these moderate leaders. Unlike them, the man whose birthday we are celebrating today is the most inveterate enemy of British imperialism." Need I say that the audience cheered him to the echo?

It was due to Satyamurti's persuasive and persistent advocacy that the Congress agreed to contest the elections in 1937. The part he played in winning the elections in Madras evoked general admiration. For weeks, he toured the province, addressing on an average a dozen meetings a day. It was due to his tremendous propaganda and organising skill that the Congress won all the general seats.

Satyamurti had announced his candidature for the University constituency and it was generally expected that he would head the ministry. At the last moment, he was persuaded to withdraw in favour of C. Rajagopalachari. The full story of that self-sacrifice has not yet been told; but I would like to quote from a letter which Sardar Patel wrote to Satyamurti after the elections: "You have not a particularly strong physique and yet you have borne the brunt of this struggle single-handed, in spite of intrigue and jealousy, and worked hard. Selfish or narrow-minded people will not appreciate your action but this act of self-sacrifice on your part will remove much of the misimpression and distrust that has been created round you....but thank God, there are people in this world who can see things through and you must not mind the selfish, jealous, narrow-minded fools. In the Assembly also there would have been a gap and your absence would have deprived that body, particularly the Congress Party, of one whose absence would have been felt every day. In fact I was thinking of actually winding up the show with the possible absence of you and Pantji."

Here was a Satyamurti; when comes such another?

Trust him little who praises all; him less who censures all and him least who is indifferent to all.

—Lovater.

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A NEW LIGHT ON PHYSICAL CULTURE

Photo: *Vidyavrata, Ashram, Pondicherry.*

● Rishabhchand

SINCE the beginning of the twentieth century, particularly since after its first quarter, physical culture has been receiving prodigious attention all the world over. In India it has received a phenomenal impetus, and invaded the austere citadels of book-learning, as it had never done before. It is not my purpose to study here the causes of this striking development, but simply to show how, woven into the wider, composite culture of humanity by an intelligent understanding of its potentialities, it can be made to contribute to the integral perfection of man.

There are three principal motives behind physical culture. The first is the development of general health for physical well-being. This is the most material motive, but a very legitimate one at that; for nothing can be achieved in life without a strong and healthy body. Even those whose vocation is more intellectual than physical need a sound body for a proper and efficient functioning of the brain. A sound mind in a sound body

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is rightly considered to be the secret of a successful and happy life.

The second motive is physico-aesthetic. By physical culture one develops a symmetrical body, perfect in its proportions, graceful in its carriage, and harmonious in its working. This was the ideal held up before the youth of ancient Greece, and warmly advocated by Plato and others. It contributes not only to the development of a beautiful body, but creates a sense of beauty and harmony in the individual, and refines his tastes and sensibilities. It should be an integral part of a cultural education.

The third motive is physico-spiritual. It is the motive which prompts the Yogi, particularly the Hathayogi, to acquire a perfect control over his body, so that, instead of being an obstacle to his inner progress, it becomes a support and a help. A disciplined and tranquillised body, filled with an electric vitality and nervous energy, and rendered more or less immune to illness, is, indeed, an invaluable asset to those who have to undergo the rigours of the ascetic life, and long hours of strenuous meditation. But though the Hathayogi goes to an extreme in his care of the body, and tends to luxuriate in physical and supraphysical achievements by a deft manipulation of the vital forces, his professed aim is, nevertheless, to enter into a deep trance by stilling his mind and body, and advance towards the eternal and immutable status of the Brahman. He does not concern himself with how to utilise the disciplined body for the self-expression of his soul in life, but how to make it subserve his ulterior end of escape from life. Even the longevity, for which he labours so hard, is meant to enable him to prepare for the eventual exit from the snares of the world. However, it must be admitted that Hathayoga has unsealed many a hidden spring of vital energy, and demonstrated how the human body can draw upon universal energies and succeed to a great extent in getting beyond the cramping hold of the so-called laws of Nature, including the law of gravitation.

There can be another motive of physical culture. We can call it the integral motive, comprising, as it does, all the above three, and adding another, which is more comprehensively and spiritually realistic. It is this integral motive that the Mother advocates. She considers the body to be a basic factor of incalculable importance in the integral economy of human life. It is a vehicle man possesses for pouring out into material life the infinite riches of Spirit.

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The body, which is usually regarded a stumbling block on the path to spiritual freedom, is, according to the Mother, a marvellous instrument, a sovereign means of assuring a solid base and a concrete reality and form to spiritual experience. Nothing can, indeed, be proved to be real in our material life until it expresses itself in terms of Matter.....becomes something objective, concrete, tangible. The ecstasy of the divine union must become a constant and concrete experience of the body, as much as it is of the soul. The Light, Love, Power, Knowledge, Beauty and Harmony of the Divine must overflow our outer nature and life, and become manifest even in our physical movements. The body has as much right to the embrace of the Divine as the soul, for both are derived from the same Reality.

Using the analogy of the electric current, the Mother says that the Divine is the generator and the body is the lamp; and that it is the soul of man that acts as the wire connecting the two. Which means that it is the mission of the soul to canalise the Consciousness of the Divine into the body, so that, instead of remaining gross and rigid and unconscious, it may become a conscious, plastic and subtle instrument of the soul for the fulfilment of the divine Will on earth. The living clay has to be suffused with the light of the divine Consciousness.

One of the main purposes of physical culture should be, therefore, the infusion of consciousness into the cells of the body. The Mother says that when we concentrate on the movements of the muscles, or try to direct and develop them by our will, or make an effort to increase the suppleness and resisting power of the body, we infuse into the physical cells something of the consciousness and energy of our will. Each effort of our conscious will is a penetration of the light and force of our consciousness into the body, which is mostly subconscious or unconscious, and moved by blind energies. This sustained instilling of consciousness can make of the human body a receptive and progressive instrument of the soul. If one is a little sensitive, one can discern in the movements of the body of a physical culturist a light, a consciousness, and a life which are not found in uncultured bodies. Citing the examples of an artist and an intellectual man, the Mother says that the artist infuses a very great amount of consciousness into his hands, and the intellectual man into his brain, but these are, more or less, local action; but the person who strives for a harmonious development of his body, in all its parts and

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functions, sends a stream of consciousness into them, and kindles a light in their obscurity.

The marvellous results already achieved by physical culture make us believe that no limits can be set to the perfection of the human body, and inspire us with the hope that one day the human body, transformed in all its parts and energies, in all its cells and nerves and tissues, will really become a sort of conscious bridge between the life as it is lived at present, and the supramental life the Mother is endeavouring to establish in humanity.

Besides, if the feeble power of our half-lit consciousness can achieve such amazing results, what limits can we reasonably set to the action of the infinite Consciousness of Spirit working directly upon our physical substance?

The grossness and obscurity, disease and decay and death, which are inseparable from the human body as it is today, are not intrinsic to its essential substance.....they are only due to its evolution from the darkness and inertia of inconscience. As humanity is evolving, and a conscious effort for physical culture is gathering momentum, the substance of the body is being progressively churned, purified and sublimated. If dead Matter has become living in living beings, and responsive to the vibrations of their thoughts and feelings, there is no reason why it cannot become, by gradual stages, and by the evolutionary expansion and enlightenment of human consciousness, luminous with the light and responsive to the rhythms of Spirit. It will then naturally acquire immunity to illness, decay and death, which are the legacy of inconscience and ignorance, and become a crystalline vesture of the self-manifesting soul and Spirit of man. The dream of the immortality of the human body, cherished by modern Science, and the daring expectations of the ancient Alchemists, will then have been gloriously realised.

What is needed for this crowning perfection of the body, is a conscious and sustained endeavour to transform it radically by the light and force of Spirit. Physical culture must be geared to spiritual culture, and undertaken as the *sadhana* of the body in the interest of the soul. Its aim and method must no longer remain merely physical and aesthetic, but become dynamically and integrally spiritual. For, there is no essential difference between Spirit and Matter, and their union is inevitable in the logic of evolution. Heaven and Earth must one day meet, never to part.

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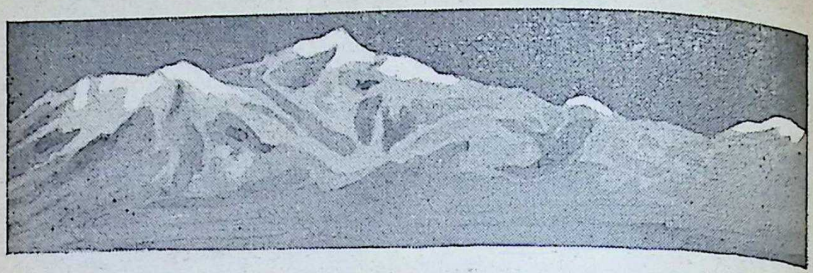

VINDHYA

THE tableland region of Deccan is bounded on the northern side by the double range of mountains the Vindhya and the Satpura. This tableland has on its western side the Western Ghats and on its eastern side the Eastern Ghats. It is not a smooth and level plain, but is a chain of broken hills and deep river valleys. The plateau has a height which ranges from 2,000 to 2,500 feet above the sea-level. It has a slope towards the east.

The Vindhyas start from the Gulf of Cambay and extend eastwards to Raj Mahal, and divide the country into two separate parts, one being the Indo-Gangetic Basin in North India and the other the Deccan Tableland in the south. This group of hills runs from west to east and it lies in the centre of India. The Vindhya Range has become famous on account of the fact that it divides the land of Bharata Varsha into two parts and it is from the Vindhyas that the two big highways of India respectively known as the Uttara Path and the Dakshina Path have started.

According to *Markandeya Purana* (57, 10-11) there are seven Kula Parvatas in India. They are respectively 1. Mahendra, 2. Malaya, 3. Sahya, 4. Suktiman, 5. Riksha, 6. Vindhya, and 7. Pariyatra. These seven mountains were considered as those of heaven. The Mahendra Parvat is a chain of mountains in Orissa. The Malaya is the southern part of Western Ghats. The Sahya is the northern part of the Western Ghats. Suktiman is situated in the east. Riksha or Rikshavan is the Gondvana Range. The eastern part of what is now known as the complete Vindhya Range was called in the epic and purana literature the Vindhya.

The northern and western

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portion of the present range of the Vindhyas was called the Pariyatra Mountains. At present the southern part of Riksha Parvat, the Pariyatra and the old Vindhya are together known as the complete range of Vindhyas. In other words, the present range of Vindhyas comprises three of the seven Kula Parvatas, namely, Riksha, Vindhya and Pariyatra.

The name Vindhya Path is used for the great range of Satpura Mountains. The Vindhyas lie to the north of River Narmada. As the Vindhyas do not possess a definite access of elevation, and geologically also, they are not taken to form a single range of hills.

The whole of the Vindhya system as it is known at present occupy a large extent of the country and cover an area of 40,000 sq. miles. The range of mountains to the north of Narmada and known by the name of Vindhyas continues further up to the east and is connected with the ranges of Bharnair and Kaymur and they terminate near Raj Mahal. To the south of Vindhya stretch out in a parallel line the range of Satpura, the Mahadev Hill, the Michael Mountain and the Hills of Chota Nagpur. In the west of the Vindhya Range in Saurashtra is situated Mount Girnar, also known as Raivatak. The Dandakaranya was partly to the north and partly to the south of the Vindhya Mountain.

The Vindhya Range is taken to have a total length of 700 miles. This range constitutes the southern escarpment of a plateau. The Kaymur branch is to the north of the Sone Valley. The Vindhyas meet the Satpura Mountains at Amarkant which is the source of river Narmada. The Vindhya system is composed of two distinct bases of deposits, and it has a vast stretch of stratified formation of sandstone, and limestone. The sandstone is of a pinkish colour and lies in horizontal slabs. The general elevation of the Vindhyas is from 1,500 to 2,000 ft. and there are very few peaks above 3,000 ft.

Some of the main peaks are Ambapani (2,385 ft.), Horoya Dasharati (2,345 ft.) Salkanpur (2,187 ft.), Mriganath (2,148 ft.) and Manua Bhand (2,015 ft.). The sandstone of the Vindhya Range forms excellent building material and it has been so used for several centuries. The Buddhist Stupas at Sanchi and Bharhut, the temples of Khajuraho, palaces and forts of Gwalior, and other places had been constructed with this sandstone of the Vindhyas. Nagod is famous for limestone and Panna is known for the diamonds. Iron, manganese and asbestos are also found in this range. The various hills in this range have a number of old forts and cas-

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tles. Some of them are well-known in history, like those of Gwalior, Nervad, Chanderi, Mandu, etc.

Mount Vindhya is the Ouindion of Ptolemy.

The famous legend of the Vindhya Mountain says that he was jealous of Himalaya and Meru Mountains as the Sun used to go round the peak of Meru Mountain. Vindhya requested the Sun to move round him also, but the Sun refused and thereupon the Vindhya Mountain raised its head high up in the sky to obstruct the passage of the Sun and also to get taller than the Himalaya and the Meru. Gods were worried over the situation. They appealed to Agastya who was the *guru* of the Vindhya Mountain. The Sage approached the Vindhya who bowed down to his *guru*. Agastya ordered him to lie in the same low position till Agastya went to the South and returned to the North therefrom. Agastya never returned to the North and it is said that the Vindhya still lies in that low and prostrated condition. This legend is popularly known as the Vaida (promise not intended to be fulfilled.)

Another legend says that Lakshmana lay wounded in Lanka and Hanuman had gone to the Himalayas to bring life-giving herbs. As Hanuman could not identify the plant he picked up the entire mountain portion and attempted to bring it with him to Lanka. On the way he dropped some part of the load he was carrying and it is said that from this portion which he had dropped the Vindhya Mountains were formed.

About four miles from Mirzapur is the station of Vindhyachal. It contains the famous temple of Goddess Vindhyavasani. It is also known as the temple of Kaushikidevi. A great festival is held in the days of Navratra. It is one of the hundred and eight Shakti-pithas mentioned in the *Devi Bhagavat*. Another temple near Vindhyachal is that of Mahakali. It is known as Kalikhoha. About a mile from this, is the temple of Ashtabhuja. These three Goddesses namely, Vindhyavasani, Mahakali and Ashtabhuja are also stated to be the famous three Goddesses namely, Maha Lakshmi, Mahakali and Maha Saraswati. Legend says that Krishna was exchanged by Vasudev for the daughter of Nanda and Yashoda and when Kamsa attempted to dash that daughter on a slab-stone to kill her she went up the sky and assumed the form of Ashtabhuja. It is stated in *Durgasaptashati*, that when Gods requested Parvati to destroy the demons Shumba and Nishumba, one Goddess emerged from the body of Parvati and she was known as Kaushiki and this Kaushiki is the same as Goddess Vindhyavasani. When

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the Goddess was fighting those two demons Shumba and Nishumba with great anger the Chamunda Devi emerged from her forehead and this Chamunda is the Goddess Kali at Kalikoha.

The temple of Vindhyavasani is a very celebrated temple. The Ashtabhuja Lokmaya referred to above is one of the fifty-two famous pithas of Shakti and it is stated that the toe of the left foot of Sati fell here. The temple of Vindhyavasani is a very famous place of pilgrimage and the Goddess is propitiated for various boons and to help the devotees in difficult situations. *Kathasahrasagar*, chapters 2, 52, 54, etc., specifically refer to the temple of Vindhyavasani. The fight with the demons Shumba and Nishumba is also said to have taken place at Vindhyachal.

The more man will struggle to conquer physical nature for his own comfort and profit, the more his body will be tenanted by disease, his life-span will be shortened and he will meet death in the most terrible form—as a fish while being fried in oil leaps into the fire. But the more man will try to conquer his inner nature, his senses, his emotions, his passions, the more his body will be immune from disease, his life-span will increase, his death will be painless—like a new day-break.

—Swami Anandacharya.

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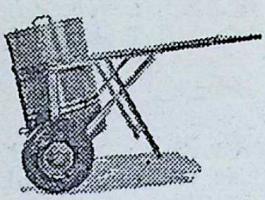
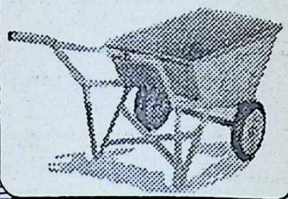
Specialities

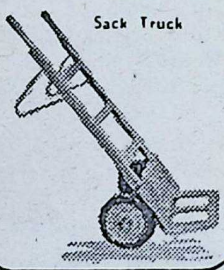
Water Hand-cart



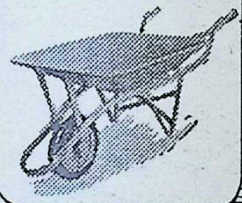
Double Wheel barrow



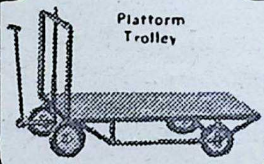
Sack Truck



Single Wheel-barrow



Plattorm Trolley



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C. R. Pattabhi Raman, M.P.

SANSKRIT AND THE SLAV LANGUAGES

A STUDENT of the Russian language quite early in his study perceives similarities to Sanskrit not only in etymology and diction but also in grammar particularly when he stays for some time in Russia and hears Russian spoken by the natives there.

In old Russian as in Sanskrit they actually had the singular, dual and plural numbers so far as nouns were concerned. Even though the dual number has been given up today for all practical purposes, still in the use of certain words the dual or the 'Dwivachanam' is used. For example, it is only "glaze" for two eyes and not "glazi" (many eyes). A few examples which may be familiar to a student of comparative philology may interest the Indian readers.

The Russian "Audin" is from "Adi", the first word used by Thiruvalluvar, and means the "first" or one. The other numbers upto ten are all very similar. The number four is "Chatherin", the "Chatwari" of Sanskrit. When they mean one's own the word is "Swoi" which is equal to "Swayam". Similarly Tvaya for "Thwa." I was amazed to learn that the word "Peri Polna" is the same as our "Pari Poorna". The left side as opposed to the right is "Savyan" which is equal to our Savya. Lord Krishna calls Arjuna "Savyasachin" in the *Gita*. Smoke is "Dheem" as compared to "Dhooma", a house is a "Dom" which is Dhama; a mountain is "Gare" which is the "Giri" of India; a hole is "Dware" from "Dwara" and fire is "Agun", the "Agni" in Sanskrit.

Human relationships have got common expressions in most languages, but it is rather striking that a widow is "Vedava" in Russian and "broth" means brother and "Sostri", sister. "Twa" in Sanskrit at the end of a noun refers to the abstract

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sense and this is the same in Russian. "Bhog" meaning God "Bhagavan" becomes "Bogatwa", meaning divinity; grass is "Trawa" which is the Sanskrit "Trina". For hundred the word is "Sto", the "Satha" of India and nose spelt "noc" is Nasika. People—Nara—has its opposite in Narod in Russian. "Gnatch" is to know from "Gnana". "Na" is Niet in Russian meaning "no". "Myod" meaning honey is from "Madhu"; "Priyat" from "Priya" and "Vidiet" from "Vid" to know.

It is also surprising that many of the common beliefs and superstitions exist in Russia also. If a person sneezes we say "Satayush"—"May you live for a hundred years". In Russia the expression is "Boothee Zarovaiya" or "let your health be alright." If a person chokes while eating food or otherwise they say in Russian that somebody is thinking of him or her. Many similarities exist not only in language and phraseology but also in thought processes. I believe they are more striking in the Latvian and Lithuanian languages nearer the Arctic Zone!

What is rather trying to an English knowing person is that the Russian alphabets have Greek affinities and origin. Their word 'P' is our 'R' and 'C' is our 'S' and 'H' is our 'N'. It is a common experience for a stranger to read the word Restaurant as Pectopah which is pronounced Restoran!

[The famous novel *Zhivago* by Pasternak so much discussed throughout the world means 'I am alive' 'jivita'.

In the Yugoslavian language, which is a Slav language like the Russian, there are many Sanskrit words. Numerals are pronounced thus:

Sanskrit	*Slav*
1. Ekam	Yedan
2. Dwi, Dwa	Dwa
3. Tri	Three
4. Chatur	Chatiri
5. Panch	Peyt
6. Shad, Shasta	Shest
7. Saptam	Sadamp
8. Ashta	Osana
9. Nava	Divet(?)
10. Dasha	Deset

—Ed.]

कुसुमस्तबकस्येव द्वे वृत्ती तु मनस्विनः।
सर्वेषां मूर्ध्नि वा तिष्ठेत् विशीर्येत वनेऽथवा ॥

High-souled people are like a bunch of flowers. Either they shine on top (head) of people or languish in forests (perform tapasya).

—Subhashita.

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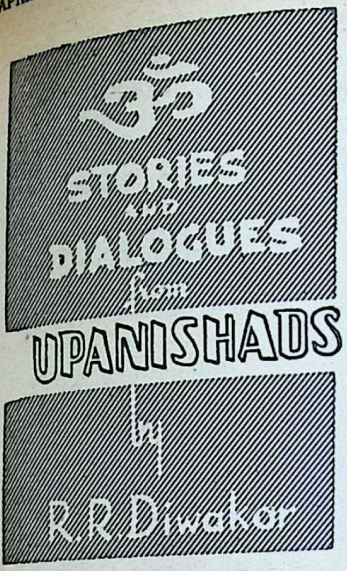

the BLISS of BRAHMAN

[From Taittiriya Upanishad]

"WHO could have been able to breathe and who could have been able to live if this infinite ether had not been full of joy or bliss?" Thus does a rishi ask us. This is a fine poser.

When a man realizes the one indivisible Atman, he attains a fearless state of mind. He enjoys bliss. So long as he sees and perceives two separate things in this world, so long as he senses duality, he harbours fear in his mind. The perception of duality is the root of fear. It is that fear which haunts the steps of the ignorant and the unthinking.

The spirit is all-powerful. It is the fear of the Atman that keeps the sun, the moon and the stars in their proper track. The winds and the rains too obey Him out of fear. But when once a man realizes that the Atman pervades everywhere and is also at the centre of his own existence, he sheds all fear and enjoys bliss. That unmixed bliss falls to the lot of only those who are learned in the Vedas and are not fettered by personal desires.

Infinite indeed is that spiritual bliss. But can we get any idea of that bliss? Can we have a measure of it?

Let us suppose that there is a strong, well-built, virtuous young man. If he is a man of firm mind and fair ambitions and if he is the owner of this world which is full of wealth, he enjoys full happiness. That

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may be taken as the measure of full human happiness. That is a unit. But a hundred-fold is the happiness of human Gandharvas and a hundred-fold of that happiness is the happiness of heavenly Gandharvas. A thousand-fold of that happiness again is the happiness of the gods. A thousand-fold of the happiness of the gods is the happiness of Indra who is lord of the gods. Then hundred-fold of that happiness is the happiness of Brihaspati. Hundred-fold of that happiness is the happiness of Prajapati and again hundred-fold of that is the happiness of Brahman, the Highest Being.

And the man learned in the Vedas and unfettered by personal desires enjoys the happiness that Brahman enjoys!

He who knows this and he who knows the bliss of Brahman lives beyond all fear and enjoys immortal life.

[To be continued]

KING AND THE POET

A poet in distress sought in vain an audience with King Bhoja for long. One day however he caught the King praying before Lord Shiva in the local temple.

As soon as the light-waving ceremony was over, the poet shouted from behind the King "Lord Shiva is no longer there!"

The astounded King turned round and asked him rather sternly, "What made you say that?"

Poet: *Long back Shiva gave away one half of His body to Lord Vishnu (Sankara-Narayana) and the other half to Parvati, so that nothing of Him remains!*

King: *What happened to Ganga He wore on His head?*

Poet: *She entered the ocean.*

King: *The moon He wore on His head?*

Poet: *She flew into the sky where she continues today.*

King: *But surely, there must be His Power!*

Poet: *No; He gave it away to you, sir!*

King (laughing): *But, there must remain His begging-bowl at least!*

Poet: *No sir, He gave it away to me.*

King Bhoja saw to it that the poet did not suffer from want any further.

—Bhoja Charitra.

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QUESTION BOX

ANSWERS by K. M. Munshi

572

Sri A. P. Moosad, Trichur.

Q: *People say that man cannot become perfect without marriage. Then can we call great men like Christ and the Acharyas imperfect men?*

A: It is not a question of perfection. Normally man, however highly gifted, can find neither happiness nor self-fulfilment without a wife; he can only find perfection in the company of a loving, loyal wife. But there are extraordinary men, who have by birth or discipline so transcended the individual and social needs, that they can find both happiness and self-fulfilment without personal ties of a wife and family. But such men are rare.

573

Sri A. V. Setty, Hospet.

Q: *Is it possible for* Purusha *and* Prakriti *to have separate lives?*

A: No. That is why even when they are given separate forms—Parvati and Parameswara—they are treated as one and indivisible.

574

Dr. M. D. Karkhanavala, Byramjee Jeejeebhoy Institution Old Boys' Union, Bombay.

Q: *Our Union is presently being seized of the vital question of the medium of instruction in our institution and we would like to have your frank and considered views on this important and delicate issue, to enable us to act in the best interests of the Parsee students of the institution.*

A: If I were you, I would solve the language problem in this way:

1. The mother tongue should be the exclusive medium up to Standard VII (old 3rd Standard) and Hindi and English as the second languages from the Vth Standard, if not from the beginning.
2. From Standard VII, though the general medium should be Gujarati, English should be pro-

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gressively introduced as the subsidiary medium in subjects like English, History and Civics. Without such a subsidiary medium, the students will never acquire the capacity to speak, understand or write English.

3. It would be a mistake for schools, except in the case of specialised schools, to leave out Gujarati as the medium, for as things are, an educated person who does not speak and write his mother tongue well, is going to suffer for want of knowledge of the basic media for intercourse in his own life.
4. At the same time, Hindi is necessary, for in twenty-five years it will be the national language of India.
5. Again, at the same time, when the student goes up to S.S.C. he must have sufficient command of English to enable him to master higher learnings, which in many subjects will have to be in English for a long time to come.
6. Parsees have to be an integral part of Indian society and if they continue, as some of them wish to, to keep to English as their only medium, they will suffer in the long run, for then they will form an isolated small island of people to whom a foreign language will be the home medium (the mother tongue being a mixed dialect). In consequence, they stand the danger of being socially isolated and economically handicapped.

575

Sri G. S. Krishnamurthy, Chickjajur.

Q: *I am amazed that Tara and Ahalya are cited as examples of Pativrata. Can you explain it?*

A: I can't be definite, but I think the underlying idea is this: both Ahalya and Tara were devoted to their husbands; their actual acts were lapses through ignorance or compulsion. And they went through the appropriate penance, and their minds being pure, they regained their status.

576

Sri A. Sudarshan Rao, Secunderabad.

Q: *How many Hindu holidays are given in Pakistan?*

A: Why not ask the High Commissioner of Pakistan in Delhi?

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CALL FOR SAME SEX ORDER

Dr. P. A. Sorokin

Sexualization of Culture-V

[CONTINUED FROM LAST ISSUE]

ETHICS & RELIGION, LAW

Ethics & Religion

FOR the last few decades, a considerable number of hedonistic ethics have been warmly approved and widely accepted and practised. Paraphrasing the old saw that "the greatest pleasure for the greatest number of people is the supreme ethical value," these new gospels apply it to sexual relations. They teach us that continency, chastity, and faithfulness are irrational and reprehensible because they are painful and deprive us of pleasure. They teach us that all enjoyable sexual relations are morally good, no matter whether they are experienced with a prostitute or a gigolo, whether they are normal or abnormal, whether they are licit or illicit. Explicitly, they proclaim a new freedom whereby one has the right to enjoy intercourse at any time and with any mate.

In both sophisticated and primitive variations, but clothed usually in a garb of scientific jargon, and often documented by hundreds of statistical tables and diagrams, these new beatitudes have been successfully spreading throughout the West. This sort of ethical nonsense furnishes millions with a glittering justification of their untamed proclivities. They reinforce the growing laxness of our mores, which in turn strengthen the infection. As a result, our behaviour has radically changed during the last few decades. A naked sex passion has ceased to be regarded as something personal and intimate. We have become more tolerant of premarital and extra-marital relations. We admire rather than disapprove the adventures of libertines. Divorce, desertion and scandal have ceased to be punished by public ostracism. Many a divorced professor is teaching in our colleges; some of them are even regarded as authorities in the fields of marriage,

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sexual adjustment and family. We have legions of divorces and divorcees among our most prominent citizens, including captains of industry and finance, journalists and writers, doctors and lawyers, civic leaders and politicians. Sexual infamy is almost a necessary condition for becoming a star of stage, movie, or television; sometimes, it is found to be the only talent possessed by these performers, who are otherwise perfectly innocent of the art of artful acting. Among our public officials, there is a vast legion of profligates, both heterosexual and homosexual.

In fact, our mores have changed so notably that continency, chastity, and faithfulness are increasingly viewed as oddities, as the ossified survivals of a prehistorical age. Even the feelings of guilt and remorse are declared, under Freud's influence, to be dangerous symptoms of the repression of sexual issues. Similarly, articles and books (including this one) that are critical in regard to the new mores are ridiculed and stigmatized as being hopelessly old-fashioned, unscientific and stupid.

In a word, this revaluation has been revolutionary. What used to be considered morally reprehensible is now recommended as a positive value; what was once called demoralization is now styled moral progress and a new freedom. We seem to be moving beyond the distinctions between right and wrong, and toward a vulgarized sham-Nietzschean amorality. An additional peculiarity of this trend is the persistence of its many devotees that they are Christians. Such an avowed reconciliation of the anti-Christian sexual conduct with the crusading profession of Christianity is an additional syndrome of the mental and moral aberration of the followers of the new religion of eroticism.

This moral schizophrenia leads us to the widespread religious schizophrenia raging in this country. Christianity and the other religions of our nation have been contaminated by sexuality. On Sundays, Christians pay lip service to the Sermon on the Mount, which forbids even a lustful look at a woman: "Whosoever looketh on a woman to lust after her hath committed adultery with her in his heart;" they pay lip service to the Ten Commandments with their imperatives: "Thou shalt not commit adultery," and "Thou shalt not covet thy neighbour's wife." Yet on weekdays, —and even on Sunday,—many of these same Christians follow quite different precepts: "Enjoy yourself, it is later than you think;" "Wine, women and song;" "Eat, drink and be merry for tomorrow we die." The Commandments of Moses and of

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Christ are obeyed by an ever decreasing number, while the ethic of sexual freedom is eagerly learned and still more eagerly practised by ever increasing millions of men and women.

Sex contamination of our religions manifests itself in many other ways. Our creeds are permeated by the anti-religious theories of Freud. In recent years a number of best-sellers have appeared in which Christian ministers and Jewish teachers liberally mix the teachings and therapies of their respective creeds with the concepts of psychoanalysis. The result is an atrocious pseudo-scientific concoction of sex and religion. The astounding reconciliation of Christianity and Judaism with Freudianism is furthered by journals of "pastoral psychology" and "pastoral psychoanalysis"; by a flood of books and pamphlets; by sermons and lectures broadcast from the pulpits and through radio and television. Millions are thus instructed in these new "religions" of Freudianized Christianity and Judaism. Furthermore, minor sects which preach an outright "theology" of sex have appeared and are growing in membership and influence. All these facts clearly demonstrated the advancing contamination of our religions by the false sex ideologies, therapies, and practices.

● Law

Sex obsession has visibly affected our laws, particularly those provisions concerning marriage, divorce, and the family.

As to divorce, at their face value the changes introduced during the last few decades by various states show somewhat conflicting trends: in some states the new acts tend to make divorce more difficult; in others, easier. All in all, however, the trend toward making divorce more readily available is prevailing.

Much more significant than the letter of the laws is the interpretation and application of them by the courts as well as by the litigants involved. The real reasons for divorce are often quite different from the legal ones. Thus, if in a particular state the only ground for divorce is adultery, the defendant is so charged, no matter whether the act has been committed or not. And vice versa: instead of the adultery actually committed, the parties often prefer to seek and obtain divorce on less scandalous grounds, if the state will accept these as legal reasons. Such grounds as cruelty, habitual drunkenness, duress, incompatibility, desertion, fraud, mistake, non-support, and "inability of the parties to live together" admit such a broad interpretation on the part of many a court that they

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can serve as the legal grounds for divorce, separation, or annulment whenever and whichever party seeks to terminate the marriage.

Judges are well aware of the many subterfuges, lies, collusions committed to obtain divorce. The courts, however, view these as a lesser evil than that of forcing the parties to live together or of making them commit a sin in order to comply with the letter of the law in those states which allow adultery as the only ground for divorce.

Another way of making divorce more easily obtainable has been through the laws enacted by Nevada and some few other states, which require only a short residence and other simple conditions. Thousands move to Reno, the world capital of divorce, live there for three months (to 1927 the requirement was six months), and without any serious trouble then are granted a decree.

The increased sex freedom reflects itself in the rate of contested divorces: their percentage has been steadily decreasing since 1906. The non-contested suit not only makes divorce easier, but represents substantial changes in the law, which have been brought about by the pressure of progressive sexualization of our culture.

The laws concerning remarriage of the divorced and various other aspects of family life have been similarly modified, and for the same reason. Recent statutes have eliminated or softened the legal obstacles to remarriage of divorcees. And there have been significant changes in a number of legal provisions regarding the relationship between parent and child, and an even more significant change in the interpretation of these provisions by the courts. Which of the divorced parents is granted the guardianship of the children? On what condition? When and for what reasons are both divorced parents deprived of guardianship and parental authority over their children, and the children entrusted to the care of a public or private agency? What economic and other conditions are imposed upon the divorced parents in respect to their children? The new provisions concerning these and other vital questions represent a loosening of the sacred bond uniting parents and children, a progressive interference of the public into the inviolable fortress of the family, a growing limitation of parental authority and its replacement by bureaucratic control,—in brief, a "nationalization" of the institution of the family.

[To be continued]

In the next issue

Sexualization of Culture VI

● Political Life ● Other Phases

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SANSKRIT LESSONS

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

Masculine: vṛtrahan = slayer of vṛtra.

	Singular	*Dual*	*Plural*
1st Case—Nom.	vṛtrahā	vṛtrahaṇau	vṛtrahaṇah
2nd Case—Acc.	vṛtrahaṇam	"	"
3rd Case—Inst.	vṛtraghnā	vṛtrahabhyāṁ	vṛtrahabhiḥ
4th Case—Dat.	vṛtraghne	"	vṛtrahabhyaḥ
5th Case—Abl.	vṛtraghnaḥ	"	"
6th Case—Gen.	"	vṛtraghnoḥ	vṛtraghnāṁ
7th Case—Loc.	vṛtraghni vṛtrahaṇi	"	vṛtrahasu
Vocative	vṛtrahan	vṛtrahaṇau	vṛtrahaṇaḥ

There are no special feminine and neuter forms for this category. They are declined as above.

Form of declension of words ending in 'in'.

Masculine: guṇin = qualified.

	Singular	*Dual*	*Plural*
1st Case—Nom.	guṇī	guṇinau	guṇinaḥ
2nd Case—Acc.	guṇinaṁ	"	"
3rd Case—Inst.	guṇinā	guṇibhyāṁ	guṇibhiḥ
4th Case—Dat.	guṇine	"	guṇibhyaḥ
5th Case—Abl.	guṇinaḥ	"	"
6th-Case—Gen.	"	guṇinoḥ	guṇināṁ
7th Case—Loc.	guṇini	guṇinoḥ	guṇiṣu
Vocative	guṇin	guṇinau	guṇinaḥ

Neuter: sthāyin = lasting.

	Singular	*Dual*	*Plural*
1st Case—Nom.	sthāyi	sthāyinī	sthāyīni
2nd Case—Acc.	"	"	"
Vocative	sthāyi sthāyin	"	"

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Other cases are declined like masculine.

Declension form of words ending in 'ś'.

Masculine: viś = vaiśya.

	Singular	*Dual*	*Plural*
1st Case—Nom.	viṭ	viśau	viśaḥ
2nd Case—Acc.	viśaṁ	"	"
3rd Case—Inst.	viśā	viḍbhyāṁ	viḍbhiḥ
4th Case—Dat.	viśe	"	viḍbhyaḥ
5th Case—Abl.	viśaḥ	"	"
6th-Case—Gen.	viśaḥ	viśoḥ	viśāṁ
7th Case—Loc.	viśi	"	viṭsu
Vocative	viṭ	viśau	viśaḥ

Feminine: Diś = region, direction.

	Singular	*Dual*	*Plural*
1st Case—Nom.	dik	diśau	diśaḥ
2nd Case—Acc.	diśaṁ	"	"
3rd Case—Inst.	diśā	digbhyāṁ	digbhiḥ
4th Case—Dat.	diśe	"	digbhyaḥ
5th Case—Abl.	diśaḥ	"	"
6th-Case—Gen.	"	diśoḥ	diśāṁ
7th Case—Loc.	diśi	"	dikṣu
Vocative	dik	diśau	diśaḥ

No neuter form in this category.

Declension form of words ending in 'h'.

Masculine: Madhuliḥ = a bee.

	Singular	*Dual*	*Plural*
1st Case—Nom.	madhuliṭ	madhulihau	madhulihaḥ
2nd Case—Acc.	madhulihaṁ	"	"
3rd Case—Inst.	madhulihā	madhuliḍbhyāṁ	madhuliḍbhiḥ
4th Case—Dat.	madhulihe	"	madhuliḍbhyaḥ
5th Case—Abl.	madhulihaḥ	"	"
6th-Case—Gen.	"	madhulihoḥ	madhulihāṁ
7th Case—Loc.	madhulihi	"	madhuliṭsu
Vocative	madhuliṭ	madhulihau	madhulihaḥ

Feminine: upānah = a shoe.

	Singular	*Dual*	*Plural*
1st Case—Nom.	upānaṭ	upānahau	upanahaḥ
2nd Case—Acc.	upanahaṁ	"	"

The rest like the masculine.

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Feminine: Div = Heaven.

	Singular	*Dual*	*Plural*
1st Case—Nom.	dyauḥ	divau	divaḥ
2nd Case—Acc.	divaṁ	,,	,,
3rd Case—Inst.	divā	dubhyāṁ	dubhiḥ
4th Case—Dat.	dive	,,	dubhyaḥ
5th Case—Abl.	divaḥ	,,	,,
6th-Case—Gen.	,,	divoḥ	divāṁ
7th Case—Loc.	divi	divoḥ	duṣu
Vocative	dyauḥ	divau	divaḥ

LESSON XV

Nowadays in all the big cities, we have wide roads. Such roads are called 'Rāja-patha' or Royal Road in Sanskrit. In ancient India, when people had to go from one part of the country to the other by walking or in carts drawn by oxen or horses, it was necessary to construct good roads. The existence of such Royal Roads can be traced to times prior to Aśoka.

In those days, the numerous towns were connected by an excellent system of roads. The chief of these is the great Royal Road known in later times and even at present as the Grand Trunk Road. This Royal Grand Trunk Road connected the North-West Frontier of India with Pāṭaliputra, the then capital of India linking up all the principal towns.

Now this Grand Trunk Road starts from Calcutta and goes through Patna right up to Peshawar. Many tourists go by car. But, at places, it is infested by robbers and the journey is rather risky.

In the reign of Chandragupta, Asoka's father, there was another trade route. It ran from Pāṭaliputra through Prayāga, Barhut, and Vidiśa to Ujjain. Ujjain was an important trading centre. From here again roads, diverged northwards to the mouth of Indus and southwards to Bhṛgukaccha or Broach in Gujarat.

[*To be continued*]

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Somadeva's

KATHA SARIT SAGARA

(STORY)

ARTHALOBHA

WHEN King Bahubala ruled over Kanchi, he had a gate-keeper by name Arthalobha who belonged to the trading class. Although he was serving the King he would not neglect his family profession. This he managed to do with the help of his faithful mistress.

Manaprabha, the woman, did not in the beginning like to go about buying things from the market and selling to others. It was a man's profession, she said. She was, however, forced into the profession by her husband—people thought them a wedded couple—but in due course she shaped into an expert business-woman and the fortunes of the couple started swelling.

One day Arthalobha came to her and said, "Look, my dear, an upcountry businessman by name Sutahana has come to the town. He has brought with him 20,000 horses and a very large number of costumes for selling. I want you to contact him and try to buy 5,000 horses and 10,000 costumes at the best price. It all depends upon your ability and if you succeed in striking a good bargain, the transaction will bring us a tidy fortune."

Manaprabha, in the first instance, was unwilling to negotiate with a foreigner. By compulsion she went and sought the hotel where the latter stayed.

Sutahana appeared of royal mein and the things he had brought proclaimed him to be a merchant-prince. He was young and nice to look at.

When, therefore, Manaprabha broached the object of her visit and he became only too willing to oblige her, she knit her brows. But soon it became clear to Manaprabha that, more than the price, he wanted her. At this knowledge a chill ran through her spine and she returned home in a huff and reported the matter to Arthalobha.

When Arthalobha heard the account of her behaviour during the interview from her he showed surprise. Asked he: "But how much did he reduce?"

Manaprabha replied disdain-

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-fully, "Of course he was willing to sell them at half price, but that is beside the point. He had different designs in mind!"

Arthalobha replied, "You are a fool. You ought to have closed the deal then and there. I believe it is not too late even now. Hurry up to his place and fix things up. Business requires all sorts of pressures, you know!"

Manaprabha, who heard these words from him, was shocked and was thoroughly disillusioned about him. Finding him a fiend in human form who had no principles in life except money she resolved that she would go and close the deal with a vengeance. Said she within herself: "You wretched man! You think money means more to you than me. Surely I shall be lost to you!"

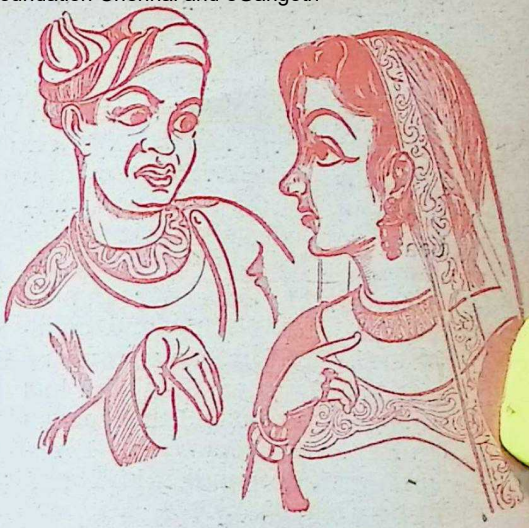
Manaprabha walked briskly and reached the hotel where Sutahana stayed and knocked at his door. He opened the door for her and without the least surprise asked her smilingly to sit on a couch.

Manaprabha began: "Sir, I have thought over the proposition which you had made out some time back and have come to the conclusion that I can agree to your wish only on one condition."

"What can that be?" asked he.

"The condition is that you shall marry me legally" replied she and cast her looks down.

Sutahana replied, "By all



means yes; it will be my good fortune to do so."

Accordingly Sutahana and Manaprabha became husband and wife that evening itself after going through a short ceremony.

Next morning Arthalobha was anxiously waiting for the return of Manaprabha with horses and costumes. Not finding her return he sent a messenger for her to the hotel where the merchant stayed.

To the messenger she replied: "What right has Arthalobha to ask for me again? After having sold me to money, tell him that I no longer belong to him and that I am now the legal wife of Sutahana!"

When the messenger reported this to Arthalobha, he became mad with fury. He immediately

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collected some hoodlums and surrounded the apartment where the merchant stayed. Sutahana, apprehending danger, collected the hotel staff and with their help smashed Arthalobha and his gang. In the melee that ensued Arthalobha was roundly beaten.

Arthalobha thereafter ran to his master and King and complained: "My Lord, an upcountry merchant by name Sutahana has wrongfully confined my spouse in his hotel apartment. I request you to punish him and restore her to me."

He also showed the King the marks on his body where, he complained, he had been heavily belaboured.

The King upon hearing this complaint was on the point of issuing orders for the arrest and punishment of the foreign merchant.

But his minister interceded and counselled, "My Lord, I beg to point out that before issuing orders it is better to make an enquiry and come to correct conclusions; because on the face of it, I feel that something is wrong in this case."

The King agreed with his minister's suggestion and summoned the merchant who came followed by Manaprabha.

The King asked him, "Is it true that you have wrongfully confined Arthalobha's wife?"

Sutahana replied, "Your Majesty may kindly ask Manaprabha herself, who is here, about that."

When the King looked in her direction she said, "My Lord, it is true that I was once devoted to Arthalobha. But having regard to the fact that he decided to sell me to this man for money, I myself chose the path of discarding him and marrying Sutahana which is well in accord with my family *dharma*. It is, therefore, of my own volition I am staying with Sutahana. I am his legally wedded wife now."

When the King heard Manaprabha's reply he smiled slyly and asked Arthalobha whether he had anything to say about Manaprabha's statement.

Arthalobha hung his head in shame.

It was not difficult for the King and his minister to guess what had happened to bring about this sudden revulsion in the woman.

The King, therefore, issued orders dismissing Arthalobha from service and confiscating whatever wealth he had amassed as punishment for his meanness and utter callousness with which he treated the woman who was devoted to him.

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Our Fortnightly Profile—113

Antonio Segni

Sri Nehru and Sgr. Segni

HOW personal rivalries can plague politics has had a classic illustration in the downfall of the Fanfani Ministry in Italy. Although its immediate cause was a split in the Social Democratic Party on whose support it functioned, the real trouble was that the ex-Premiers Pella and Scelba settled a score with Fanfani who had earlier dropped the one like an overripe fruit and manoeuvred the other out of office.

Added to it was his over-zealous opening to the left which infuriated the Rightists who voted him out in the secret ballot. Disgusted and disillusioned, Fanfani threw up the sponge.

If Fanfani's downfall was the result of personal vendetta, Segni's rise to Premiership owes to sheer fortuity; for, after days of search, President Giovanni Gronchi could pitch upon only one man acceptable both to the left and right wings of his country and that was 68-year old Sardania-born willowy Antonio Segni, ex-Premier and ex-Professor.

At the time Segni was named new Premier on behalf of the biggest Christian Democratic Party, he had to bridge a wide vote-gap (26) to carry the Chamber of Deputies with him. People commiserated him at the time as a "cracked vase", after the Italian proverb meaning that a cracked vessel would be handled tenderly. But Segni's personal popularity has won all Rightist elements in the Parliament to his banner without actually joining his party or Government which, as it is, is mono-colour in composition. With the result that,

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at the time of the investiture last month, he got the biggest majority vote in twelve years. According to political pundits the Segni government has come to stay, its strategic planks of work being absolute faithfulness to the Atlantic Pact and the political union of Europe.

Segni, as indicated earlier, is an old bird at he game. He had worked as Minister for Agriculture in the late De Gasperi regime and had an innings of 22 months as Prime Minister in 1955-57—the longest but one in the 19 governments since the Fascist regime. His land-reform bill which expropriated parts of big estates, benefited thousands of landless farmers and practically took the wind out of communist sails. He worked as Defence Minister in Fanfani's Government for seven months.

Frail, white-haired, courtly of manners and wreathing with smiles, the Sardinian Professor of Civil Law conceals a remarkable stamina and power of will. A man of strong convictions, he would expound his points lucidly and logically and is apt to run into tantrums in the heat of argument.

The story is sometimes told how, as Agriculture Minister under the late De Gasperi, he smashed a glass tumbler in the Parliament in making his point and with bleeding hand argued his bill to victory which, however, cost him a fourth of his own estates!

The learned Professor, unfortunately, is a victim of stomach disorder which has compelled him to live almost exclusively on milk and vegetables. He buttons up his overcoat on that account, longer in the year than is common and during occasional bouts of stomach pain which have a tendency of erupting before political storms, stays in his book-cluttered bed-room and transacts Government business, when, Signora Segni, his *bachpan* sweet-heart, or his Sardinian house-keeper, as the case may be, picks up the telephone or herds in Cabinet Ministers into the rooms. It is said that an orderly method of work is not among Prime Minister Segni's virtues.

Professor Segni, despite his scholasticism, is passionately fond of farming and, in between Government work, he snatches time to fly to his island estate where he fondly tends flowers or digs vegetables in his gardens. He also grows wheat and olives in the fields or brews wine.

The Segnis have four sons.

Since investiture the leftist elements in the Italian Parliament have tried to rig themselves together in opposition to what is euphemistically called the Guallist experiment in Italy.

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NEWS AND NOTES

BHAVAN'S SCHOOL, DELHI

PRESIDING over the first Parents' Day Celebrations of the Bhavan's School, Delhi, on the 18th of last month, Smt. Lilavati Munshi said:

I do not know how many parents know the history of the School and how it was started. In the beginning of 1952 the Bharatiya Vidya Bhavan acquired this plot of land. But soon after we had to move to U.P. and there was no money to put up the building. Anyway we did not want this good plot of land to remain idle and wanted to utilise it for some good purpose.

An idea occurred to some of us to run a small School in tents as it was being done in Delhi Public and some other Schools. Sri R. Gautam who was then the Secretary of the Bhavan, took up the idea and organised a small Primary School in tents with about 50 children in 1954. But soon after, i.e., in 1955 we got a donation of Rs. 5 lacs for this building and by the end of that year the building operation was started.

Then we felt it would be very inconvenient for the children to come to a School where the building activity was going on and so we thought of closing down the School and open it when the building was ready and the School was fully equipped. But we were told that the parents would not like the School to be closed down because it would be very difficult to get admission for their children in other Schools and so we had to continue the School in a small temporary kutcha shed. The building was ready and was opened by Prime Minister Sri Jawaharlal Nehru in May 1957.

Before we could properly be ready with the furniture, equipment and the teachers we had to run the School as there were already 50 children. Besides, when we opened the School in July 1957 there was a rush for admission. At that time we had not even found a Principal and so Sri R. Gautam had to take up the additional duty of the Principalship over and above his other duties till we could make some other arrangements.

Later on, we called Prof. B. M. Naik from Bombay, the Vice-Principal of the Bhavan's College, who, in a few months' time, put the School in shape. After the vacation in July 1958 Sri Batta—our present Principal—who has been an educationist all his life and very well-qualified joined and ever since then he is spending all his energies in making this a first-class School.

The School is recognised for the Overseas School Certificate Examination of the University of Cambridge and at the end of this year our first batch of students will appear for this final examination.

In July 1957 the number of students rose to 250. By the end of the first year the number was in the neighbourhood of 425. The present strength of the School is 493 pupils. The number of teachers is 28. The pupil-teacher ratio is 20-25 in each class and is one of the lowest in local public schools. We have students of all communities and religions.

You will ask me what are the distinctive features of the School. I shall say they are two. The first is that the School starts with Bhavan's

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Prayer and the second is that we have a School lunch programme. In the beginning there was some reluctance on the part of some of the parents to participate in the lunch programme. Gradually the parents have come to realise that it is a good thing for the children to have a midday meal. Many mothers have come and complimented us for this feature of ours.

I must admit that we have not a big playground, but whatever place is at our disposal we are making full use of it by having the games like netball, football, badminton etc. For major games like Cricket and Hockey, children are taken to the India Gate playground. We have adopted the National Discipline Scheme of General Bhonsale and I think our students are doing well. During the winter session students are taken for outing too. One of the Inspectors of the National Discipline Scheme told me the other day that our children physically and mentally are much better than the students of many other schools.

Our aim is to make this School as one of the best schools in Delhi. As we are recognised by the overseas Universities and not by the Education Department, we are not receiving any grant from the Government and we have not received any donation from the Delhi public so far. So we are unable to progress as fast as we would but gradually and slowly we are building up the different departments of the School. Our Laboratory has been fitted up recently.

I find our teachers are getting more and more devoted to their work and probably some of them feel that the School is their own and not merely a place to earn their livelihood. The Principal who, throughout his life, was an educationist and Mrs. Mahendroo—the Vice-Principal—take a keen interest in building all the departments of the School. Probably in the beginning of the next academic year we hope that the School will stabilise itself completely and any deficiency that may still be existing may be eradicated.

TIRUCHI KENDRA

A MEETING of the Tiruchi Kendra of Sanskrit Vishva Parishad was held on 22nd February 1959, in the premises of the National College High School when prizes and certificates were distributed to the candidates who came out successful in the several examinations conducted by the Bharatiya Vidya Bhavan, Bombay. Sri G. K. Rama Subrahmanya Sastrigal, Professor of Sanskrit, Madurai College, presided over the function. Sri A. Subrahmanyam, M.A., Professor of Sanskrit, St. Joseph's College, Tiruchi and Kendra Vyavasthapak, welcomed the gathering and explained the objects and activities of the Kendra and the Bharatiya Vidya Bhavan. Sri T. V. Srikanta Sastrigal, Principal, Rameswaram Devasthanam Sanskrit Patasala, Madurai, dealt with the greatness of Sanskrit and exhorted the audience to take to its study. Sri G. K. Ramasubrahmanya Sastrigal appealed to the Government of Madras to give a proper place to Sanskrit in the new curriculum. Kumari K. Jayalaksmi and S. Minakshi got the first prizes in the Prarambha and Parichaya examinations respectively. Sri K. Narayanan was accorded the second prize in the Parichaya examination. *Sri Venkatesa Suprabhatam* was recited by Kumari K. Jayalakshmi, daughter of Sri R. Krishnaswamy Reddiar, M.L.A., Tiruchi. Selected portions from *Raghuvamsa* were recited by Sri K. Narayanan. Sri Mallaji V. Ratna Sarma proposed the vote of thanks.

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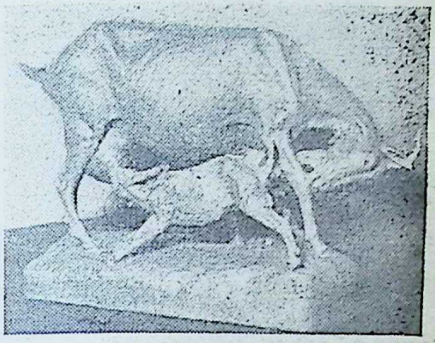
OUR BOOK SHELF

HINDU ART AND THE ART OF ANNA HYATT HUNTINGTON. By Emile Schaub-Koch, F. I. A. L. Published under the auspices of the International Institute of Arts and Letters, Lisbon. 66 pages of text and 150 reproductions of the works of Anna Hyatt Huntington. Price not mentioned.

IN this comparative study of the characteristics that distinguish the sculpture of Ancient India from the work of Anna Hyatt Huntington, the author explains the difference between the Eastern and Western approach to Art in terms of their respective conceptions of reality. The Hindu believes that reality is always hidden and the forms that he creates are symbols which at their best can only provide a glimpse of the Truth beyond, while to the artist of the West reality is that which he experiences through his senses in its completeness. The art of the Hindu is a statement of universal principle, while that of the West is a record of an experience that is personal and immediate. Thus in the temple sculpture of Mahabalipuram and Konarak the emphasis is on composition and presentation of themes rather than on naturalistic treatment of anatomical details. Anna Hyatt Huntington, on the other hand, captures even the minutest of physical details—not a hair is out of place, not a bone or a muscle is out of proportion. The author seems to prefer the latter form of art, and claims that it is now being accepted and understood by an increasing number of artists and critics in India.

The 150 illustrations of the works of Anna Hyatt Huntington demonstrate the superb mastery of this



gifted sculptress in her treatment of subjects as varied as Don Quixote mounted on Rosinante to the mythical centaurs at war and play. Most remarkable, however, are the animal studies that reveal her keen

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sense of observation, her skill in capturing even the subtlest nuance of expression, mood and gesture. The pieces are alive with movement, an elephant charging, a crane rising in flight, a pair of enraged monkeys screaming their indignation at an unseen intruder or a lamb suckling.

The book is a worthy tribute to a rare genius whose talents as an artist are matched by the purity and sincerity of her approach to the medium of expression.

—*R. Mohan Rao.*

MAJMUA-E-DANISH (Parts I and II). By Kishore Das Munshi. Published by Ram Narain Lal, Allahabad. 1957. Price: Rs. 10/-.

THIS short but delightful work, which has been published for the Bharatiya Vidya Bhavan, Bombay, consists of two parts: a Persian text edited by Sri Syed Maqbool Ahmed, a research scholar of the Allahabad University, and its English translation, preceded by an introduction, by Dr. Saeed Hasan, Head of the Department of Arabic and Persian, Allahabad University. The text comprising 137 pages is in litho, while the translation covers 140 pages. There is an index to proper names and an errata also.

The author, Munshi Kishore Das —a great great grandfather of Dr. K. M. Munshi—was a very learned descendant of a leading revenue-farmer of Broach (Gujarat), Vithal Das alias Madhu Bhai Desai, a Bhargava Brahmin. The history of the family goes back to the middle of the 14th century, when Vishambar Das Vyas was granted a fief by Sultan Mohammad Tughlaq in recognition of the useful services rendered by him during a rebellion in Broach.

Kishore Das Munshi's father, Chhabila Das, who was contemporary with the Moghul emperor, Mohammad Shah of Delhi, married him to the daughter of Hari Vallabh Das, a scholar of repute, who was in charge of the Dar-al-Insha (Secretariat) of the Nawabs of Broach, and by his help, Kishore Das succeeded in getting the office of Munshi in the diwan of Mirza Abdullah Beg, known as Nek Alam Khan. He continued to hold this post with conspicuous success till the year 1772 when the last of the Broach Nawabs, Mu'azzaz Khan, died after his defeat by the British. Disgusted by the sudden and unpleasant changes that followed this event, Kishore Das left service, but seems to have been persuaded later on by one Lallu Bhai to rejoin. He carried on for another 20 years or so, dying some time after 1792.

In his capacity as Munshi, Kishore Das wrote a large number of letters addressed by the Nawab Nek Alam

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Khan and his successor Mu'azzaz Khan to the Emperor of Delhi and to other state dignitaries of the time, including Wazir al-Mamalik Nawab Shujauddaula. He compiled these letters under the title of Majmua'e-Danish, adding a short biographical preface, mentioning the history of his family and the chief events of his own career.

The author had acquired the rudiments of Persian from a teacher named Shukrullah, and, helped by his father-in-law and his own natural aptitude, became a skilful writer of elegant and ornate Persian prose very much in vogue in those days. This is evident from the collection of his letters which compare quite favourably with those written, for instance, by the celebrated scholar, Madhu Ram.

It was, indeed, a happy idea on the part of Dr. K. M. Munshi, a descendant of the author, formerly Governor of Uttar Pradesh, to publish these letters and to place at the disposal of the Allahabad University his personal copy which had come into his hands as a precious and jealously guarded heirloom. It may be confidently hoped that the work will be greatly appreciated by all lovers of classical Persian, whereas the historians will find it to be extremely helpful in re-constructing the story of the troubled times in Broach and the adjacent districts of Western India during the 18th century.

Mr. Syed Maqbool Ahmad has edited the text very ably, although here and there one comes across mistakes which have remained undetected and have not been included in the errata appended to the text. He has added useful notes on the more difficult words and phrases occurring in the text, chiefly for the benefit of those Persian students who are not familiar with the Arabic language.

Dr. Saeed Hasan's translation is not literal, but it retains remarkably

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well the flavour of the originals giving a good idea of the highly florid and artificial style in which the letters have been composed. His biographical sketch of the author's family and analysis of the contents of his work are also very well written, and he is to be congratulated on the successful completion of a difficult task.

The printing of the English portion is on the whole satisfactory, although there are several errors which could have been removed by a more careful revision of the proofs. The paper used is of good quality, and the binding and general get-up are quite attractive.

—*Dr. Wahid Mirza.*

NANNOOL VIRUTHIYURAI (in Tamil). By Sankaranamasivayar and Sivagnana Munivar. Published by the Saiva Siddhanta Works Publishing Society (Tinnevelly) Ltd., 1/140 Broadway, Madras. Price: Rs. 5/-.

THE Tamils were never modest in their claims on behalf of their language. "Sivan thantha tamizh thanthan," they say, referring to the Sage Agastya, bringing Tamil from Siva Himself. Mention is often made of a grammar by Agastya, called Agathiyam. Next followed Tolkappiyam, whose date is a matter of controversy. He himself refers to a grammar reputedly authored by Indira. But that grammar is not extant. Even Tolkappiyam must be counted as a rarity. The Tamil grammar now extant and generally studied in Tamilnad is that by Pavanandi Munivar, a Jain ascetic of the 13th century A.D., called the Nannool. It deals with Tamil orthography and etymology. Of the many commentaries that by Sankaranamasivayar and Sivagnana Munivar is elaborate and held to be the best. The present edition has had the benefit of careful revision by the Saiva Siddhanta Kazhagam, and is based on the previous edition by Sivagnana Munivar of the great Tiruvaduthurai foundation. It contains a useful introduction and appendices and should be of great practical help to students of Tamil.

—*S.P.T.*

TOLKAPPIYAM. By Vidwan Vellai Varanar, Lecturer, Tamil Research Department, Annamalai University.

HISTORY OF TAMIL LITERATURE (1-1000 A.D.). By K. S. Varadaraja Iyer, Lecturer in Tamil, Annamalai University. (Both books published by the Registrar, Annamalai University, Annamalainagar, Madras.)

HERE are the third and fourth volumes of what Sir Kurma Venkata Reddy, when Vice-Chancellor of the University, requested its scholars to undertake: an authorita-

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tive history of Tamil Literature. Two earlier volumes appeared some years ago authored by Sri T. V. Sadasiva Pandarathar. One of them dealt with the period 250-600 A.D. Another dealt with the 13th, the 14th and the 15th centuries.

Whatever the basis on which the history of Tamil literature was intended to be covered in five parts, where both periods and the chronology of authors and the dates of their important works are still hazy and undetermined, undeniably the Tolkappiyam is entitled to distinct and separate treatment. Tolkappiar did for Tamil what Panini did for Sanskrit. He perfected all that had been said before in the field of grammar and systematised that basic branch of knowledge. While Samskrit Vyakarana confines itself to letters and words, Tolkappiyam deals with three categories, letters, words and *porul*—the last category being peculiar to Tamil.

The first part of the present volume deals in about 172 pages with the historicity of Tolkappiar. The second part deals exhaustively with the grammar in about 320 pages. The scholarship and the painstaking research brought to bear on the work are highly commendable, and the world of scholarship will be grateful to the author, though many may demur to the period assigned to Tolkappiar. The eager and aspiring Tamil scholar will find the style easy and chaste without being pedantic. The explanations are understandable and fully in line with those of the great commentators.

The second book deals with the contribution of the Buddhists, the Jains and the Vaishnavas to the growth of Tamil literature and follows the various vicissitudes which befell the warring secretaries. This is an important piece of work most competently executed.

—*S.P.T.*

KATHA SARIT SAGAR: A set of 10 books in Marathi. Published by Vora & Co., Publishers, Private Ltd., 3 Round Building, Kalbadevi Road, Bombay-2. Price: Rs. 4.

VORA & CO., Publishers, Bombay, are doing a good service to the cause of Sanskrit. Last year they brought out a set of 32 booklets in Marathi under the title *Samskrit Sahitya Sarita* giving in short the essence of the best works in Sanskrit. Now they have published another set of 10 booklets in Marathi, giving us the essence of 10 stories selected from the famous Katha Sarit Sagar in Sanskrit which had for its source the Brihatkatha of Gunadhya, written in the Pisachi dialect.

The publishers deserve a tribute for their good work.

—*Prof. G. R. Darshetkar.*

SAMSKRITIK MAHARASHTRA DARSHAN (in Marathi). Published by Vora & Co., Publishers, Private Ltd., 3, Round Building, Kalbadevi Road, Bombay-2. Price: Rs. 3.60nP.

THIS is a set of 6 booklets in Marathi, taking the reader to the religious and cultural centres in Maharashtra such as Pandharpur, Sajjangad, Akandi, Jejuri and Dehu.

A perusal of these books will go a long way in creating interest for visiting these places in these modern days of waning faith. The books give us a good idea of the great work done by saints like Jnaneshwar, Ramdas, Tukaram and others.

—*Prof. G. R. Darshetkar.*

ACKNOWLEDGEMENTS

SIVANANDA CHARITAM. By Swami Jnanananda: Published by the Sivananda Literature Research Institute, The Yoga-Vedanta Forest Academy, P.O. Sivananda Nagar, Rishikesh, Himalayas. Price Re. 1.

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PANCHAYAT RAJ. By M. K. Gandhi. Compiled by R. K. Prabhu. Published by Navajivan Publishing House, Ahmedabad. Price: 30nP.

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THE HOUR OF GOD. By Sri Aurobindo. Published by Sri Aurobindo Ashram, Pondicherry. Price: Cloth Bound, Rs. 4, Paper Cover Rs. 3.

SRIMAD RAGHAVENDRA VIJAYAH (in Sanskrit). By Vidwat Kulavatamsa Mahakavi Sri Narayanacharya. Published by Sri Parimala Publishing House, Big House, Nanjangud. Price: Re. 1.

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RAJATAMAHOTSAVA SMARAKA GRANTHA. Price: 75nP.; *SRIMAD BHAGAVATA SARODHARA OF SRI VISHNU TIRTHA* (both in Kannada). Price: Rs. 2. Published by Sri Sarvajnacharya Seva Sangh, Madvaraj Mandir, Shivaji Road, Davangere City.

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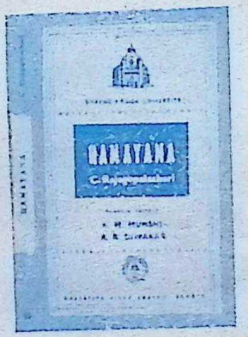

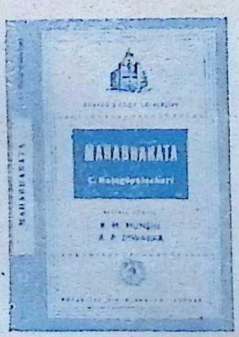

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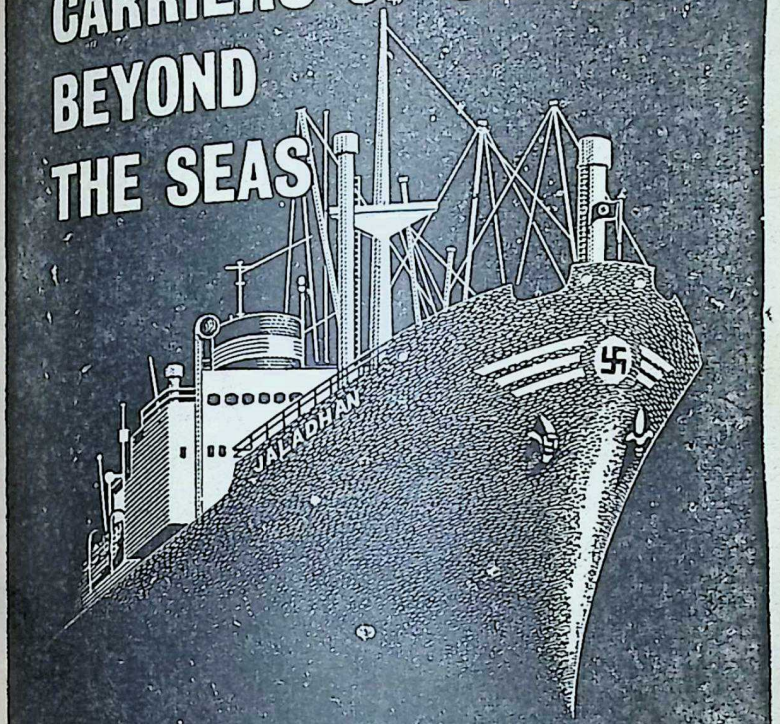

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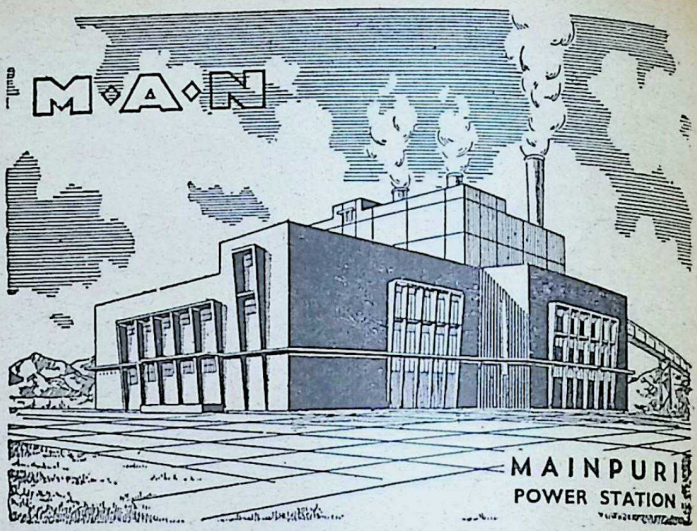

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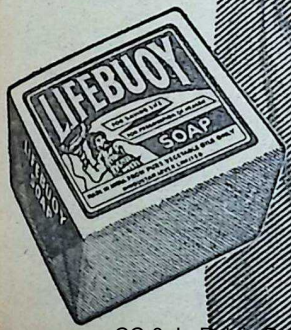

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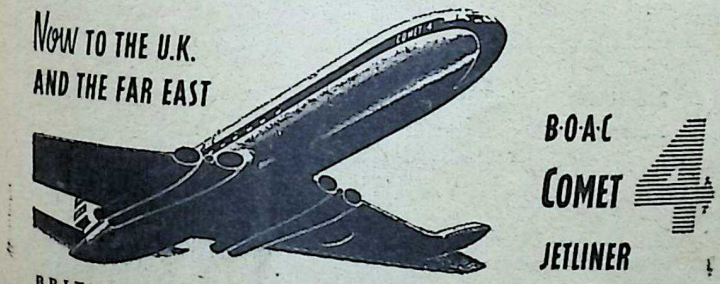

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आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—*Rigveda*, I-89-i

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Vol. V APRIL 19, 1959 No. 19

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RAMA-BRAHMAM

सकलगुणनिधानं योगिभिः स्तूयमानं
भुजविजितसमानं राक्षसेन्द्रादिमानम् ।
महित नृपभयानं सीतया शोभमानं
स्मर हृदय विमानं ब्रह्म रामाभिधानम् ॥

O heart, contemplate on that Brahmam called Rama, Who is beyond measure, Who is the Storehouse of all virtues, Who is praised by yogis, Who has conquered proud enemies by the might of His arms, Who is more than a match for the lord of rakshasas and others, Whose movement in the midst of stars in the form of kings is applauded and Who shines in the company of Sita.

—Sage Narada
in **Sanatkumara Samhita.**

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 177

★ *LEGAL EDUCATION* ★ *LAWYERS: THEIR ROLE AND MISSION* ★ *THE FUNDAMENTAL CONCEPT OF LAW* ★ *OUR LEGAL HERITAGE*

Bharatiya Vidya Bhavan
Bombay.
APRIL 19, 1959.

MY YOUNG FRIEND,

ON the 26th of last month the Chief Justice of India inaugurated the First Lawyers' Conference at Mehta Sadan, Bharatiya Vidya Bhavan Delhi Kendra's home. It was a landmark in the life of the Indian Law Institute with which I have the privilege of being associated as Executive Chairman for about eighteen months. I placed before that Conference some of my views on Legal Education in India which I am sure you would like me to share with you.

●●●

Of late, legal education has come in for critical attention, and deservedly. In India, when started during the British regime, it was intended to provide training for the would-be practitioners; higher study and research in the theories and principles of law was and even at present is, possible only in foreign countries. Things have to change now. Free India has its own Constitution, its own courts, its own legal outlook and its own social needs which demand adjustment in law through research. Our judicial system, though largely based on the British and the American, is different in scope and function, and has to be related to our judicial and juristic experience. In the matter of legal studies, therefore, India cannot afford to be 'colonial' any longer.

This objective can be fulfilled only if the law schools, in point

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of accommodation and library, are adequately equipped; and further, service conditions for law teachers are so altered as to attract the best talents in the Universities to that occasion and enable the law teacher, in comfort and security, to specialise in one or the other branches. In this case, the University Grants Commission can, I feel, render great assistance.

In this connection I may place before you certain problems, which deserve attention:

First, how to resist the urge to displace English from our Universities, which in a large measure has made imparting and receiving education in law difficult.

Secondly, how to prevent education imparted by part-time law teachers whose main interest lies in the profession from continuing to be perfunctory.

Thirdly, how to overcome the general impression that education and training in law is just a passport to start a practice and, unlike every other professional training, need not be thorough. This attitude is based on a curious confusion of thought that law studies need not be theoretical, for the aim is to practise, and they need not be practical, for that could only be done when one starts the practice.

Fourthly, how to prevent the best students of the Universities from being lured away from the law studies and the profession to highly-paid Government services which provide security of tenure and the certainty of promotion. As things are at present, by and large the left-overs of the Universities only take to law studies for want of anything better to do.

Fifthly, how to change the teaching and the examination system, so as to ensure a thorough grounding in the principles of law and to develop the necessary capacity to apply them to facts sifted and ascertained according to the law of evidence. Prescribing large text-books and throwing immature minds in the arms of guide-makers is scarcely the right way to develop a grounding in law or legal skill.

●●●

A Bar Association for the whole of India is, in my opinion, necessary to give shape and direction to professional activities; to unify and maintain the ethics of the profession; to strengthen the independence of the bar and the judiciary; to educate the public as to the value of 'government under law'; and to contribute, as a group independent of the Government, its vitality to the free life of a democracy.

Besides this, there are other questions viz. whether such an Association should be federal, or federal-cum-unitary, or unitary;

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what should be the nature and scope of its activities; and how are the resources necessary for setting up an effective machinery to be raised. The satisfactory solution to all these problems depends upon whether the lawyers in this country have developed an urgent need for unification and realised their role and mission as lawyers in our society.

Often enough we have heard diatribes against the lawyers and we will surely hear them in the future. Whether they are justified or not will depend upon whether lawyers have a role to play and a mission to fulfil in the context of the modern world; or whether the sphere of law is no more than a market wherein the lawyer's brain is to be traded for money to secure monetary gain for some person or to save him from penalties.

In spite of the diatribes, lawyers are indispensable to civilised community, more so when it is free and democratic. Every change in the social and economic order, every scientific discovery, every movement of men and things and every act of Government involves the aid, guidance and the decision of a lawyer. So do all agencies of the government, all corporations, companies and institutions. All occupations also need the lawyer, for their members have to be licensed, protected and governed by law.

I realise that the work of the lawyers is scarcely appreciated, but those who fail to do so do not realise that if they were not there, we may have to revert to the days of Chenghis Khan when the will of the tyrant was the law of the slave.

Here I may refer to the fundamental concept of law which determines the role and the mission of the lawyers in a civilised society. In this concept, law is not the same as 'a law', which may conceivably include the edict of an arbitrary power. As Dean Pound recently pointed out, when we talk of 'law', it means 'legal order' *(rechtsordnung, ordre juridique)*, which supports social control through legal institutions of justice. It is only in such an order that the individual citizen reaches an all-round development and the authorities function in well-regulated orbits. Of this 'law', the lawyers are the guardians, interpreters and defenders.

This concept of 'law' is as old as the oldest system of jurisprudence. In the opinion of the ancient Hindu jurists, 'law'—which they call *Dharma*—is supreme in its own right. The sovereign—whoever or whatever is included in the term—is not its source, but its instrument.

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Its sanction arises from the fact that the moral order is ineluctable, that whoever conforms to it finds happiness and self-fulfilment and whoever does not, cannot. It is in this sense that the *Narayaniya Upanishad* says: 'Law is the foundation of the society'. *Brihadaranyaka* asserts the same when it says: 'Law is the mightier than the mighty'. Manu is still more explicit when he says: 'God first created from his own lustre his son *Dharma*', the same as *Danda*—the protector of all creatures.

Continental jurists took a similar view. Grotius, one of the greatest of them, says: 'Law is a rule of moral action obliging to do that which is right'.

Anglo-Saxon jurisprudence, in its Austinian attitude, however, inculcated that 'law' is nothing but a rule issued by the sovereign and which attaches definite consequence to proved facts. This, as I said before, can conceivably be the instrument of arbitrary power.

This theory, though it clouded the real concept of law, did not do harm to the juristic and social thinking in England, for the English people had an abiding respect for law as distinct from 'laws'.

In the field of jurisprudence, Coke, the great authority on common law, supplied the appropriate corrective when he said: 'Reason is the life of the law, nay the common law itself is nothing else but reason'. As a result, derived from a nebulous concept of common law, we have in modern jurisprudence certain principles well accepted like the 'Rule of Law', 'the rules of natural justice', 'equal protection of law' and 'Fundamental Rights'. These, with the juristic heritage of the French Revolution, have found a place in many Constitutions of the world and which find a prominent place in the Preamble and Part III of our Constitution. They are all intended, as stated in the Preamble of our Constitution, to protect human dignity, or to use the words of the United Nations Charter, 'to protect the dignity and worth of the human person'.

The role and mission of the lawyer therefore is determined by a special responsibility to uphold this legal order and guard it against hostile inroads: for, such an order is the only constructive alternative to the tyrannous misuse of power and the suppression of human dignity.

This responsibility becomes all the greater as life changes fast and with it the outlook and purpose of society. In these days, the government operates and regulates the economic system. It furthers the production of the material resources of the community; it also secures

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their wide distribution. Naturally, therefore, the interests of the community as a whole as understood by those in power, are considered as the supreme goal and the individual important only as an instrument of their will.

Another factor has been the increase of anti-social activities in intensity and scope on account of the advance in technical knowledge and an increasing neglect of moral and religious standards. Governments, therefore, often unwillingly, have to exercise their police power on a large scale.

Though, in view of both these factors, laws must change from time to time, to say that the legal order should also change with the social needs is to deprive it of its sanctity. On the contrary, the laws have to be framed, controlled and interpreted in the light of the legal order so as to contribute an element of stability and certainty to society. As our Constitution has wisely envisaged, it can be maintained only if its provisions are strictly maintained and liberally interpreted through justice administered by an independent judicial agency.

We must, however, recognise that we cannot rely merely on the lawyers, either in the profession or the judiciary, to guarantee free government. As Judge Learned Hand once said: 'Liberty lies in the hearts of men and women; when it dies there, no constitution, no law, no court can save it'.

At the same time, if the lawyer loses his sense of mission and the Courts take a deferential attitude towards the legislature the citizen will be left unprotected against the violations of human dignity and the government will cease to function 'under law'.

Apart from this consideration, if the lawyers are imbued with an active consciousness of their role and mission, even the process of studying, expounding and interpreting law would become a highly educative influence. For, it would encourage the average citizen to appreciate the heritage of freedom; to have greater regard for the protection of individual rights; to appreciate and strengthen the principles of a stable legal order; and to inculcate an active desire for a peaceful existence as members of a civilised society.

This is the great mission to which we are called. If it is fulfilled, it will not only bring about a passionate love of freedom and induce respect for law, but also maintain and develop our democratic institutions and, in a wider context, influence international relations which, if the human society is to exist in freedom, should look forward to a world ruled by law.

●●●

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Shri M. C. SETALVAD,
Attorney-General.

It would not be inappropriate for me to look back to trace how well and wisely the traditions of legal order have been built up in India. It is a most fascinating story highlighted by outstanding events.

The great lawyers and judges —both Indian and foreign—during the last century, created the great traditions of our bar and the bench. Step by step we absorbed the technique and traditions of constitutional freedom and the Rule of Law. The people learnt to assert their rights through courts of law. During the 'Quit India' movement, when several of us throughout the country went from Province to Province defending civil liberties, judges—again both Indian and foreign—vindicated them.

The Varadachari Committee in drawing from the best in Anglo-Saxon judicial tradition, which had found a root in the land, devised our system of integrated judiciary as the vital centre of our constitutional freedom. The fighters for Indian freedom enshrined a firm legal order in our Constitution.

The first Chief Justice of Free India, Shri Justice Kania—and I remember it with pride—while inaugurating the Supreme Court, described in stirring words the independent role of the judiciary. Our Supreme Court in less than ten years has become the guardian of our constitutional ark and secured the respect and confidence of the country.

The Law Commission, through its findings, has recently passed mature judgment on the deficiencies of our legal system and pointed out ways and means to correct them. And if I may be permitted to strike a personal note—my old friend, the Attorney-General, has given us the shining example of forensic fearlessness, even while occupying an office under the Government.

All these form an accumulated heritage, of which we are all proud and of which the coming generations will reap the benefit in freedom and order.

Yours sincerely,

Kan Munshi

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Sri Ramavatara

H. H. Jagadguru Sri Sankaracharya of Kanchi

. . . . The Ramayana is not a mere episode of a supposed human history. It is a document of Divine History which recurs as often as Evil assumes such proportions as to require super-human intervention for its destruction, to salvage the evil-doer by rescuing him from his āsuri sampat and to re-establish the daivī sampat in his mind and heart . . . .

TO do the right, one must know the right. It is for this purpose that the Vedas, the Itihasas, the Puranas as also the various Smritis and the Dharma Sastras are intended. The substance of them all is not a human invention, but is the embodiment of the eternal Truths, the Sanatana Dharmas. They instruct mankind in the eternal Laws of the Cosmos and in the forms of righteous conduct inviolably ordained on man as a preparation for the final means to liberation.

But, there arise frequently and from age to age, obstacles, physical and human, to the pursuit of the Right and the Good. The former, the physical obsta-

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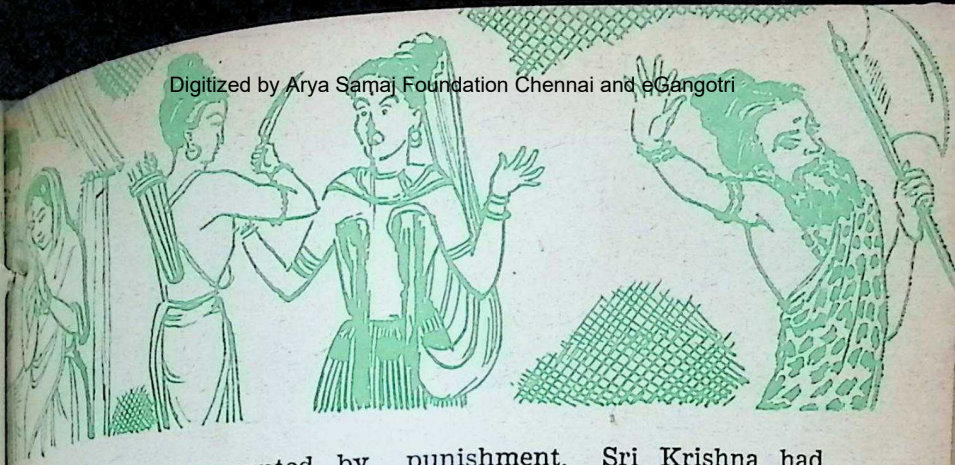

cles, must be surmounted by one's own *tapas*, by the discipline of one's austerities. The latter, the human and other hindrances, are hard to remove by man's unaided efforts. Especially when the enemies of virtue obtain an enormous accretion of prowess and are in possession of armours not available to the ordinary mortals, their destruction can be brought about only by an agency which is eternally and firmly established in the Good and the Right. To wage war against *āsurī sampat* which has acquired inhuman embodiments bent on the devastation of the helpless and the perpetration of hindrances to the pursuit of righteous avocations, a superhuman or divine embodiment of *daivī sampat* of a superlatively eminent kind and measure is called for.

In this crusade against Evil, considerations of race and sex, of *varna* and *āsrama*, are of absolutely no account. Even blood-relationship does not intervene between iniquity and its punishment. Sri Krishna had no qualms about killing His uncle Kamsa.

The *Ramayana* is to be viewed against this background. When we do so, we shall see how wrong and puerile is the view advanced by unthinking and prejudiced persons that it is the story of a fight between two distinct and opposed races of men. The main purpose of Sri Rāmāvatāra, as of every avatāra, was *dushtanigraha* (destruction of the wicked) for *sādhupaṛitrāṇa* (protection of the good). Affirmation of the Good by the negation of the Evil, wherever it may rear its head, is the recurrent motif of the *Ramayana*. For, Sri Rama was *vigrahavān dharmaha*, personification of Dharma. Uttering her benediction to Him on the eve of His going to the forest, Kausalya said: *'yam pālayasi dharmam tvam dhrtyā cha niyamena cha:'* 'that Dharma which Thou always guardest with courage and constancy'. For, she knew that Dharma protects its protec-

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tor: *Dharmo rakshati rakshitaha.*

Dharma is affirmed in the lives of the *sādhūs*, the good and holy men. So, *dharmasamsthāpana* can be secured only by *sādhuparitrāṇa*. *Sādhuparitrāṇa* implies the *nigraha* of the *dushtās* who cause mischief and injury to the *sādhūs*. Even if, in the process of *dushtanigraha*, one has to transgress other social injunctions and invites sins on oneself, they are as nothing when set against the establishment of Righteousness which is of paramount consideration.

त्यजेदेकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत् ।
ग्रामं जनपदस्यार्थे ह्यात्मार्थे पृथिवीं त्यजेत् ।।

One should sacrifice oneself for the family, the family for the village, the village for the country; one should renounce the whole world for the Ātman.

It is for this reason that Sri Rama was constrained to kill Tātaka though the Dharma Sāstras prohibit the killing of women in the sense that they are weak and helpless and that their protection from molestation is a sacred duty. Rāvaṇa was the grandson of Brahma Himself and was a Brahmin of Brahmins. The purpose of Sri Rāmāvatāra was Paulastyavadha. The Lord fulfilled His promise to the gods to free the world from Rāvaṇa's tyranny. In both these cases, it was a fight of *daivī sampat* against *āsurī sampat* embodied in Tātaka and Rāvaṇa, and an exemplification of the force of the dictum that the wages of sin is death.

One should not shrink from waging war against, and if need be, from killing people who endanger the peace of the world and the pursuit of lawful ways of life. One need not and should not recoil from the apparent violation of the *sastraic* law in such cases if the violation is necessary for Dharmasamsthāpana.

Dharmasūkshmas are not easily comprehensible to the ordinary man : धर्मस्य तत्वं निहितं गुहायाम् ।

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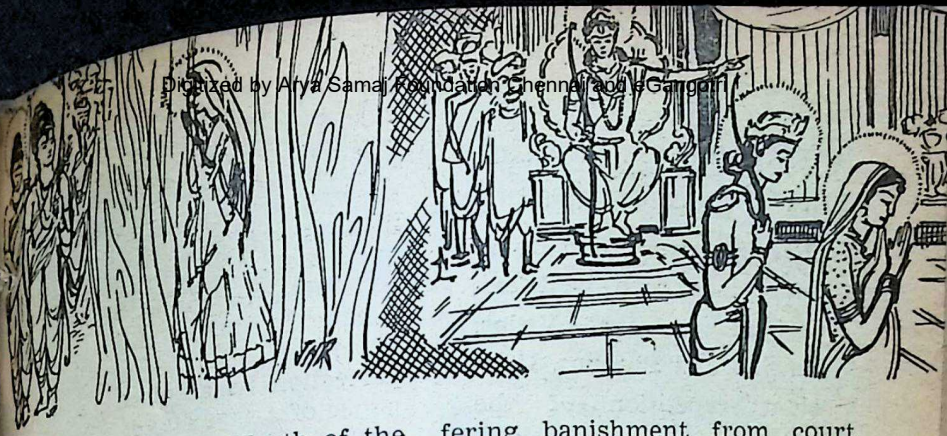

Where, however, death of the aggressor is not called for, humiliation which, under certain conditions, is equivalent to death is resorted to. Sūrpaṇakha was disfigured as a punishment for the amorous advances that she made to Sri Rama and Lakshmana and for threatening the life of Sita. Parasurama had to suffer defeat and humiliation at Sri Rama's hands for waging unlawful war against the kshatriya tribe and as requittal for the arrogance of his prowess.

The moral of the *Ramayana* is that Evil should be liquidated whoever is the transgressor, whatever his or her status or sex. So strong was Sri Rama's fidelity to Dharma that He could not acquiesce in even a whisper of its suspected violation though He was quite sure that no such violation had been committed. Not only did He uphold Dharma, but He was anxious that the world should realise that He did so. And so, Sita had to play Her part twice in *dharmasamsthāpana*, once by consenting to the ordeal of fire, and later, by suffering banishment from court when she was most in need of care and protection. This was as it had been ordained; for while giving away Sita to Sri Rama at the time of the *Kanyādāna*, Janaka spoke of her as *'sahadharmacharī tava'*.

Valmiki's *Ramayana*, the only original source for Ramakatha, portrays the rakshasas as the regular inheritors of Vedic culture. अग्निहोत्राश्च वेदाश्च राक्षसानां गृहे गृहे। Performance of *agnihotra* and the recital of Vedas were found in every rakshasa home. Notwithstanding these Vedic observances, their aggressive attitude towards the sages, saints and the helpless in the conceit of their might led them to *adharma* which made an avatāra necessary. Even among the rakshasas, whenever virtues were noticed, Valmiki did not hesitate to appreciate them and hold aloft those who practised them to veneration. Mandodari, the first lady of the land of the rakshasas, was depicted in glorious colours even surpassing

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श्रुतिस्मृतिपुराणेषु रामनामसमीरितम् ।
तन्नामकीर्तनं भूयः तापत्रयविनाशनम् ॥

The power of Rama Nama has been well explained in the Vedas, Smritis and Puranas. Constant repetition of the Nama destroys all the threefold afflictions of man.

—**Chyavana Smriti.**

Sita, the heroine of the epic. To this day we contemplate Mandodari's name daily at dawn for the absolution of our sins.

Sri Rama was a kshatriya by birth. Yet, He was spontaneously worshipped by all classes of people, by the sages and saints of Ayodhya and of the Dandaka forest, by the holiest of Brahmins and by the commonest of men. This was not because he was a prince or king. He received universal respect and adoration for the qualities of the *daivī sampat* that He possessed in a super-eminent manner, for the *'sreshta gunas'* listed in the opening sarga of the *Ramayana* in Valmiki's question and in Narada's answer. In fact, the succeeding chapters of the epic are elaborations of the functioning of these *ātma guṇas* in the various incidents centering in the personality of Sri Rama. That is why the very reading of the *Ramayana* has become a sacrament of religion making for the ennoblement of one's soul.

Similarly, Valmiki was but a hunter by birth. But, by the austerities that he practised to perfection he acquired the eminence of a sage and of a master-poet who showed the way for other poets to follow. To this day down the centuries, wherever the *Ramayana* is read or expounded, devout heads bend in gratitude to the illustrious bard, to the 'Valmiki Kokilam' who gave to the world the priceless treasure of Sri Rama's story told in such euphonious language of simplicity and sweetness.

The *Ramayana* is the story of the battle between Good and Evil, between the *daivī sampat* and the *āsurī sampat.* The former is extolled and worshipped whether found among sages or rakshasas. The latter is condemned and punished when found even among those who do not belong to the rakshasa tribe. Tātaka and Maricha, Vāli and Rāvaṇa, Kumbhakarna and Indrajit were killed as they personified the *āsurī sampat.* Guha and Sabari were venerated, Sugriva was befriended and Vibhishana was assured refuge and succour as they stood for *daivī sampat.* These

(Continued on page 70.)

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MY RAMA

HINDU *dharma* is like a boundless ocean teeming with priceless gems. The deeper you dive, the more treasures you find.

In Hindu religion, God is known by various names. Thousands of people look doubtless upon Rama and Krishna as historical figures and literally believe that God came down in person on earth in the form of Rama, the son of Dasharatha, and by worshipping him one can attain salvation. The same thing holds good about Krishna.

History, imagination and truth have got so inextricably mixed up. It is next to impossible to disentangle them. I have accepted all the names and forms attributed to God as symbols connoting one formless, omnipresent Rama.

To me, therefore, Rama described as the Lord of Sita, son of Dasharatha, is the all-powerful essence whose name, inscribed in the heart, removes all suffering—mental, moral and physical.

I laugh within myself when someone objects that Rama or the chanting of *Ramanama* is for the Hindus only, how can Mussalmans, therefore, take part in it.

Is there one God for the Mussalmans and another for the Hindus, Parsis or Christians?

No, there is only one omnipotent, and omnipresent God. He is named variously and we remember Him by the name which is most familiar to us.

Ramanama is another name of

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Khuda or God. I want my Muslim brothers to understand that the God of the Hindus, Muslims, Christians, Parsis and all other communities of the world is one.

To me all religions are of equal status. Different religions are different leaves of the same tree.

My Rama, the Rama of our prayers is not the historical Rama, the son of Dasharatha—the King of Ayodhya.

He is the eternal, the unborn, the one without a second.

Him alone I worship, His aid alone I seek, and so should you. He belongs equally to all.

I, therefore, see no reason why a Mussalman or anybody should object to taking His name.

You may say you do not believe in Him.

You do not know that but for His will you could not draw a single breath.

Call Him God. His names are as innumerable as there are men.

He is one without a second. He alone is great. There is none greater than He. He is timeless, formless, stainless.

Such is my Rama. He alone is my Lord and Master.

[Courtesy: *Navajivan Trust*]

A Correspondent once enquired of Mahatma Gandhi: "How can the Rama whom you believe to be immortal, be Rama, the son of Dasharatha and the husband of Sita?"

The Mahatma replied: "The question was raised by Saint Tulsidas himself and answered by him. The answer cannot in reality be reasoned out. It does not lend itself to intellectual satisfaction. It is a matter of heart speaking to heart. I worshipped Rama as Sita's husband in the first instance, but as my knowledge and experience of Him grew, my Rama became immortal and omnipresent. This does not mean that Rama ceased to be Sita's husband; but the meaning of Sita's husband expanded with the vision of Rama. This is how the world evolves. Rama cannot become omnipresent for the man who regards him merely as the son of Dasharatha. But for the believer in Rama as God, the father of the omnipresent Rama also becomes omnipresent—the father and son become one. It may be said that this is all a matter of imagination. "To each man according to his faith," is all that I can say.

"Rama, then, is and is not the son of Dasharatha, the husband of Sita, the brother of Bharata and Lakshmana and yet is God, the unborn and eternal. All honour, then, to those who not believing in Rama as the son of Dasharatha still come to join in the collective prayers. This matter of Rama is one which transcends reason."

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SCENES from RAMACHARITAMANASA by Goswami Tulsidas

Sage Kasyapa had two sons by Vinata. The first, Aruna, is the charioteer of the Sun, the second being Garuda. To Aruna was born Sampati and Jatayu, the fabled eagles. Of them Sampati who relates his story in this instalment is the elder.

Sampati Lends A Hand

अनुज क्रिया करि सागर तीरा।
कहि निज कथा सुनहु कपि बीरा॥
हम द्वौ बंधु प्रथम तरुनाई।
गगन गए रबि निकट उड़ाई॥
तेज न सहि सक सो फिरि आवा।
मैं अभिमानी रबि निअरावा॥
जरे पंख अति तेज अपारा।
परेउँ भूमि करि घोर चिकारा॥

After performing the ceremonies due to his late brother Jatayu on the seashore, Sampati related his own story. "Listen, O Vanara heroes! In our teen age we two brothers (Jatayu and myself) flew into the heavens and approached the Sun's precincts. Unable to bear the heat Jatayu held back; but I, in my haughtiness, went very near the Sun. Consequently my wings were scorched by the excessive heat of the Sun and I fell to the ground screaming fearfully.

मुनि एक नाम चंद्रमा ओही।
लागी दया देखि करि मोही॥
बहु प्रकार तेहिं ग्यान सुनावा।
देह जनित अभिमान छड़ावा॥

"A sage named Chandrama who saw me was moved to pity. He took me and by teaching many a spiritual wisdom in many ways, educated me to rid me of my love of body.

त्रेताँ ब्रह्म मनुज तनु धरिही।
तासु नारि निसिचर पति हरिही॥
तासु खोज पठइहि प्रभु दूता।
तिन्हहि मिलें तें होब पुनीता॥
जमिहहिं पंख करसि जनि चिंता।
तिन्हहि देखाइ देहेसु तैं सीता॥
मुनि कइ गिरा सत्य भइ आजू।
सुनि मम बचन करहु प्रभु काजू॥

"Said he: 'The Supreme Spirit will incarnate as a human being in the Tretayuga and a rakshasa king will carry away His Spouse. The Lord will send out emissaries to search Her. You (Sampati) will be absolved of all your sins on meeting them. Your wings will grow again; do not worry any longer on that account. Only do this: show them where Sita would be.' That sage's prediction has come true today; therefore, listen to

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my instructions and complete your Lord's work.

गिरि त्रिकूट ऊपर बस लंका।
तहँ रह रावन सहज असंका॥
तहँ असोक उपबन जहँ रहई।
सीता बैठि सोच रत अहई॥

"On top of the Trikuta hill stands the city of Lanka; Ravana, who is of fearless disposition, rules there. There, in the Asoka garden, is lodged Sita. Even now she sits there plunged in grief.

मैं देखउँ तुम्ह नाहीं गीधहि दृष्टि अपार।
बूढ़ भयउँ न त करतेउँ कछुक सहाय तुम्हार॥

"I see Her with my eyes; you cannot. The vulture's vision is unlimited in range. I have grown very old now; but for it, I would have helped you more.

जो नाघइ सत जोजन सागर।
करइ सो राम काज मति आगर॥
मोहि बिलोकि धरहु मन धीरा।
राम कृपाँ कस भयउ सरीरा॥

"He who can leap over the ocean a hundred *yojanas* (eight hundred miles) wide and is a repository of intelligence can accomplish Sri Rama's task. Look at me and take courage. See how by Sri Rama's grace I feel rejuvenated in body (with new-grown wings).

पापिउ जा कर नाम सुमिरहीं।
अति अपार भवसागर तरहीं॥
तासु दूत तुम्ह तजि कदराई।
राम हृदयँ धरि करहु उपाई॥

"Even sinners, by invoking Sri Rama's Name, are able to cross the vast and boundless ocean of life. You, who are His agents should, therefore, never lose courage but taking the image of Sri Rama in your heart should work out the means of accomplishing the Master's work."

अस कहि गरुड़ गीध जब गयऊ।
तिन्ह के मन अति बिसमय भयऊ॥
निज निज बल सब काहूँ भाषा।
पार जाइ कर संसय राखा॥

So saying, O Garuda! (said Kakabhusundi) the vulture departed, leaving them wonder-struck. Now the monkeys recounted, each his own ability, but was unsure of leaping across the ocean.

जरठ भयउँ अब कहइ रिछेसा।
नहिं तन रहा प्रथम बल लेसा॥
जबहिं त्रिबिक्रम भए खरारी।
तब मैं तरुन रहेउँ बल भारी॥

Jambavan, the bear-king, said "I am aged and not a fraction of my old strength is left in my body. When the Slayer of the demon Khara (Sri Rama), had incarnated as Lord Vamana and became Trivikrama, I was young and possessed immense strength.

बलि बाँधत प्रभु बाढ़ेउ
सो तनु बरनि न जाइ।
उभय घरी महँ दीन्हीं
सात प्रदच्छिन धाइ॥

"In order to make Maha Bali captive, the Lord grew to enormous proportions. Yet I circumambulated Him seven times in less than an hour."

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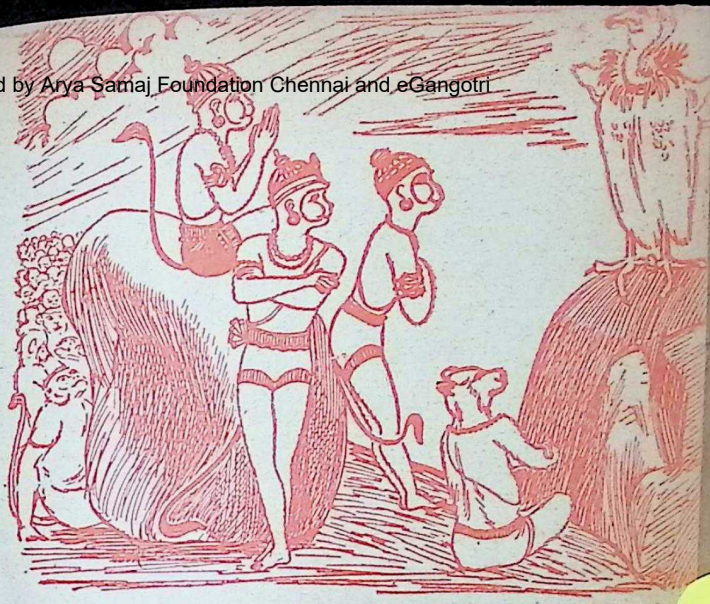

अंगद कहइ जाउँ
मैं पारा।
जियँ संसय कछु
फिरती बारा॥
जामवंत कह तुम्ह
सब लायक।
पठइअ किमि सबही
कर नायक॥

Angada said: "I can leap across; but I doubt my ability to get back." Jambavan, interposing said: "Even though you are quite competent, how can we send you, being our leader?"

कहइ रीछपति सुनु हनुमाना।
का चुप साधि रहेहु बलवाना॥
पवन तनय बल पवन समाना।
बुधि बिबेक बिग्यान निधाना॥
कवन सो काज कठिन जग माहीं।
जो नहिं होइ तात तुम्ह पाहीं॥
राम काज लगि तव अवतारा।
सुनतहिं भयउ पर्बताकारा॥

Turning towards Hanuman the bear-king said: "Listen, O Hanuman: how is it that mighty as you are, you keep silent? Son of Vayu, you are great like your father and a repository of intelligence, discretion and wisdom. What task in this world is impossible of achievement to you, child? It is for the service of Sri Rama that you are born on earth!" Even as Hanuman heard these words, his body grew into an enormous size like that of a mountain.

कनक बरन तन तेज बिराजा।
मानहु अपर गिरिन्ह कर राजा॥
सिंहनाद करि बारहिं बारा।
लीलहिं नाघउँ जलनिधि खारा॥
सहित सहाय रावनहि मारी।
आनउँ इहाँ त्रिकूट उपारी॥
जामवंत मैं पूंछउँ तोही।
उचित सिखावनु दीजहु मोही॥

His body shining like burnished gold, he appeared like another Meru mountain in all splendour. Roaring over and over he averred, "It is child's play for me to leap across the salty ocean and kill Ravana with all his army; I feel I can lift the Trikuta hill bodily and bring it over here. But I beseech you, Jambavan: kindly give me suitable advice."

एतनाकरहुतात तुम्ह जाई।
सीतहि देखि कहहु सुधि आई॥

(Continued on page 30

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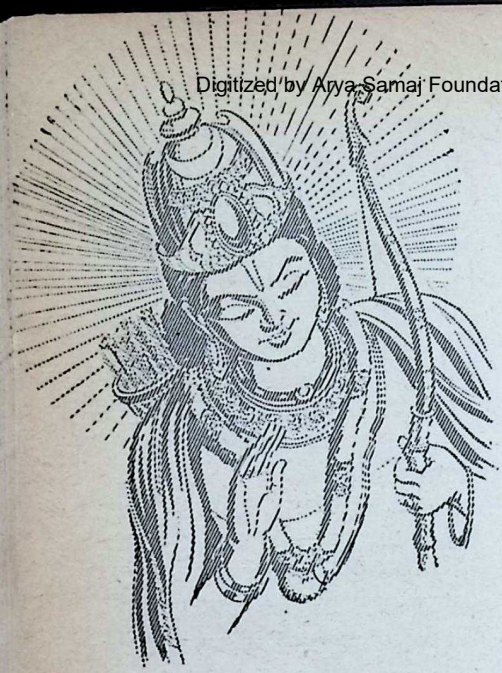

JATAYU'S PRAYER TO RAMA

This passage from the Adhyatma Ramayana is famous for its beauty, felicity and imagery. Its daily recital early in the morning bestows not only freedom from illness and poverty but assures moksha, according to tradition.

अगणितगुणमप्रमेयमाद्यं
सकलजगत्स्थितिसंयमादिहेतुम् ।
डपरमपरमं परात्मभूतं
सततमहं प्रणतोऽस्मि रामचन्द्रम् ॥

My eternal obeisance unto Sri Ramachandra of unnumbered qualities; the imponderable; the First One; cause of preservation, control, etc. of the entire universe; of essential quietude and highest of all Souls.

निरवधिसुखमिन्दिराकटाक्षं
क्षपितसुरेन्द्रचतुर्मुखादि दुःखम् ।
नरवरमनिशं नतोऽस्मि रामं
वरदमहं वरचापबाणहस्तम् ॥

Obeisance always unto Rama who is one unintermittent happiness; possessor of Lakshmi Kataksha; destroyer of the sorrows of Indra, Brahma and others; best among men; bestower of boons and wielder of the unexcelled bow and arrows.

त्रिभुवनकमनीयरूपमीड्यं
रविशतभासुरमीहितप्रदानम् ।
शरणदमनिशं सुरागमूले
कृतनिलयं रघुनन्दनं प्रपद्ये ॥

I seek permanent refuge in the gladdener of the Raghu race whose beauty has no equal in

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all the three worlds, eminently praiseworthy; who shines like a hundred suns; bestows all one's prayers; protects those who take refuge in him and who has made an abode at the foot of Kalpaka tree.

भवविपिनदवाग्निनामधेयं
भवमुखदैवतदैवतं दयालुम् ।
दनुजपति सहस्रकोटिनाशं
रवितनयासदृशं हरिं प्रपद्ये ॥

I seek the feet of Sri Hari whose name is the forest fire ravaging the wood of *samsara;* who is God of gods like Shiva; compassionate, destroyer of thousands of crores of *rakshasas* and blue of colour like Sun's daughter Yamuna.

अविरत भवभावनातिदूरं
भवविमुखैर्मुनिभिः सदैव दृश्यम्।
भवजलधिसुतारणांघ्रिपोतं
शरणमहं रघुनन्दनं प्रपद्ये ॥

I seek refuge at the feet of Raghunandana who is imperceptible to those ceaselessly involved in the affairs of *samsara* but ever present to the sages bereft of them and whose feet constitute the ideal ferry to cross the ocean of life.

गिरिशगिरिसुतामनोनिवासं
गिरिवरधारिणमीहिताभिरामम्।
सुरवरदनुजेन्द्रसेवितांघ्रिं
सुरवरदं रघुनायकं प्रपद्ये ॥

I seek the feet of Raghunayaka who has made an abode of the minds of Shiva and Parvati; who holds the mountain on his hand and charms all by his actions (incarnates as Krishna); whose feet are worshipped by the best among *devas* as well as *asuras* and who grants all the boons of the *devas.*

परधन परदारवर्जितानां
परगुणभूतिषु तुष्टमानसानाम् ।
परहितनिरतात्मनां सुसेव्यं
रघुवरमंबुजलोचनं प्रपद्ये ॥

My refuge is the lotus-eyed Raghuvara who is worthy of being worshipped by all those who would hate to covet other

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people's money and wives; by those who delight in the good qualities and fortunes of others; and by those who have always the good of others in their hearts.

स्मितरुचिरविकासिताननाब्जं
अतिसुलभं सुरराजनीलनीलम् ।
सितजलरुहचारुनेत्रशोभं
रघुपतिमीशगुरोर्गुरुं प्रपद्ये ॥

I take refuge in Raghupati whose smiling face looks beautiful like the blossoming flower; who is easy of access; who is blue like Indra-neela gem; whose eyes resemble the lotus flower and who is the progenitor of Brahmadeva.

हरिकमलजशंभुरूपभेदात्
त्वमिहविभासि गुणत्रयानुवृत्तः ।
रविरिव जलपूरितोदपात्रेषु
अमरपतिस्तुतिपात्रमीशमीडे ॥

Following the three gunas (*Satva, Rajas* and *Tamas*) you shine in the three forms Hari, Brahma and Shiva like the reflections of the only sun high above in the different pots filled with water. Praise unto you Lord who is worthy of the praises of the Lord of *devas*.

रतिपतिशतकोटि सुन्दरांगं
शतपथगोचरभावनाविदूरम् ।
यतिपतिहृदये सदाविभातं
रघुपतिमार्तिहरं प्रभुं प्रपद्ये ॥

I take refuge in Raghupati who is a thousand crore times more beautiful than Manmatha; who is impossible to be realized by minds running along a hundred paths but eternally shines in the heart of great sages and who is the dispeller of all afflictions.

SAMPATI LENDS A HAND—(*Contd.*)

तब निज भुज बल राजिवनैना ।
कौतुक लागि संग कपि सेना ॥

Replied Jambavan: "You have only to do this, my child. Go and see Sita and come back with tidings about Her. By His own prowess, lotus-eyed Sri Rama will recover Her, taking with Him the army of monkeys for mere fun."

कपि सेन संग सँघारि निसि-
चर रामु सीतहि आनिहैं ।
त्रैलोक पावन सुजसु सुर
मुनि नारदादि बखानिहैं ॥

जो सुनत गावत कहत
समुझत परम पद पर पावई ।
रघुबीर पद पाथोज
मधुकर दास तुलसीं गावई ॥

"Taking an army of Vanaras Sri Rama will exterminate the Rakshasas and return with Sita. Gods, Narada and other sages will utter His praises, that sanctify the three Lokas". He who hears, sings, lectures or studies them will attain to the supreme state and Tulasidasa, who is devoted to the lotus feet of Sri Rama like a bee sings them always.

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PARVATI AND RAMA NAMA

ONE fine day, seated on the golden peak of Kailasa, Parvati asked Iswara: "My Lord! You are the All-Knowing. I once heard from Narada that the holy Ramayana is being recited in worlds other than ours too. Will You be pleased to tell me who wrote it originally and who propagated it? Kindly enlighten me in detail.

Iswara: "With pleasure, my dear! It is impossible for Me or Brahma to describe the greatness of Ramayana even in the course of crores of Kalpas. Once asked by Brahma, Rishi Valmiki first composed the Ramayana in hundred crore verses. He took it to Brahma Loka and said to Brahma: 'By Your grace I have composed the Ramayana: be pleased to hear it.' Brahma listened to it with rapt attention in the company of all the Brahmarshis and was wonderstruck by its beauty and power. Receiving the work through the hands of Rishi Markandeya, Brahma gave it to the latter back and ordered: 'Read this Ramayana to me daily during the hours of my Japa.' Even now Brahma listens to the Ramayana as recited by Markandeya.

केनोपायेन लघुना विष्णोर्नामसहस्रकम्।
पठ्यते पण्डितैर्नित्यं श्रोतुमिच्छम्यहं
प्रभो ॥
श्रीराम राम रामेति रमे रामे मनोरमे।
सहस्रनामतत्तुल्यं रामनाम वरानन ॥

Parvati asked Shankara: "Lord! Can you tell me the short-cut by which the effect of reciting Sri Hari's one thousand names can be achieved?" Sri Shankara replied: "O, fair-faced one! I delight in uttering the blessed name of Rama thrice which is equivalent to the utterance of Sri Hari's one thousand names.

—*Vishnu Sahasranama.*

"Hearing this news from Sage Narada, the Devas went to attend one of those Ramayana sessions. After that they proceeded to Vaikuntha and bowing before Janardana reported

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to Him their rare experience in listening to the Ramayana. Lord Hari thereupon took all the Devas with him and proceeded to the *ashrama* of Sage Valmiki who on seeing Him worshipped Him with due honours. Greatly pleased, Lord Hari commanded the Sage: 'Valmiki! Compose the Ramayana for *our* Lokas too!' After that Lord Vishnu returned to Vaikuntha on Garuda, and Indra and other Devas departed to their own Loka. Valmiki prayed to Brahma who, appearing before him, permitted him to compose the Ramayana for Vishnu Loka in thirty crores of verses which he did. Lord Vishnu listens to that Ramayana every day in the company of Sri Devi, Bhu Devi, Garuda and the great Sanaka quartet. My love! In my own Loka I listen to the hundred crore verses of Ramayana as recited by Nandi. In Swarga, Indra always listens to the holy Ramayana along with all the Devas and Asuras from the mouth of Sage Narada and is thus blessed. Devi! For the human world, Sage Valmiki summarised Ramayana in 24,000 verses."

Parvati: "How is it, my Lord, that Valmiki made only 24,000 verses of Ramayana for the human world whereas he has done it in crores of verses to other Lokas?"

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Iswara: "I am delighted to hear you ask so. I will tell you the reason. Human life being short, there may not be sufficient time for humans to read it. Hence he has shortened it to a smaller number, corresponding to the 24 letters of the Gayatri. I am told that the Ramayana of the Naga Loka consists of one crore of verses. Ananta hears it every day in the company of his wives and feels happy. In the world of Dikpalakas, the Ramayana consists of half a crore of verses. It is of the same length in the worlds of Yakshas, Gandharvas, Kinnaras and Guhyakas. The Ramayana of the worlds of Sun, Moon, and the stars is a lakh of verses.

"Having thus created the different Ramayanas, the compassionate Valmiki went to Brahma Loka and informed Brahma: 'I have composed Ramayanas for all the different worlds for the benefit of each.' On hearing it, Brahma said: 'Glad to hear it, Sage! Now, you had better take them yourself and give them with your own hands to the Lords of the respective worlds.' Sage Valmiki did so for the salvation of all from all kinds of sins.

"It is impossible to describe the benefit derived by reciting the Ramayana. Not even I, Brahma, Vishnu or Indra can do so. The two letters *Ra* and *Ma* constitute the most secret and powerful *mantra*. Those who read or hear the Ramayana recited daily derive countless benefits."

Hearing this detailed reply to her question, Parvati felt extremely happy and immediately became immersed in the contemplation of the Rama Nama.

[From *Saiva Purana*]

पेयं पेयं श्रवणपुटके रामनामाभिरामं
ध्येयं ध्येयं मनसि सततं तारकं ब्रह्म-
रूपम् ।
जल्पन् जल्पन् प्रकृतिविकृतौ प्राणिनां
कर्णमूले
वीथ्यां वीथ्यां अटति जटिलः कोपि
काशीनिवासी ॥

To be drunk, to be drunk by the ear is sweet Rama Nama,
To be contemplated, to be contemplated always by the mind is Taraka Brahma.
Uttering, uttering in the ears of beings who cast off their mortal coils
Street after street roams a Dweller of Kashi with matted hair (Shankara).

—*Skanda Purana.*

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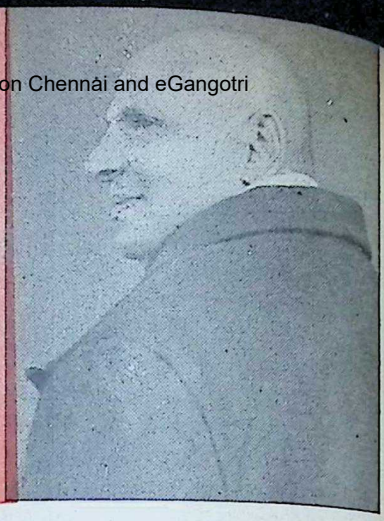
POWER OF RAMA NAMA

● Swami Sivananda ●



रमन्ते योगिनोऽनन्ते नित्यानन्दे
चिदात्मनि ।
इति रामपदेनासौ परंब्रह्माभिधीयते ।

The word Rama signifies that Supreme Reality in whose contemplation the sages spend their lives in everlasting bliss.

—*Ramatapani Upanishad.*

"RAM NAM" is a blessing which millions of Hindus have treasured in their hearts since ages past. It is the supreme purifier of the mind of man, the bestower of perennial joy, the giver of peace and the key to the gate of Immortality.

The *Ramarahasyopanishad* says that the words "Ra" and "Ma" are the essence of the two most important Mantras, viz., Ashtakshara and Panchakshara, which, when the words "Ra" and "Ma" are removed from them, respectively, not only lose their primary meaning but give the opposite meaning.

When "Ram Nam" is chanted, a significant change takes place in the entire organism of the person chanting it. There is a twofold effect produced by the utterance of the Divine Name.

The Mantra-Sakti or the power generated by juxtaposition of the letters of the Mantra and by the utterance of the same the whole nervous system of the chanter of the Mantra is set in vibration—a vibration which brings about rhythm, harmony and equilibrium in it. When the nervous system is in such a harmonized state the breath, too, flows rhythmically and the mind rests in a state of tranquillity. It is in this peaceful state of the mind that the divine Consciousness is reflected and

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the supernal joy of Eternal is experienced.

The idea of the Divine Being generated in the mind at the time of the repetition of the Name, gives a direct fillip to the mind in its attempt to unite itself with the Divine Being. The nervous system is in a state of perfect harmony when the vibration produced by the chanting of the Divine Name pervades it with a force of integration. The Divine Name is not merely a sound; it is a force which can overcome all the destructive forces in the human system and render it pure and make it fit for the experience of Satva, the highly transparent medium through which the Immortal Being is reflected.

"Ram Nam", like the Ashtakshara or the Dwadasakshara Mantras, is a powerful aid in destroying the animal passions in man. Passions are agitative forces, and "Ram Nam" is a tranquil force. When one adheres to "Ram Nam" with exclusive and genuine devotion, it becomes the destroyer of all pains.

But one's faith must not be divided between two or more Mantras. One should stick to "Ram Nam" with full confidence in it. The more the faith and concentration, the quicker does the Lord's Name destroy the evils in man. The votary of Rama prays:

ब्रह्माम्भोधिसमुद्भवं कलिमलप्रध्वंसनं
चाव्ययं
श्रीमच्छंभुमुखेन्दुसुन्दरवरं संशोभितं
सर्वदा ।
संसारामयभेषजं सुमधुरं श्रीजानकी
जीवनं
धन्यास्ते कृतिनः पिबन्ति सततं
श्रीरामनामामृतम् ॥

Blessed indeed are they who always drink the nectarine Rama Nama which is born of the ocean of Brahma; completely destroys the sins of Kali-Yuga; indestructible; always shines on the mouth of Lord Shiva; the panacea for all the ills of life; extremely sweet; and the life-preserver of Janaki.

—*Goswami Tulsidas.*

आपदामपहर्तारं दातारं सर्वसंपदाम् ।
लोकाभिरामं श्रीरामं भूयो भूयो
नमाम्यहम् ॥

"I prostrate myself, again and again, before Sri Rama, the Saviour from all calamities, the Giver of all prosperity, the Delight of the world."

It bestows on one the beatitude of absolute independence or Kaivalya.

But "Ram Nam" should not be used for the sake of obtaining worldly ends. "Ram Nam" is the saviour of man from the afflictions of mortality itself. It raises man from all penury and exalts him to the status of an undaunted sovereign over himself. Why do you use a gun to

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अहं भवन्नाम गृणन् कृतार्थो वसामि
काश्यामनिशं भवान्या ।
मुमूर्षमाणस्य विमुक्तयेऽहं दिशामि मन्त्रं
तव रामनाम ॥

Says Shiva: "O, Rama! Blessed by uttering Your name I have taken my abode in Kashi permanently in the company of my consort Parvati. Even as I stay, I initiate those who die here in Taraka Nama thus enabling them to attain Moksha.

—*Adhyatma Ramayana.*

destroy a mosquito? "Ram Nam" can cure the disease of Samsara itself; what to speak of lesser wants and turmoils? Therefore, use "Ram Nam" as a Moksha Mantra and not as a servant to fetch you the glittering glass-pieces shining in the form of the objects of the world.

"Ram Nam" is the guardian in your body, protecting you at all times against all attacks, preserving your purity and virtue, and warding off the inimical urges of desire, passion and anger.

The repetition of the Mantra should be done with Bhava or deep feeling. A tremendous effect is produced when *namoccharana* (repetition of the name) is attended with a consciousness of the relation of the *namocchara*k (chanter) to the deity of the name. This, however, does not mean that a mechanical repetition of the Mantra without feeling is absolutely devoid of all beneficial results. The Name is potent enough to cause a change in the psychological and the physical being of man even when it is mechanically repeated.

"Ram Nam" is a Mantra, and a Mantra is formed by significant letters, which by the very fact of their being uttered produce a result, even if this result may not be directly connected with the consciousness of the chanter of the Mantra. There is a very peculiar process of physical and psychical transformation taking place at the time when the Mantra is repeated. Unconscious and mechanical repetition produces no direct psychical change, but causes biological changes through the nervous system which is immediately influenced by the vibrations set up by the chanting of the Mantra, and these biological changes indirectly bring about psychological changes; for these two natures in man are related to each other as effect and cause, respectively and the effects are so intimately related to their causes that any change in the effects will be felt by the causes, and vice versa.

The devotee should not test the Lord by the chanting of His Name. For example, one should not use the Name as an excuse for the deliberate perpetration

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of evil acts. The Name can overcome the effects of even such acts, but the implications of such acts would be that the devotee who uses the Name thus has not genuine aspiration and devotion to the Lord, and his mind is still being attracted to things other than those that pertain to the Lord and to His Way. Hence the condition for chanting the Divine Name is well laid out:

तृणादपि सुनीचेन तरोरपि सहिष्णुना ।
अमानिना मानदेन कीर्तनीयः सदा हरिः ॥

"He who is humbler than a blade of grass, more tolerant than a tree, who does not crave for respect, but respects others, is the one fit to repeat the name of Hari".

God helps those who help themselves. The best possible effort that one is capable of exercising under the intellectual circumstances provided by God should be put forth, and only beyond this effort should one seek the grace of God. Idleness is not self-surrender. Surrender of the self to God becomes complete only when the individual consciousness is flooded over by love for the Divine. God's grace descends when the efforts exercised are found to be inadequate in the realization of God.

"Ram Nam" has a transforming effect not only on the psychological but also the biological personality. Even the physical ailments can be overcome by the chanting of the Divine Name. "Ram Nam" is unfailing in its action, infallible in its operation. "Ram Nam", properly understood, is the same as Omkara, the symbol of the Absolute, and Rama to the true devotee is the Absolute itself. Sri Rama is all-pervading; He is in the heart of all beings as the Antaryamin. What a power and glory should His Name possess! Even ordinary names of things of the world have the power of stimulating a corresponding mode of consciousness in man. How much more powerful should the Name of God be!

Saint Tulsidas says: "The Name is even superior to the Lord, because the Aguna and Saguna aspects of Brahman are tasted and realized by the power of the Name. Rama delivered a single woman, Ahalya, while His Name has purified crores of wicked people! Rama

(*Continued on page 42*)

भंजनं भवबीजानां आर्जनं
सुखसंपदाम् ।
तर्जनं यमदूतानां रामरामेति
गर्जनम् ॥

The roar 'Ram-Ram' is the destroyer of the seeds of **Samsara;** earner of health, wealth and happiness and baulker of Yama's messengers.

—**Anon.**

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The Lure Eternal

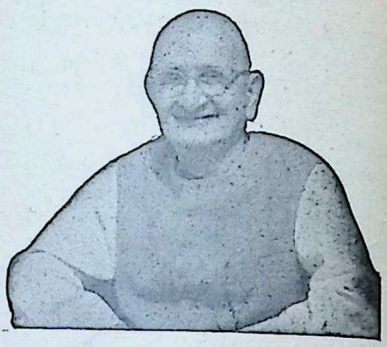
Swami Ramdas

MY life flowed in various channels seeking the path that leads to the Eternal. Was it due to my own initiative that I longed for Him? The Master Magician was playing His flute in sweet, low and melodious tones. The sleeping soul woke up.

The Lure of the flute was irresistible. I turned this side and that. The Charmer played on the flute—the music was most entrancing. I ran hither and thither to find out wherefrom the melody came. I could hear distinctly the call of the flute. But from where the intoxicating sound came I could not know. Now it is heard near, then far off. From which direction it came, I failed to make out. O God, how He teased and tantalised me!

Physical loves and attachments were drawing me away from the spell of the flute which was well nigh overpowering me by its soothing and captivating music. Tug of war.

Gradually the lower attractions of life lost their control.



The sight became clearer; the heart received more light; ears were filled with the sound of the call and other noises ceased to distract. The path was found.

The Flute-voice seemed to say, 'You have struggled hard to find me. I am straight in front of you'.

I rushed to Him and melted into the Flute-player's splendrous Being and became Himself.

Now I play His flute with His lips, producing the same world-enchanting music, and all are drawn to me and are lost in my immortal effulgence. The lured became the Lure Eternal!

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Sri Aurobindo on VALMIKI RAMAYANA

THE *Ramayana* is a work of the same essential kind as the *Mahabharata;* it differs only by a greater simplicity of plan, a more delicate ideal temperament and a finer glow of poetic warmth and colour.

The main bulk of the poem in spite of much accretion is evidently by a single hand and has a less complex and more obvious unity of structure.

There is less of the philosophic, more of the purely poetic mind, more of the artist, less of the builder. The whole story is from beginning to end of one piece and there is no deviation from the stream of the narrative.

At the same time there is a like vastness of vision, an even more wide-winged flight of epic sublimity in the conception and sustained richness of minute execution in the detail.

The structural power, strong workmanship and method of disposition of the *Mahabharata* remind one of the art of the Indian builders, the grandeur and boldness of outline and wealth of colour and minute decorative execution of the *Ramayana* suggest rather a transcript into literature of the spirit and style of Indian painting.

The epic poet has taken here as his subject an *Itihasa*, an ancient tale or legend associated with an old Indian dynasty and filled it in with detail from myth and folklore, but has exalted all into a scale of grandiose epic figure that it may bear more worthily the high intention and significance.

The subject is the same as in the *Mahabharata*, the strife of the divine with the titanic forces in the life of the earth, but in more purely ideal forms, in frankly supernatural dimensions

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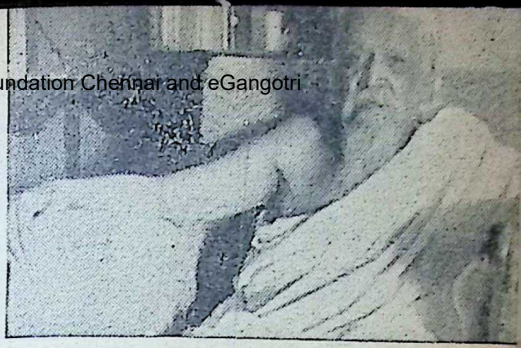
and an imaginative power of both the good and the evil in human character.

On one side is portrayed an ideal manhood, a divine beauty of virtue and ethical order, a civilisation founded on the Dharma and realising an exaltation of the moral ideal which is presented with a singularly strong appeal of aesthetic grace and harmony and sweetness; on the other are wild and anarchic and almost amorphous forces of superhuman egoism and self-will and exultant violence, and the two ideas and powers of mental nature living and embodied are brought into conflict and led to a decisive issue of the victory of the divine man over the Rakshasa.

All shade and complexity are omitted which would diminish the single purity of the idea, the representative force in the outline of the figures, the significance of the temperamental colour and only so much admitted as is sufficient to humanise the appeal and the significance.

The poet makes us conscious of the immense forces that are behind our life and sets his action in a magnificent epic scenery, the great imperial city, the mountains and the ocean, the forest and wilderness, described with such a largeness as to make us feel as if the whole world were the scene of his poem and its subject the whole divine and titanic possibility of



man imaged in a few great or monstrous figures.

The ethical and the aesthetic mind of India have here fused themselves into a harmonious unity and reached an unexampled pure wideness and beauty of self-expression.

The *Ramayana* embodies for the Indian imagination its highest and tenderest human ideals of character, has made strength and courage and gentleness and purity and fidelity and self-sacrifice familiar to it in the suavest and most harmonious forms coloured so as to attract the emotion and the aesthetic sense, stripped morals of all repellent austerity on one side or on the other of mere commonness and lent a certain high divineness to the ordinary things of life, conjugal and filial and maternal and fraternal feeling, the duty of the prince and leader and the loyalty of follower and subject, the greatness of the great and the truth and worth of the simple, toning things ethical to the beauty of a more psychical meaning by the glow of its ideal hues.

The work of Valmiki has been

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कल्याणानां निधानं कालिमलमथनं
पावनं पावनानां
पाथेयं यन्मुमुक्षोः सपदि परपदप्राप्तये
प्रस्थितस्य ।
विश्रामस्थानमेकं कविवरवचसां जीवनं
सज्जनानां
बीजं धर्मद्रुमस्य प्रभवतु भवतां भूतये
रामनाम ॥

Abode of auspiciousness; destroyer of Kali's sins; holy among the holies; the food parcel for the pilgrim bound for *moksha;* the unparalleled relaxing centre of the words of great poets; life principle of the worshipful; seed of the tree of Dharma—may that Rama Nama bless you with riches.

—*Murari.*

an agent of almost incalculable power in the moulding of the cultural mind of India: it has presented to it to be loved and imitated in figures like Rama and Sita, made so divinely and with such a revelation of reality as to become objects of enduring cult and worship, or like Hanuman, Lakshmana, Bharata the living human image of its ethical ideal; it has fashioned much of what is best and sweetest in the national character, and it has evoked and fixed in it those finer and exquisite yet firm soul tones and that more delicate humanity of temperament which are a more valuable thing than the formal outsides of virtue and conduct.

[Courtesy: *Aurobindo Ashram*]

POWER OF RAMA NAMA—(*Contd.*)

gave salvation to two of his faithful servants, Jatayu and Sabari, but His Name has been the saviour of countless wicked persons. Blessed is the son and blessed are his parents who remember Sri Rama in whatsoever way it may be. Blessed are even the Chandala who repeats the Name of Rama day and night. What is the use of high birth to one who does not repeat 'Ram Nam!' "

What a mighty power is latent in "Ram Nam"! Only those who are endowed with devotion know it. The scientists now declare that sound vibrations have such a tremendous force that they can direct this power to silk fabrics and clean them of all dirt more thoroughly than a washerman can.

The moment you utter the word Rama, the form of the Lord is aroused in your consciousness. So the advanced devotees say that the Divine Name is the exclusive support of those afflicted by the tribulations of the Samsara.

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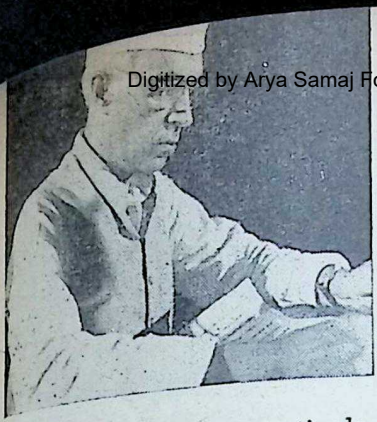

the Immortal Epic

Jawaharlal Nehru

AMONG our great festivals, which spread joy and comradeship amongst all our people, there is none which is so popular, more especially in Northern India, than the celebration of the story of Rama and Sita.

Valmiki wrote his immortal epic and, in later days, Tulasidas, writing in homely language, made this story a part of the texture of the lives of our people.

A story and a book which has had this powerful influence on millions of people, during some millenniums of our changing history, must have peculiar virtue in it.

Ever since my boyhood, I have been fascinated by this India of ours. It has been a mystery often, a revelation sometimes, and the more I have sought to understand her the more I have been impressed by her powerful personality which has endured through the ages. In a sense, my life has been a quest, an attempt to understand this great motherland of ours with its infinite variety and its basic unity.

No one who sees a part of India only and not the rest, can have a full picture of her. No one who sees the present only and has no realisation of the panorama of her past, can understand her, for our roots go deep down into the past of the history of man. But they have never succeeded in uprooting those deep roots which have fashioned our destiny for good or ill.

Out of that distant past, which is history, and the present, which is the burden of today, the future of India is gradually taking shape.

We must have an intellectual understanding of these mighty processes of history. We must have even more, an emotional awareness of our past and present, in order to try to give a right direction to the future.

I do not think any person can understand India or her people fully without possessing a knowledge of the two magnificent epics that are India's pride and treasure.

[From his Preface to *Valmiki Ramayana* by N. Chandrasekhara Aiyer in Bhavan's Book University Series.]

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TIMELY & INSPIRING MESSAGE !

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" . . . No one can deny the soothing virtue of Gandhiji's writings and, full of value as they are, in the present context of world affairs they assume an added significance . . . . "

— *The Pioneer*, Lucknow.

These books tell us in Gandhiji's own graceful and uniquely touching words what his conceptions are of *Peace* and *Socialism* — two of the most crucial themes which are exercising the human mind to-day.

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by Mahatma Gandhi **Rs. 2.00**

This book is compiled from a careful selection of Gandhiji's writings.

Gandhiji touches the heart of the matter in these opening lines: "Socialism is a beautiful word and, so far as I am aware, in Socialism all the members of society are equal — none low, none high. In the individual body the head is not high because it is the top of the body, nor are the soles of the feet low because they touch the earth. Even as members of the individual body are equal, so are the members of society. This is socialism . . . . "

" . . . This book . . . is well-edited and handy. It gives a glimpse of the thoughts of the Father of the Nation over a subject which has become the burning topic of the day . . . . The book contains not only Gandhiji's views on Socialism, but also his opinion on Satyagraha, importance of manual labour, village uplift, mechanisation problems, capital-labour relations, and many other topics of practical day-to-day value . . . . "

— *The Mail*, Madras.

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by Mahatma Gandhi **Rs. 2.00**

This book is a collection of choice gleanings from the writings of the Apostle of Peace — Gandhiji — on *Peace*, a subject which was always after his own heart.

" . . . Not to believe in the possibility of permanent peace is to disbelieve in godliness of human nature . . . . "

— *Gandhiji.*

" . . . Regarding the value of this work, the message of Rashtrapati Rajendra Prasad cannot be improved upon. 'Gandhiji's writings,' says the Rashtrapati, 'have a lasting value and particularly at the present juncture in the affairs of the world, they have a value of their own. It is, therefore, a matter of gratification that a volume dealing with these subjects is going to be brought out . . . . ' "

— *The Hindustan Standard*, Calcutta.

BHARATIYA VIDYA BHAVAN

Chowpatty Road, Bombay-7

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VALI VADHA

C. Rajagopalachari

(SCENE 1)

(In the woods outside Kishkindha: Rama and Lakshmana converse behind cover of trees. At a distance Vali and Sugreeva fighting.)

Rama: Lakshmana! We are caught in a dilemma. We made friends with Sugreeva in the presence of the God of Fire. It is our duty to protect Sugreeva. We cannot go back on our promise. Look! Again and again he turns towards us. Yet my hand refuses to act. My mind rebels against shooting at Vali and killing him from here behind this tree, instead of fighting him face to face. What shall we do?

Lakshmana: Sugreeva is sure to be killed by Vali. All our plans will go to nought. Is it not your *dharma* to redeem your pledge? Was it not on our assurance that Sugreeva challenged Vali to a fight? If he now dies at the hands of Vali, the sin will fall squarely on our head.

Rama: True. What you say is correct. To bear the weight of sin is perhaps Dharma.

Lakshmana: O, God! Sugreeva flees! Vali chases him, look, brother!

Rama: Vali is indeed a noble soul! See, he returns magnanimously sparing the life of Sugreeva. How remarkably alike they are! Even if I had attempted to shoot, I might have made a mess.

(SCENE 2)

(Richyamooka forest: Sugreeva comes running. Rama and Lakshmana too join him later. Sugreeva does not speak to them. He stands looking down at the earth in an angry mood).

Sugreeva: If only you had been explicit in this your intention, I would have continued to live in Matanga Ashram without endangering my life.

Lakshmana: Brother! Please do not get angry.

Sugreeva: Don't call me brother! Imposters! Do not deceive people.

Lakshmana: King! Do not get excited. We hesitated because we were in a fix. When you two were locked in mortal combat, we could not distinguish between you. This deep distress brought tears to Rama's eyes and blocked his vision. That was what withheld the arrow from the drawn bow. Had it

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been shot, it could very well have made an end of you. What would have then been our plight? It would have landed us in eternal damnation.

Sugreeva: Yes, people say that we two are very much alike. What you say may be true.

Rama: Lakshmana! I have come to a decision. Be it sin or be it *dharma*, I shall redeem my pledge. Tie that creeper with the flowers round the Vanara King's neck to distinguish him. Let us go back to Kishkindha.

Sugreeva: May I rely on your word? If you fail this time also, I am sure to be killed by Vali this time.

Rama: Sugreeva! Have faith in us. I swear in the name of Lakshmana. I swear in the name of Sita. You shall see Vali rolling in mud and die.

(SCENE 3)

(Harem in Kishkindha).

Vali: What! Sugreeva's roar again! His end, it seems, has arrived! Yes. It is no good thinking now. I shall proceed and finish him.

Tara: No, my lord! Not today! You can do it tomorrow. We do not lose anything by his roar. Let him cry hoarse and return.

Vali: I can't wait, my dear! He stamps his foot on the earth and challenges me to combat. How can I, like a coward, lie in bed here complacently?

Tara: My lord! Please don't go. Having been beaten once, he has returned, with a fresh challenge. How is it, he who knows your strength, thus invite Yama? Think it over. Hearing this shout of his and looking to all the circumstances, I feel certain that he has found a new and powerful ally. He has come here on the strength of that help. Can't we put this off for tomorrow, as it requires some more thinking?

(Sugreeva's roar is heard again).

Vali: No, Tara! I can't tolerate this any longer. He shall not be spared his life any more. (Jumps up and starts. Tara holds him back with her hands).

Tara: Think of Angada's future. I have no doubt in my mind. Brother Sugreeva challenges you now only with the aid of the Rama-Lakshmana brothers. They must have assured him of their help.

Vali: What do you say? When did Ramachandra of Ayodhya come here?

Tara: Angada heard so from our scouts. Angada was afraid of speaking to you about it. I fear the information is true. Please desist from going now.

Vali: (Laughing) Even if Rama has come here, would he ally himself with Sugreeva? No, ignoring me, would they prefer to make friends with banished and helpless Sugreeva?

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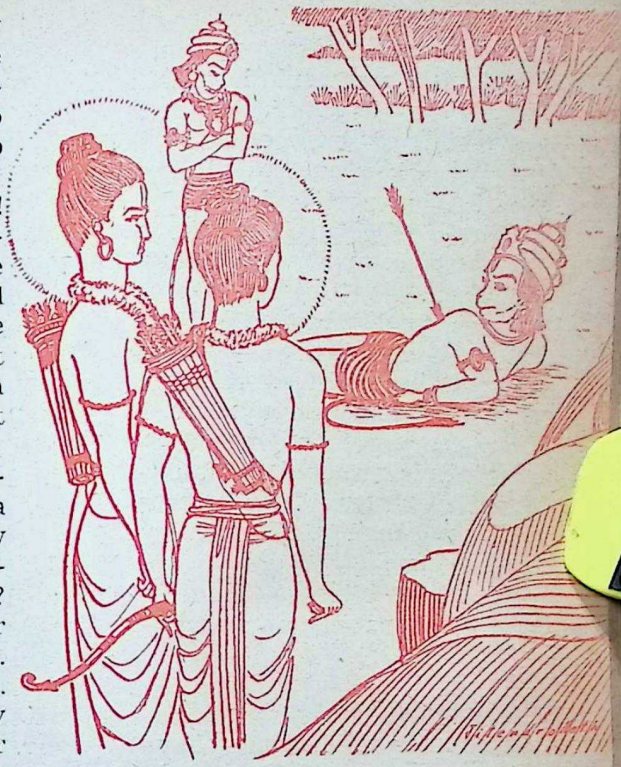

Strange that you say this. I do not believe it. Your fears are baseless. I can go to sleep only after finishing up this fellow.

Tara: No, my lord! No. Let us see tomorrow. I feel a strange presentiment. My mind refuses to give up the fear. I feel certain that Rama and Lakshmana have made a compact with Sugreeva.

Vali: Tara! Ramachandra cannot be a party to *adharma*. How are the princes of Ayodhya concerned in this? They would never enter into a mean conspiracy. (Sugreeva roars again). Don't stop me any more. Give me your good wishes. (Tara goes round Vali reverentially, offers prayers to God and retires).

Vali: If you love your life, Sugreeva, flee from here! Do not invite Yama this time.

(Sugreeva roars and springs on Vali and they are locked in mortal combat).

(SCENE 4)

Lakshmana: Brother! We cannot afford to wait.

(Rama takes out an arrow and offers prayers over it).

Rama: Arrow of mine! Here let Vali and with him my *dharma* be killed, go! (Draws his bow and shoots. The arrow pierces Vali's body).

Vali: Ha! . . . What is this? (Looks around, and falls. His hands and legs sprawl. Rama and Lakshmana come near him. Tears flow from Vali's eyes. He speaks in a low voice).

Vali: What have you done, O Rama? Are you a warrior? What wrong have I done to you? You killed me from behind a tree! Is this the way to get back your wife? What shall I say of your intelligence? All

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your fame is false! You are an imposter! Had you fought me face to face you would have lain like me on the earth. What a great sin you have committed! Every one born must die. That is the unchangeable law. But you have killed me wrongfully. You have committed an unexpiable sin. Are you not ashamed to stand before me? What Tara said has proved true. I rejected her advice, thinking you were honourable men. I have been proved wrong. Sugreeva! Your mad and sinful ambition has thrown these princes also into *adharma*. Yes, enjoy my kingdom.

(He then after an interval looks at Rama who was standing mute).

(SCENE 5)

(A scene in the heavens above —Parameswara and Parvati in conversation).

Parameswara: My dear! Why do tears flow down your eyes?

Parvati: Lord, this scene is heart-rending. Ramachandra is caught in a great conflict of *dharma*. He grieves without knowing what to do. On the one side, he is grief-stricken at the loss of his wife. On the other, he fears he has lost his *dharma* too. Great and virtuous Vali lies in the dust consumed by anger. It is a pity he has to enter Yama's abode in such a state of mind.

Parameswara: No, my dear! Look! The moment the nectar of tears flowing from your eyes fell on him, he has regained tranquillity. Anger and hate have disappeared and his face glows in its natural glory.

(Below, on the earth)

(Vali addresses Rama)

Vali: Rama! I do not know why you did this. You must have been confounded. Well, whatever happened has happened. You have delivered my life into the hands of Yama, hiding. You could bring yourself to do that. But now realizing your error, could you bring back the life you took? No. Let it be. Will you at least see that Sugreeva does not ill-treat Tara and Angada? Tara advised me repeatedly 'Why do you, brothers, fight? Be friends, live amicably.' But I did not listen. I have done wrong. Hate is bad. It was my mistake. Not Tara's mistake. I entrust her and Angada my son to your care. If you have any grace left, keep this in mind.

(Tara comes weeping. Embracing Vali's body which lay on the ground, she laments aloud).

Tara: O, my hero! How many stalwarts did you vanquish! You are now dead! Leaving me, you have gone! Ha!

(Angada comes running and joins his mother. Sugreeva too weeps).

Tara: Rama! You know *dharma* well. Kill me now; killing me does not entail any sin.

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I shall meet my husband in Veera-swarga. Won't you do me that favour? It is no sin.

Vali: Tara! Do not say so. Your duty is to live patiently to look after Angada. Hanuman! Come near me! I am too weak to speak. This arrow hurts. The pain is great. Pull it out and let my life flow out along with it. Sugreeva! Brother! It was not given to us to live amicably and happily. I should have known. My mistake was the greater. Do not direct any anger at Tara. Look after Angada. Be his father from now on. Listen ever to Tara's advice. She is wise and her words are full of understanding. Never disregard her advice. Take this: the garland of Indra. May you enjoy all happiness without let or hindrance. My life is over. I bless you. Do Rama's work.

Hanuman: Neela! Pull out the arrow.

(Neela gently pulls out the arrow. Blood gushes out. Vali's life departs).

Tara: Ha! My lord's life has streamed out and is gone. Angada! Son! Come near me, darling! Have a last look at your father's face, and prostrate at his feet. Ramachandra, you will regain your wife. The *vanaras* will help you. You will surely get her back. But even though you may get Sita, it appears to me that this your sin may deprive you of her. May good fortune attend on you.

Sugreeva: Desire has ruined me. It confused my judgment and led me to sin and kill my great brother. What shall I do, Rama?

(Weeps).

Rama: Lakshmana! Hitherto we suffered on account of the wrong-doings of others. Now, we are going to suffer on account of own wrong-doing. It is very hard, my brother.

Lakshmana: Rama! No one can overcome fate. I have also woken to the truth. But for Fate, would mother Janaki ever have driven me away as she did?

(Weeps).

(Up in the sky: Parvati and Parameswara).

Parameswara: Uma! Did you see? How the God of gods plays making puppets of all of us?

Parvati: I cannot bear the sight of Tara's grief.

Parameswara: She will now lead an austere life and her wisdom will grow. My love! Your blessings alone can bring peace to all and disperse the illusions. Bless Tara. Her fame will live for ever in this world. All these things have happened to bring wicked Ravana to his end. He has eaten up all his accumulated *tapas*. His end is near. He will also enter Heaven and Peace.

[Translated from *Kalki*]

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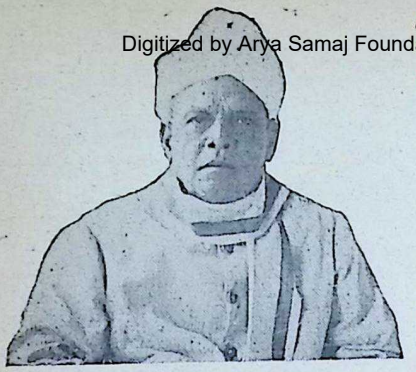

Rt. Hon. V. S. Srinivasa Sastri

HANUMAN In The Eyes Of RAMA

In the rosary of Hanuman's names occurs one: **Buddhi mataam varishtam**—'first among the astute.' It is true to description.

In 1944, the late Rt. Hon. V. S. Srinivasa Sastri delivered a series of 30 illuminating lectures on the **Ramayana** under the auspices of the Madras Samskrit Academy. This article is condensed from Sri Sastri's twentieth lecture delivered on 23rd August 1944.

HANUMAN'S greatness can have no measure, no just and adequate measure, except in the judgment of Rama himself. If Rama accepted him, that is all right. So in order to find out what Rama thought of him, we must go to three or four contexts in the poem where Rama speaks his mind fully about Hanuman.

In Kishkindha where Sugreeva and his four ministers had taken refuge on that hill, the Risyamuka, the two brothers met Hanuman first. Hanuman went in the guise of a fair and acceptable man. He addresses the brothers and asks them who they are. In making the enquiry, Hanuman shows his command of the Sanskrit language, his command not only of its idiom but his great command of the ancient lore, and of the diplomatic vocabulary, and casts such a spell over the brothers that they were unable to resist.

There is a good rule in court circles. It is proper for a king to speak to a king, a minister to a minister. So although Rama would have replied to Hanuman

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who questioned them at great length, he asks his brother to do so. And in speaking to Lakshmana in the hearing of Hanuman, Rama says words which are cast in such high terms that you would wonder that in a few minutes' talk anybody could produce in the mind of such a judge as Rama such a tremendous impression. This is what Rama says to Lakshmana:

"For one to speak as this person has spoken, one must know all the three Vedas and have them at command. (It is possible for a person to get up five or six sentences in correct English, but when we go beyond them, we make slips and commit treason against His Majesty's English.) Hanuman spoke at considerable length. Although he spoke much and spoke long, he has not made a single error. He seems to be a great master of elocution. All the organs that help in the art of elocution are at his perfect command. No one has been mismanaged by him in any particular. His speech wins my heart completely and delights my very soul.

If a man can talk like Hanuman, he can bring down to his knees even the worst and most implacable enemy. If there is a ruler among men who wants to accomplish great things, he must have at least one minister like this person. If a man has more than one servant like Hanuman, there is nothing on earth that he cannot accomplish. All things will turn out successful."

The very first impression he produces on the brothers, he maintains to the end, not merely by his marvellous skill in manipulating the Sanskrit language, but by his complete devotion to duty and by the confidence that he produced that he

was quite equal to the performance of the highest and the most arduous tasks. There is no danger that he will not face, no enemy whom he will not encounter; nothing that he will not face to perform services to his master.

When the monkey expeditionists were sent out to go in the four directions, Tara, Jambavan, Nala, Nila and Hanuman were in the group also. It occurred to Rama that after all, supposing one of these did really see Sita and that person wanted to produce some evidence that he was really his emissary, what should he give? Of these enor-

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रामनामजपतां कुतो भयं सर्वतापशमनैक
भेषजम् ।
पश्य तात मम गात्रसन्निधौ पावकोपि
सलिलायतेऽधुना ॥

Where is fear for those reciting Rama Nama which is the unequalled medicine for all kinds of illness? Look, father, even fire becomes cool like water on my body now!

—*Prahlada.*

mous monkeys, to whom should he entrust it? So between Sugreeva and Sri Rama it was decided that Hanuman should be chosen for this entrustment.

Sugreeva sends for Hanuman of all the lot and says to him, "Hanuman, there is no part of this universe where your progress will meet with any impediment. In point of time there is no one on earth your equal. So, though we have set out this vast army in all the directions, remember that Rama and I lay on you, Hanuman in particular, a very special charge. You alone have a combination of all these qualities, and the ability to bend time and space to your purpose." Rama too caught this confidence from Sugreeva, and he gives him his own signet ring. Having given it to him, he says,

अनेन त्वां हरिश्रेष्ठ चिह्नेन जनकात्मजा ।
मत्सकाशादनुप्राप्तमनविन्मामवेक्षति ।
व्यवसायश्च ते वीर सत्त्वयुक्तश्च विक्रमः ।
सुग्रीवस्य च संदेशः सिद्धिं कथयतीव मे ॥

"If you see Sita with this ring, she will cast off all misgiving, and you will be recognised as my direct messenger. I do not want any other assurance, as my Sugreeva has chosen you to receive this very special commission and asked me to entrust this ring to you. That is enough warrant for my doing so."

That is the mark of the uttermost confidence that Rama had in Hanuman.

Then let us see them together at that supreme moment when Hanuman brings the glad news of Sita's existence in safety, and holding out in the hope of restoration to Rama on this side. The monkeys are all there and they are asked to make a report. Being asked by special naming, Hanuman turns southward before opening his lips and makes an *anjali* in that direction, for Sita is there. Now, what tenderness, what depth of homage, what wonderful recognition of his duty before ever he spoke a word! That shows his divine quality, how far above his original status he rose.

Then having gone on a little further with the story, he takes the *chudamani* which Sita had given him. As soon as he saw this *chudamani* Rama burst out in tears. He gives vent to his grief, and unable to bear it, he turns round to Hanuman and asks him:

"Tell me once, twice, or thrice, what were her words, for it is these

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words that will revive me. I am like a dead man, and those words rain drops of water that will bring me back to life. Repeat those words. Just as we throw water on the face of a man who is passing away, those words falling on my ear will revive me like water. You said that she had a month more and she wanted to draw her life out for that month in order that before that I might come and release her. If so, she is a long-lived woman. I cannot bear to live without her for so long. What did she say? Do not keep anything back. Like a sick man depending on the medicines of the physician, I depend now for my life only on the words that you give."

I have read very few words in the world's literature conveying greater affection or greater grief. Then, in continuation of this same scene, Rama gives more and more praise to Hanuman. What panegyric would be too high for one who had performed this rare good office? So Rama says,

कृतं हनुमता कार्यं सुमहद्भुवि दुष्करम् ।
मनसापि यदन्येन न शक्यं धरणीतले ॥

"What another man cannot even think of in his conception, that Hanuman has actually performed for me."

Then there is a famous passage consisting of three slokas, each describing a certain order of messengers or servants or agents whom a master may commission for a duty. Such agents are classified by Rama into three groups. But they are very obscure. The words chosen are not very happy, and do not bring out the meaning clear-

रसने! त्वं रसज्ञेति वृथैव स्तूयते बुधैः ।
अपारमाधुरीधामरामनामपराङ्मुखी ॥

Pointless indeed, O tongue, that wise men praise you as a connoisseur, in as much as you are averse to utter Rama Nama which is the abode of extreme happiness.

—*Anon.*

ly in the full manner of Valmiki; but their purport is clear.

यो हि भृत्यो नियुक्तः सन् भर्त्रा कर्मणि दुष्करे ।
कुर्यात्तदनुरागेण तमाहुः पुरुषोत्तमम् ॥
भृत्यस्तु यः परं कार्यं न कुर्यान्नृपतेः प्रियम् ।
भृत्यो युक्तः समर्थश्च तमाहुर्मध्यमं नरम् ।
नियुक्तो नृपतेः कार्यं न कुर्याद्यः समाहितः ।
भृत्यो युक्तः समर्थश्च तमाहुः पुरुषाधमम् ॥

In subsequent literature this classification of servants or agents has become famous, and we must therefore read our knowledge into this passage. The first order of servants is those who, noting their master's expressed intention and also the purposes that they have in mind but have not expressed, perform not only what their master has told them expressly, but also other tasks which will help the accomplishment of the main purpose. They have a brain, they have devotion also which impels them to do all these things for the sake of their master. Those who just do what they are told and do

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RAMAYANA IN A NUTSHELL

पूर्वं रामतपोवनादिगमनं
हत्वा मृगं काञ्चनं ।
वैदेही हरणं जटायुमरणं
सुग्रीवसंभाषणम् ।
वालीनिग्रहणं समुद्रतरणं
लङ्कापुरीदाहनं ।
पश्चाद्रावणकुंभकर्णहननं
एतत् श्रीरामायणम् ।

nothing more, belong to the second class. The third class is of those who, entrusted with a sacred duty, return home and say they have not been able to do it.

Naturally, Hanuman is placed in the first class and receives the greatest possible encomium. Having praised Hanuman as much as he liked, he says, "What can I do? I have no reward to bestow on you now." Remember we are talking of Rama who was a scion of the noblest princely house of the land flowing with milk and honey, a man whose hands have known how to give and give it soon. Here he was, a guest of Sugreeva, unable to call a rupee his own. The great ones of the earth will never fail to give something in token of their pleasure, and if they are displeased, will never fail to make you feel it. Their pleasure is worth having, their displeasure is something to avoid. When a king finds himself unable to reward a person, you must think of his misery.

Have you not read of a famous emperor of China who used to have two or three servants heavily laden with bags of gold and silver and other coins? Whenever the king saw something unusual, he would give a handsome present to that person. If anybody said something great or clever, he would give something. This is the true mark of greatness.

I have known even in private life many men, whom God has blessed, who feel that their pleasure and their satisfaction must never go unacknowledged for want of means.

Rama calls himself a *dina*.

इदं तु मम दीनस्य मनो भूयः प्रकर्षति।
यदिहास्य प्रियाख्यातुर्न कुर्मि सदृशं प्रियम्।
एष सर्वस्वभूतस्तु परिष्वङ्गो हनूमतः।
मया कालमिमं प्राप्य दत्तश्चास्तु महात्मनः।

"I cannot give a suitable reward to you who have given me this heavenly message. But I can give myself; here is my body; I will embrace you tight; I will hug you."

What more could Hanuman want? Hanuman had attained his salvation at that moment.

Now I come to the last passage, the coronation and the final farewell. Amongst the guests who have come to witness the coronation are the Vanara hosts, and amongst the Rakshasas, Vibhishana and his four ministers only. At the end of the festivities which extended per-

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haps to several months, and according to some, to one year, Rama gives leave to the guests to depart. We are concerned now with Hanuman only.

In the *Ramayana* there are two accounts, one at the end of the Yuddha Kanda, and the other in the appropriate portion of the Uttara Kanda. They do not exactly tally, but they agree as to essentials. To Hanuman Rama gave nothing. He gave to Sita a beautiful garland of pearls studded with high class jewels which shone like the moon. She did not appropriate it to herself, but after wearing it for a second, she took it out, and looking round amongst the monkeys, made as if she would give it to Hanuman. She saw Rama again and again and he, reading her heart at once, said that she might give it to him with whom she was thoroughly pleased.

प्रदेहि सुभगे हारं यस्य तुष्टासि भामिनि ।
तेजो धृतिर्यशो दाक्ष्यं सामर्थ्यं विनयो नयः ॥
पौरुषं विक्रमो बुद्धिर्यस्मिन्नेतानि नित्यदा ॥

"Give it to him in whom these qualities shine in combination."

There was only one person who answered to that flowing description, and that was Hanuman.

In the Uttara Kanda this is described in greater detail, and Hanuman gets a good deal more than the garland. We all know what else he got. When others have been given leave, Hanuman stands up before Rama and says to him,

स्नेहो मे परमो राजंस्त्वयि तिष्ठतु नित्यदा ।
भक्तिश्च नियता वीर भावो नान्यत्र गच्छतु ॥
यावद्रामकथा वीर चरिष्यति महीतले ।
तावच्छरीरे वत्स्यन्ति प्राणा मम न संशयः ॥

"Please give me this blessing, that my affection for you should never diminish. Do not allow me to think of anything else, or to divide my affection between you and any other person. I want to live so long as your great name is preserved amongst the sons of men. Let me be for ever and for ever your devotee." Then Rama says to him, "Let it be as you wish. As long as my story is told amongst men, so long shall your *kirti* form part of it. And may your life last also."

B. J. Competition—5

"WHAT SRI RAMA MEANS TO ME"

Due to receipt of a large number of entries at the last moment it was not possible to scrutinize them all in time for the press. Therefore the results of the above Competition will be announced in the next issue.

Please find details of a new Competition on page 56.

—Editor.

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BHAVAN'S JOURNAL

COMPETITION 6

3-ACT PLAYS

The number of playwrights in India today in all the languages put together, can be counted on one's fingers. In a country which produced Kalidasa and Bhavabhuti, Sri Harsha and Bhatta Narayana, this is a lamentable state.

Whatever the factors that have contributed to this stage—there have been compensatory factors too—today, India, with her new-won freedom and colossal objectives before her, can and should be able to strike the spark from the embers and develop that branch of literature for which her past history is justly famous.

The BHAVAN'S JOURNAL which has been striving for the resuscitation of many aspects of India's glorious heritage has now taken a further step in activating the creation of new plays.

With the throbbing sense of national development pulsating in his veins, there is little doubt whatsoever, that, given the chances, the modern Indian litterateur with a penchant for the dramatic element in life would be able to produce dramas which can, at any rate, compare very well with the best of their kind produced elsewhere in the world.

It is the Journal's ardent wish that, by successive attempts, India would be able to rediscover herself in dramas and disclose her true worth to the outside world in this branch of literature.

With that end in view, the BHAVAN'S JOURNAL has pleasure in making a beginning by announcing a 3—ACT PLAY COMPETITION.

RULES & REGULATIONS

1. Original plays in English, neatly typewritten on one side of the page, about 10 pages of B.J. in length are invited from readers.

2. Themes should be mythological or historical in origin.

3. Treatment should be such as to bring out the soul of India in its best sense.

4. Technique, style, humour and ability to be staged will be individually considered in evaluation.

5. A cash prize of Rs. 100 will be paid to each of the three entries adjudged as best.

6. A Kulapati's gold medal will be presented to the very best entry in addition to the cash prize.

7. The panel of judges will consist of Kulapati Sri K. M. Munshi, Dr. C. P. Ramaswami Aiyar, Smt. Rukmini Arundale, Prof. R. Srinivasan, Dr. A. K. Das Gupta and Sri Adi Marzban.

8. The last date for receiving entries is June 28, 1959.

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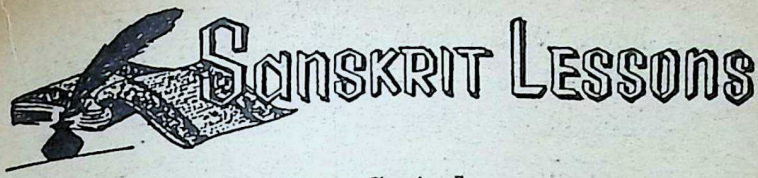

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

Here is a scene of Tokyo Royal Road.

टोकियोनगर्यां राजपथः
Tokyo nagaryāṁ rājapathaḥ
Tokyo in the city of Royal-Road

= Royal-Road in the city of Tokyo.

आगन्तुकः— भोः भोः पान्थाः
āgantukaḥ—bho bho pānthāḥ!
stranger— oh oh travellers!

श्रूयताम् श्रूयताम्
śrūyatāṁ śrūyatāṁ
listen listen

नागरिकः— कस्त्वम् ? किमाह्वयसि माम् ।
nāgarikaḥ—kastvaṁ kim-āhvayasi māṁ |
citizen—who you why call you me

= Who are you? Why do you call me?

आगन्तुकः— मा कुप्य अहं तु वैदेशिकः ।
āgantukaḥ—mā kupya | ahaṁ tu vaideśikaḥ |
stranger—don't be angry. I am but a foreigner.

तिब्बट–चीनादि–देश पर्यटनानन्तरम् अत्रागतोऽस्मि ।
Tibbata-Chinadi deśa— paryaṭanānantaram atrāgatosmi |
Tibet-China etc. countries. travelling after here I have come.

= Don't be angry. I am a foreigner. I have come here after travelling through Tibet, China and other places.

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पथिकः— भोः वैदेशिक अधुना किम् कर्तव्यम् ।
pathikaḥ—bhoḥ vaideśika | adhunā kim kartavyam |
passer-by—oh foreigner! now what should be done.
= Oh foreigner! What should be done now?

आगन्तुकः— अधुना विपन्नोऽस्मि ।
āgantukaḥ—adhunā vipannosmi |
stranger—now distressed I am

तेनेदं ब्रवीमि । अत्रागमनानन्तरं
tenedaṁ bravīmi | atrāgamanānantaraṁ
so this I say here coming after

सर्वस्वं चौरेणापहृतम् परन्तु
sarvasvaṁ coreṇāpahṛtaṁ | parantu
all by thief was stolen moreover

अहं राजपुरुषै र्धावितः ।
ahaṁ rājapuruṣair-dhāvitaḥ |
I by policemen followed.
= Now I am in distress. So I say this. After I had come here, all my things were stolen by a thief. Moreover I am followed by the police.

नागरिकः— अन्धस्य कूपपतनं संवृत्तम्
nāgarikaḥ—andhasya kūpapatanaṁ samvṛttaṁ |
citizen—of the blind falling into a well has happened

प्रथमतः धननाशनं पश्चात् राजपुरुषसन्निधानम्
prathamataḥ dhananāśanaṁ paścāt rājapuruṣasannidhānaṁ
at first loss of wealth thereafter king's men nearness
= This is like the blind man falling into a well—first the loss of wealth and then the nearness of the government officials.

पथिकः— मा भैषीः त्वाम् अहम्
pathikaḥ—mā bhaiṣīḥ | tvāṁ ahaṁ
passer-by—don't be afraid you I

राजपुरुषहस्तात् मोचयामि
rāja-puruṣa-hastāt mocayāmi |
from king's men's hands I liberate

[To be continued]

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Srimad Bhagavata

KRISHNAVATARA

THE DESCENT OF THE LORD

K. M. Munshi

5. Kamsa's Predicament

WHEN Akrura, the chief of the Vrishnis, was summoned by Kamsa to his palace, he was surprised to find the Prince crafty and even ingratiating.

Kamsa said, 'Akrura, I learn that this Krishna Dvaipayana Vyasa whom they call the Best of Munis is coming to Mathura tomorrow. You must be knowing why he is coming. Tell me all about it. It must be something connected with the message which I received from Bhishma the Terrible. Do you know that he has sent messengers to fetch Vasudeva to Indraprastha?'

'I know that, mighty Prince,' replied Akrura.

'What does he come here for?' Kamsa asked impatiently.

Akrura replied with a smile: 'How would I know?'

'I am sure you do,' said Kamsa. 'Do you know him well?'

'Yes, I do. I have met him several times,' replied Akrura.

'Is the Muni really the son of that fisher girl and is he the father of the young Kuru Princes?' sneered Kamsa, his eyes full of malice.

Answered Akrura, 'The Master makes no secret of it, nor is he ashamed of it. The venerable Satyavati, the grandmother of the Kuru Princes, is his mother. She gave birth to the Master when she was a fisherwoman's daughter. His father, as you might have heard, was Sage Parashara, the grandson of Sage Vasishtha of worship-worthy feet.'

'Was the venerable Satyavati as beautiful as the people say when she was young?' Kamsa asked sarcastically. 'What does she look like now?'

For a moment Akrura was silent, for he did not want to say a hasty word. Then he said, 'Lord, the venerable Satyavati looks exactly what an august empress should look like. She is the very image of royal dignity and wisdom.' Akrura felt

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irritated at the way Kamsa was asking him questions about things he knew so well.

'Funny man, this Bhishma, who is called the Terrible. He remained single all his life to let his old father marry this fisher girl.' Kamsa maliciously wanted to tease Akrura by insulting the woman whom Akrura held in respect.

Akrura again was silent for a moment trying to maintain self-control. Then he replied, 'I agree, Prince, that it is difficult for you to understand such men, but to the venerable Bhishma his father King Santanu was a god, not in name, but in fact.'

For a moment Kamsa glared at Akrura. He read in his words a pointed reference to his own treatment of his father. 'But see what happened,' Kamsa pursued the matter. 'Didn't Santanu's two sons die childless and didn't the queen have to call upon the Muni, her son, to oblige? And did he not beget Dhritarashtra and Pandu?'

'Yes, by the ancestral law of *Niyoga*[1],' Akrura replied to the insinuation.

Kamsa suddenly became ingratiating, and said, 'Now tell me, Akrura, the honest truth. You had been to Hastinapura a few months ago. Didn't you? Of the two Kuru Princes, Dhritarashtra is blind and cannot succeed to the empire of Bharat.

---

1. An ancient ritual recognised by the Smritis, according to which under certain strict conditions an elder brother can beget a child on the childless widow of a younger brother.—*Gautama*, XVIII. 4-8; *Manu*, IX. 57; *Kautilya*, I. 17; *Narada*, 82. *Mahabharata*, Adi Parva, 120. 32-35.

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The other one, Pandu, is weak and ailing. Neither has children. What will happen to the empire when they die?'

'What can happen to the Kuru empire when Bhishma stands guard over it? The Kurus flourish by Dharma and not by guile or force,' replied Akrura.

'I see,' said Kamsa. 'But why do they want Vasudeva in Indraprastha? It must be some trick of the old fellow,' said Kamsa.

'I only know this that the venerable Bhishma is above all guile,' replied Akrura.

'But I am not going to allow Vasudeva to go,' said Kamsa.

'I know you will not, but then you would offend Bhishma, and if his anger is roused, he will be terrible. If you are wise you would not stop Vasudeva from going. But he himself would not go and leave Devaki behind and you, Prince, are not likely to let her go with him.'

'Right, right,' said Kamsa laughing. 'You are a clever man, Akrura. What reply shall I then send to Bhishma? Come, tell me. Shall I send uncle Devaka instead? Tell me what to tell the Muni if he brings the same message.'

'Why not tell the truth?' asked Akrura. 'You will not let Vasudeva and Devaki go because they will not return, and you are afraid that one of their sons would kill you.'

Kamsa growled, 'Don't be a fool. Why should I bother about that?'

'Because everyone knows it,' Akrura replied with a smile.

'Look here, Akrura, don't try to be clever,' said Kamsa. 'I want that Vasudeva himself should refuse to go. He won't leave Devaki behind. Well, I want you to go yourself instead. That would keep the terrible old Bhishma contented.'

Akrura was again silent for a little while. Then he said, 'I would consult the Muni tomorrow. If he approves of what you say, I shall go.'

'And if he does not?' asked Kamsa angrily.

'Then, I won't go,' Akrura replied quietly.

'You know what will happen to you if you don't go,' said Kamsa, his eyes flashing with anger.

'Life and death are in the hands of the Lord, mighty Prince,' replied Akrura and bowing low with folded hands left the room.

Kamsa got up from his throne and shouted, 'I am going a-hunting this evening. I don't want to see the Muni. You do as I told you.'

Akrura turned around and smiled in reply.

[To be continued]

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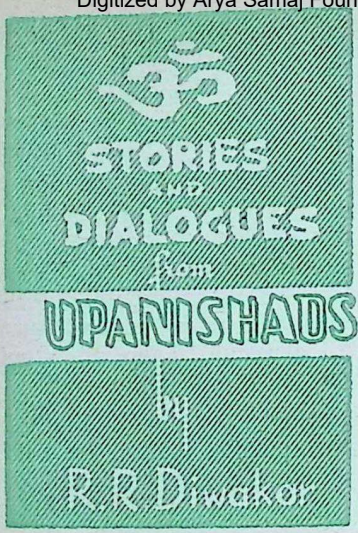

the PARTING MESSAGE

[From Taittiriya Upanishad]

YOUNG boys of ten or twelve years entered the *ashramas* of old and were entrusted to the care of the *guru* or the preceptor. They spent twelve long years in study and sport, in service and *sadhana* or spiritual discipline. They were called *brahmacharis*, that is, those who take up a particular discipline in order to know Brahman. *Brahmacharya* is not mere continence, but a whole code of disciplined conduct which aims at the conservation, development and concentration of physical, mental and moral energy in order to attain the highest spiritual goal.

The twelve strenuous years thus spent by the youngsters in the very home of the *guru* and in close association with him naturally built up very strong and affectionate relations between them. The *gurus* were expected to take almost parental interest in their charges, while the disciples were to render filial obedience to the *gurus*.

Let us imagine that in one such *ashrama* a day dawns when a disciple is about to depart and step out into the wide world. He is leaving the charmed circle of the *ashrama* to battle with the currents and cross-currents of life. He is to transfer himself from the cloister to the market-place. He is now to test in the world of experience what he has learnt within the precincts of the academy. He is to cut off his moorings in the sheltered bay and launch the boat of his life into the open sea. Throbs

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of fears and thrills of anticipated adventures fill the young man as he contemplates the prospect before him. The *guru* too feels the wrench and his heart is full of affection and some anxiety regarding the future of his young disciple. But the separation is inevitable—it has to come one day. In fact, by that separation alone can the future development of his student be ensured.

Such are the mixed feelings that surge in the hearts of the two souls when the Vedic *guru* gives the parting message to the *brahmachari* after his study of the Vedas is over.

"My dear child, your study of the Vedas is over. Now go forth into the wide world.

"Speak the truth and practise the *Dharma* or the Law. Never fail nor falter in the study of that part of the Veda which has been assigned to you. Study more but never less than thy portion.

"Give to your preceptor such wealth and such things as are dear to him. Never allow your line of life to lapse. Behind you, you must leave children.

"Never falter from the truth nor from the Law. Never stint nor make mistakes in doing good. Never neglect to do that which would lead to prosperity.

"Do not give up your studies and do not stop teaching.

"You ought not to omit to do your duties towards your gods and ancestors, nor commit mistakes in performing them.

"Revere your father and mother as much as you revere God. Let your preceptor be looked upon as God. Let your guest get the same respect as is due to God.

"Be thou faultless and pure in thought and action. Only such of our qualities and actions as are clearly good should be cherished by you and not others. Such knowers of Brahman as are greater than ourselves ought to be respected by you by offering them a seat reverently.

"Whilst giving, give with faith; never without it. Give richly. Give with humility. Give with fear, lest you give too little. Give with feeling and with full knowledge.

"At times you may be in doubt about the wisdom of a certain course of action. At such a time you should act in a manner in which thoughtful virtuous knowers of Brahman who are desirous of following the Law do act.

"So also as regards your conduct towards men of ill-fame; it should be like that of thoughtful, virtuous knowers of Brahman who follow the Law.

"This is the message. This is the advice. This is the knowledge. This is the command. Thus should you live and act in life."

[*To be continued*]

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CALL for SANE SEX ORDER

Dr. P. A. Sorokin

Sexualization of Culture-VI

[CONTINUED FROM LAST ISSUE]

● POLITICAL LIFE ● OTHER PHASES
● THE TOTAL CULTURE

AUTHOR: Dr. Sorokin, world-famous authority on sociology, was born in Russia, exiled by the Communists in 1922, has since been a professor at Minnesota and Harvard, written many books

THE enormous role played at the present time by sex in our political life does not need any lengthy demonstration. It is reflected in a general lowering of the standards of morality among politicians, and in the general political life of the nation.

Before the twentieth century, divorce, desertion, or a loose life was an unsurmountable obstacle to being elected or appointed to high political position. Today, many of our leaders are sexually liberal, and often are either divorced or separated from their wives.

In the past, a religious service was the only non-political ceremony at a convention. At the present time, these meetings are fuelled by alcohol and greatly enlivened by sensual entertainment by a legion of stars distinguished by their love

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affairs, and by starlets reviving the youthful emotions of aged politicians.

Still more important is the role of sex in the political transactions going on behind the screens,—at cocktail parties and banquets, in private lives, and in the sex bribery and sex blackmail which are now as prevalent as monetary corruption.

Sex appeal has become one of the important techniques of political propaganda and campaign. Sexually magnetic males and females are now a regular part of the entourage and often serve as " standard bearers" of a candidate. Scandals are frequently used to defeat a political party or candidate. Sexually famous persons or their proteges are often appointed to the positions of ambassadors or ambassadresses or to other offices. Profligates have now and then become the popular mayors of metropolises, or members of the cabinet, or leaders of a political party.

In a word, sex in various forms is now an ever-present and necessary component of our political life. Of course, it always played an important role in the politics of the monarchies and aristocracies. In the democracies this factor has enormously expanded its role, and its influence is felt in the activities of the rank and file of our politicians, and through them in the political life of the whole nation.

●●●

The rising tide of sex has flooded other phases of our culture. Take, for instance, our ever-expanding institution of choosing beauty-contest winners in towns, cities, states, and for the country. Add to these the Queens and Kings of carnivals, parades, flower shows, county fairs, radio and television programmes. Sex appeal is the one necessary condition for success in these competitions. A noble but chaste kind of beauty has little or no chance of being chosen for one of these exalted positions.

Sex appeal is, of course, the prime reason for the subsequent commercial utilization of these beauties on radio and television shows, by fashion and cosmetic firms, and by expensive night clubs.

Sex appeal also plays a decisive role in choosing starlets and stars, and the models whose faces and figures are reproduced on the covers of hundreds of our magazines, on posters, and in other forms of advertising.

Sex is often the main reason for many a Cinderella becoming the wife of a millionaire, or for many a gigolo becoming the husband of an heiress. The erotic appeal of many a secretary enables her to marry the boss, and is the basic reason for the promotion of many an employee.

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Sexuality reigns supreme in the fields of fashionable clothes and beautifying cosmetics. The nature and the very names of lipsticks and powders, of deodorants and perfumes, of various creams and nail polishes are frankly sexual in character. The patterns of our fashionable garments are also notably determined by erotic appeal. They are planned to stimulate the opposite sex, and for this purpose the designers uncover much of the body, extend nudity to the maximum, sometimes to the limit of a strip-tease. Now they cover the body by a perfectly transparent material or by a modern variety of the fig leaf; next they teasingly cover some parts and tantalizingly uncover others. Whether they shorten or lengthen the hemline, or make the garments full or flat bosomed, or emphasize or de-emphasize the curve of hip or shoulder, or raise or lower the neckline,—whatever seasonal changes they make, they do so always with sex in mind.

In spite of fluctuations, the rising tide of sex-mindedness has resulted in a progressive uncovering of the body and to an extension of sensual nudity in changing fashions. Whether it be the Bikini swimming suit or some other sport garment, a formal dress or a house dress, today's designs leave uncovered a much greater portion of the human body than was considered acceptable several decades ago; most contemporary clothing would have been styled as shockingly indecent by our grandparents.

If from our video-environment we turn to the audio-milieu in which we live, we find just as much erotogenic stimuli. From almost the moment of birth to that of death, erotic auditory stimuli indefatigably bombard us: in our music; in the erotic monologues and dialogues of our shows, comedies, plays, and other entertainments; in the innumerable lectures and talks on sexual behaviour, sex adjustment, Freudianism, birth control, sex education for children; and in the double-talk, jokes, stories, and witticisms of our ordinary conversation.

Even in our environments of smell, touch and taste, the sex stimuli are omnipresent. The existence of a huge industry of cosmetics deoderizing and purifying us of the erotically indifferent or inhibitory, and saturating us with alluring, appealing, passion-enhancing odoriferous charms is striking evidence of the erotization of our olfactory environment.

The enormous development of the same industry is also convincing testimony of a notable sexualization of our tactile environment. A large portion of its soaps, shampoos, powders, creams, lotions, and polishes are openly advertised as enhancing

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the smoothness of skin, and the softness of hair, and as especially making the kissing sweet, the embracing passionate, the body alluring, the appeal irresistible.

Finally, even our gustatory environment is permeated by erotogenic stimuli. Advertisements of special foods to revitalize the sexual potency of its consumers, or as helping to maintain the young girl's complexion are common. And an increasing drug addiction, at its initial phase often connected with sex addiction, is yet another sample of erotogenic gustatory stimuli.

The most important of the erotogenic agencies of taste is, however, alcohol and the modern social ways of its consumption. It is certain that the per capita consumption of alcohol in most countries has been on the increase in recent times, with the exception of the years of prohibition. Even more important is the diffusion of cocktail parties from the previous narrow circle of the upper and to a limited extent the middle classes, a diffusion that has brought it to the rank and file of the population. Such parties are no longer special events; they are now a daily rite. As everyone knows, the cocktail party plays an important role in the stimulation of sex drives and in the provoking of many premarital and extramarital liaisons. Under the influence of alcohol and the prevalent fashion of being modern and sophisticated, strangers at such parties chat freely about sex. After repeated cocktails, their acquaintanceship rapidly matures, and if they feel mutually attracted, results sometimes in incidental or long-standing affairs. The modern cocktail party is thus both seducer and pander in our culture. It symbolizes two important forces, alcohol and sex, which fuel a considerable part of our life. And having become a common occurrence, adopted by a large portion of our population, and especially by influential politicians and business men, by intellectuals and sophisticated barbarians, and by the open-minded and empty-minded midgets of the professions, the cocktail party has become the most important, most widely diffused sexual stimuli in our gustatory environment.

Thus, whatever aspect of our culture is considered, each is packed with sex obsession. Its vast totality bombards us continuously, from cradle to grave, from all points of our living space, at almost every step of our activity, feeling, and thinking. If we escape from being stirred by obscene literature, we may be aroused by the crooners, or by the new psychology and sociology, or by the teachings of

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the Freudianized pseudo-religions, or by radio-television entertainment. We are completely surrounded by the rising tide of sex which is flooding every compartment of our culture, every section of our social life. Unless we develop an inner immunity against these libidinal forces, we are bound to be conquered by the continuous pressure of a gigantic army of omnipresent sex stimuli.

No wonder, then, that ever-increasing millions of our men and women cannot resist the demands of their overstimulated drives, and answer sex challenge with sex response: licit if available and satisfying, illicit if it looks more alluring and enjoyable. Nor is it surprising that our youths indulge in premarital relations as their parents so often do in extramarital affairs. Born into this erotogenic environment, and often reared without the discipline of the counteracting moral imperatives of "thou shalt" and "thou shalt not", an increasing number of youths and adults follow the line of least resistance and satisfy their disinhibited urges whenever and wherever the opportunity presents itself.

Under these circumstances, not unexpected are even the bestial deeds and criminal acts committed for satisfaction of lust: acts of rape, of sadism and masochism; the poisoning of parents by children anxious to obtain life insurance monies for the maintenance of their "flames"; the crimes of husbands killing their wives, or of wives murdering their husbands in order to gain freedom for the satisfaction of their drives; the activities of play boys and play girls engaged in the business of seducers, procurers, and panders; the expanding trade of selling and buying sex services; or the hundreds of other such crimes which are daily reported in the press. If more and more individuals are brought up in this sex-saturated atmosphere, then without deep interiorization of religious, moral, and legal norms of behaviour, they will become rudderless boats controlled only by the winds of their environment. In the conditions of spiritual, moral, and mental anarchy which is becoming characteristic of our environment, it is difficult to maintain sexual sanity. As long as this inner confusion and these outside conditions prevail, no real decrease of sexual anarchy and of crime can be expected.

Our next problem, after this survey of the sexualization of our culture, is to determine the possible consequences of this revolution for the total well-being of the individuals involved, and for the future of our nation and of our culture.

[To be continued]

In the next issue: **Individual Effects**

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QUESTION BOX

ANSWERS by K. M. Munshi

577

Sri Snestidhar Das, P.O. New Capital, Dist. Puri, Orissa.

Q: *Why should anyone help a sufferer if he is destined to reap the consequences of his past deeds?*

A: But you have to prepare for the next birth, and if you are hard-hearted and cruel in this life, you will reap the crop of unhappiness in this life and the next. Kindliness, love, service and compassion are effective in themselves for your own good.

578

Sri H. K. Pai, Udipi.

Q: *Can Communism take deep roots in India?*

A: I am convinced it will not.

579

Sri B. Bhima Rao, Bellary.

Q: *The six-point code of conduct laid down by the Congress High Command includes inter-caste marriages. Don't you think that it goes against the* Gita *teachings on Varnasrama Dharma?*

A: Sri Krishna says:

Chaturvarnyam maya srishtam guna karma vibhagasah

'I have devised the fourfold order of society according to the division of innate qualities and the sort of actions one performs. According to the *Gita*, whatever the heredity, the man with a *sattwic* mind, that is, he who seeks light and peace and acquires self-control, is a Brahmana; the man with a *rajasic* mind with a *sattwic* base, that is, he who is active and of ambitious temperament and seeks glory but has aspiring propensities, is a *Kshatriya;* the man who wants and acquires possession merely to enjoy them is a Vaishya and has a *rajasic* temperament with a *tamasic* base; and the man who is a *tamasic* in temperament, who is dull, parasitical, stagnant, is a *Shudra.* These temperaments have very little to do with heredity, though no doubt the family influence on a man might, in quite a few cases, influence the temperament.

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580

Sri C. R. Raisinghani, Bombay-1.

Q: *What do you think, in a nutshell, of the teachings of (a)* Ramayana *and (b)* Mahabharata?

A: They lead you out of your sordid self and put you on a path, which will lead you to self-realization, that is, a life of Truth, Beauty and Love.

581

Sri P. Bhaskara Rao, Gudivada, Kistna Dist.

Q: *It is possible to believe the existence of a Supreme Power—"The God"; but how to believe in "Past and Future Births"?*

A: If you believe in God, then, unless He is unjust, there must be some reason why one is born in happy circumstances and the other in poverty; why one has a noble temperament and the other a wicked; why one gets all he wants and the other fails to get it. Karma theory alone provides the appropriate explanation. These disparities are the results of our own deeds in past births.

SRI RAMAVATARA—(*contd.*)

belonged variously to different strata and sexes, but these differences had nothing to do with the question of killing or saving them. The only thing that mattered was: Were they for Good or for Evil?

In the *Ramayana*, God played the man (आत्मानं मानुषं मन्ये said He), to be an example of the practice of Dharma to which one should unshakably adhere even in the most trying conditions braving all odds and consenting to all consequences. It is a record of the Eternal becoming the Temporal to instruct mankind and to establish the Rule of Law in the hearts of men. To interpret, it as some people do out of ignorance and prejudice, as a conflict of races, of the foreign invaders against the native aborigenes, as portraying the exploitation and extermination of the latter by the former betrays a lack of understanding which is both perverse and profitless.

The *Ramayana* is not a mere episode of a supposed human history. It is a document of Divine History which recurs as often as Evil assumes such proportions as to require superhuman intervention for its destruction, to salvage the evildoer by rescuing him from his *āsurī sampat* and to re-establish the *daivī sampat* in his mind and heart.

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General AYUB KHAN

IT is quite some time since we heard conciliatory words from across our western frontier, and it is a good augury for the new era proclaimed over there that they should emanate now from the Chief of State who has thought it fit to utter them.

Apart from sentiment, they reveal an awareness, quite unlike the previous regimes, of the realities of the situation and a desire to resolve points of dispute amicably; for it is widely held that all the erstwhile Prime Ministers of Pakistan, not excluding Liaquat Ali Khan, were aware that it was in Pakistan's interest to do so, but none of them had the courage to go about the task realistically because they felt, in doing so, they would lose their popularity. Ayub seems to be an exception and instead of being led by the masses, would appear to lead them by pursuing a policy basically sound and not merely suited to the expediency of the moment or popular taste. The climate, therefore, for tackling outstanding issues in a spirit of give-and-take has never been more equable.

The man who has thus brought about a revolution in Pakistan's ways and thinking is 50-year old President Mohammed Ayub Khan, a former Army Bugler's son. A life-long soldier, politics had always been discounted by the General as a dirty business, but malicious fate has thrown the ball right on his bat, willy-nilly. It is to be seen whether he succeeds ultimately in bowling it out or gets stumped.

Born and bred in the Hazara district of the rugged North-West Frontier Province, Ayub Khan studied at the Aligarh University and entered the Royal Military College at Sandhurst. Along with him at the College was ex-President Iskander Mirza too. Commissioned in 1928, Ayub put in the customary initial service in a British Regiment and was posted to the First Battalion of the 14th Punjab Regiment which, incidentally,

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became a part of the Pakistan Army on Partition. He held several regimental posts and saw active service in Burma during World War II. Becoming a Colonel in 1947, he was appointed President of the Services Selection Board.

Soon after the birth of Pakistan, he was promoted Brigadier and later to command troops in East Pakistan. In 1948, he was made Major-General and in the middle of 1950, Adjutant-General, finally becoming the first C.-in-C. of Pakistan Army in 1951. He has since been closely connected with all matters concerning the defence and security of his country, not to speak of the "dirty politics" with which he obviously became fed up.

In October last when Iskander Mirza at his instance seized power by the army coup and abrogated the constitution, he made Gen. Ayub Khan Martial Law Administrator and three weeks later, appointed him Prime Minister. But hardly had the ink dried on the order, when General Ayub sacked his own President and colleague of the Sandhurst College, proclaiming himself President.

Since becoming the arbiter of Pakistan's destiny, however, Gen. Ayub has shown himself vigorous in uprooting corruption, pegging price-levels and introducing land reforms of a far-reaching character. Despite his dubious role in the recent Baghdad meets at Karachi he has discounted the widely entertained fear of Military Rule and given currency to the belief that under his stewardship Pakistan will get a stable constitution, possibly a pseudo type of democracy, in the not distant future.

Gen. Ayub Khan at first sight gives the impression of being casual in his manner, but it is studied. With his forceful personality, he has been able to command the unquestioned loyalty of the Army. Tall (6′ 2″), hefty (210 lbs.), with stiff upper lip, clipped British moustache, swagger-stick, and British accent, he is typical of the British Army man. Since assuming Presidentship he has shown himself equal to the task that faces his country. He is tackling the fundamental problems, both economic and political, in a confident manner.

The General has a brother, Sardar Bahadur Khan, who was once prominent among the leaders of the Muslim League and at the moment relations between the brothers are said to be not much good. Married, Ayub Khan has four sons and three daughters, to whom he is greatly devoted. The first two sons have recently been commissioned in the army. The General is a keen sportsman, a good tennis player, and a good shot. He is also said to be interested in the study of literature.

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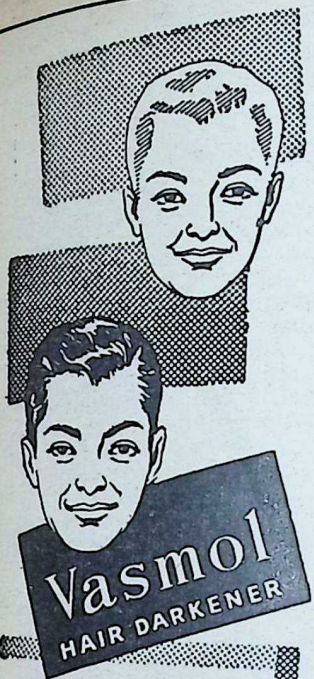

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OUR BOOK SHELF

THE OXFORD HISTORY OF INDIA. By the late Vincent A. Smith. Third edition, edited by Percival Spear, revised by Mortimer Wheeler, A. L. Basham (Part I) and J. B. Harrison (Part II), and rewritten by Percival Spear (Part III). Published by Clarendon Press, Oxford. 1958. Pp. 900 + xiv. Price: Rs. 27.

THIS is a feat of *kayakalpa* (rejuvenation) performed by four British scholars on an old book, and their coagulative co-operation has enhanced its survival value. While Parts I & II (ancient and medieval periods) have been revised, Part III has been rewritten "from...a different point of view. The whole British period has been treated as a completed episode. It has been regarded, not as the story of the rise and decline of British power in India, but as the story of the transformation of India under the impact of Western power, techniques and ideas, of which the East India Company was the harbinger and Britain the creative intermediary" (p. v). The chief additions relate to prehistory, South-East Asia, Maratha polity and Pakistan. The Mutiny of 1857 is regarded as the last effort of the old conservative India rather than as the first essay towards modern independence (p. 663). There are separate chapters on Edwardian India (1905-14) and the genesis of Pakistan. "The ideology of Iqbal, the visions of Rahmat Ali, and the fears of Muslims were ...united by the practical genius of Jinnah to bind Muslims together as never before during the British period and lead to effect an act of political creation" (p. 807). The attractive volume is enriched with forty plates and twenty text-figures including several maps. The statement on page 126 that the Maski inscription is the only record mentioning Asoka's name is to be modified in the light of the Gujarra (a village in the Datia District) epigraph discovered in 1954. On the same page Karnal is a mistake for Karnul (South India), and it is confused in the Index with the Karnal District in Northern India (p. 874). Yerragudi is spelt in two ways (pp. 126, 127 & 142). Nandivardhana, appearing as a place-name on p. 165, is not found in the Index. Two different kings are referred to as

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Venkata I (pp. 308-9 and 318-9). The post-Talikota history of Vijayanagar is practically overlooked; the present reviewer's view that the empire of Vijayanagar continued substantially for half a century after Talikota was endorsed in 1931 by the late Mr. W. H. Moreland. On page 415 the paragraph heading "The Robber State" is retained, but Dr. L. D. Barnett questioned long ago that characterisation of the Maratha State under Shivaji. On the whole, we cordially welcome the new *Oxford History of India* as a remarkable achievement in condensation and as a stimulus to historical thinking.

—*Prof. R. Sathianathaier.*

ETERNAL EFFICIENCY EPITOME. By R. K. Murti. Copies available from the Author, 394-A, Bhaudaji Road, Bombay-19 or Efficiency Publications, Bombay-19. Pp. 166 + xii. Price: Rs. 10.

IN these days when people are talking incessantly about drive for efficiency, drive against corruption and so on, the publication of a book of this kind should be welcome. In dealing with the matter the author goes to the fundamental root of things and deals with the principles underlying true and lasting efficiency. He is a person who is deeply convinced of what he writes about. As Swami Pranav Tirtha says in his foreword, the author "has found a mission; or perhaps it is the mission which has found its man; and Mr. Murti is far from being the type that can be held back when good work he can do waits doing."

Real efficiency is built on a deeper conception of man's make-up; it is really a form of *yoga*. In the Gita the Lord defines *yoga* as skill or expertness in action. It is on this basis that the author develops the whole scheme of efficiency. Ancient Indian outlook was based on this concept. The author quotes Sir Monier Williams who says, "Let us not forget that India had not only attained a high degree of commercial eminence and industrial skill, but had besides made great advances in science and philosophy when our ancestors were half-naked savages." Our people have forgotten this ancient religious concept of *yoga* as the science of efficiency. Life will have a meaning only when there is a synthesis of holy living and sane living. The author sums up the ideal spirit to work in four simple directions:—

1. We should work for work's sake or for God's sake, without selfish motive and without worrying about results.
2. We should consider our work as obligatory.
3. We should work with a calm and balanced mind.
4. We should all the time aim at self-improvement and growth.

Above all one must have faith in one's work. Faith is not a blind ac-

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ceptance as some think; it is, as a thinker put it so truly, "unlearned wisdom". Wisdom can be attained not only with the help of the mind, but with intuition and Love. Great saints achieved Wisdom more through Love and Faith than through mind. The book closes with what the author calls "Ambrosial Drippings", a number of short sentences of practical value.

A useful book for those who wish to make the most of life.

—*Prof. R. Srinivasan.*

PRABANDHA PARIJATA (in Sanskrit). Published by Sri Chamarajendra Sanskrit College, Bangalore. Copies can be had of the Principal of the College. Price: Re. 1.

A COLLECTION of 34 articles of absorbing interest on current affairs, national and international, both by the students and staff of the Sanskrit College, with the former predominating, go to make up the volume under reference. The choice of the material is praiseworthy. The world organisation UNO, Panchashila, Polygamy, the lives of ancient sages and saints like Yajnavalkya, Sree Sankaracharya, Ramanuja and Appayya Dikshita are among the more notable articles. There are besides stimulating essays on science also, dealing with the Theory of Residual Energy and Electricity. The object of the compilation is to foster a dynamic outlook on the young who happen to read the book. But what is of equal importance is the easy flexibility of the Sanskrit language which lends itself easily to express the latest phases of modern and scientific world thought. The book would serve to give the lie direct to the view, still advanced in some quarters, that Sanskrit is a dead language. There is no doubt that this venture will help the Sanskrit students to breathe of the spirit of modern outlook.

There are, however, a few typographical errors in the body of this work, which, it is hoped, will be removed in the next and subsequent editions.

—*Acharya T. A. V. Dikshitar.*

(1) *THE MESSAGE OF SREE SREE THAKUR ANUKULCHANDRA.* (2) *MAGNA DICTA OF SREE SREE THAKUR.* (3) *DISCOURSES OF SREE SREE THAKUR.* Published by Satsang Publishing House, P.O. Satsang, Deoghar, S.P. (Bihar).

THESE three books are essentially in the nature of extracts from the sayings of the saint Sree Sree Thakur Anukulchandra of Pabna. The first two have been collected and edited by Krishnaprasanna Bhattacharya. An exhaustive introduction to the first book gives much information regarding the Saint, his

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work, his outlook and his special message to the world of the present day. That the Saint is a great mystic and a highly magnetic personality is certain. Thousands of people who came into contact with him have been greatly impressed by his mere presence and charming smile; to see him had been to many almost a birth into very heaven.

Though the messages in the first two books are given in the form of verses, they are not poetic renderings really; as the words flowed in musical cadence in the original Bengali from the lips of the Saint, they were taken in the same form, with the breaks and halts of the original.

The messages cover a wide field, from answers to simple questions to philosophic statements of depth and significance. Here are a few samples:

"To know is to follow and to fulfil."

"The idle are ricketty abortions of ill-fated nature."

"Charm yourself if you wish to charm everyone."

"Do serve—service will serve you equally."

"Demand of equality breaks the bearing of unity...."

Once Sri Gopinath Bardolai, ex-Chief Minister of Assam, and some other friends happened to meet the Saint and put questions to him. The substance of the answers is embodied in the latter part of the book, "Discourses". They make interesting reading and take one to the root of things.

The *Satsang* of which the Saint is the head, has branches in many places and attracts people. The Saint seems to have very devoted disciples all over North India.

The books under review are pointers to spiritual way of living.

—*Prof. R. Srinivasan.*

SANATANA DHARMA (The Eternal Law of Life-Process). By Bhagavan Sri Narayana. Published by the Suddha Dharma Office, Mylapore, Madras-4. 1958. Pp. 78 + viii. Price not mentioned.

BHAGAVAN SRI NARAYANA is the Adhishthhata of the Suddha Dharma Mandalam. The book is based on the Sutras collected from yet another book of his titled *Sanatana Dharma Dipika* and translated into English by Sri Janardana. The book is divided into two parts, each containing two chapters.

The plea of the book is to restore the lost faith in Dharma which alone, the author believes, can prevent the world from falling into the abyss of darkness. It declares that no individual can be happy or progressive who is a slave to mind and senses, is lacking in wisdom, is devoid of truth and forgiveness, is impure in mind, speech, and body and

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is given to usurping others' property. It sounds a warning to the misguided and misbehaving humanity which is at present engaged in a mad pursuit after ephemeral pleasures proffered by materialism. The book advocates, to remedy the evil, the theory of "back to Dharma, old and ancient".

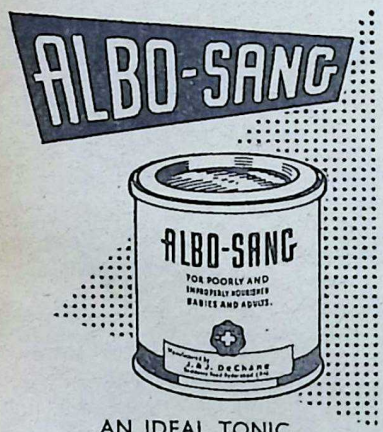
—*Dr. A. S. Gopani.*

A SHORT TREATISE ON "THE LIFE DIVINE" (Vol. II, Part I). By Siddheswar Banerjee. Published by Sri Aurobindo Ashram, Pondicherry. Pp. 267. Price: Rs. 4.50 nP.

THE author who has thoroughly imbibed the spirit of the original, *The Life Divine*, has creditably carried out the task to which he so devoutly set himself. In the use of words he is sufficiently economic and prolix only when he could not avoid. While remaining faithful to the master, he has also been faithful to the reader. This is, indeed, an achievement and I am too glad to say that our author has got it. In the book under notice the author is forced sometimes to use the words and phrases coined by the master but we feel that this none could possibly have avoided. The truth lies in the fact that Sri Aurobindo finds language an incomplete vehicle to carry the exuberance of his divinely rich thought. This contingency therefore perpetuates also in the book under notice. He is obviously and really on the horns of a dilemma as regards the use or otherwise of the original coinages, and the solution accepted by him is the only solution worth accepting.

We congratulate Sri Siddheswar Banerjee for his unique achievement and request him not to keep us waiting for the next part of the volume.

—*Dr. A. S. Gopani.*



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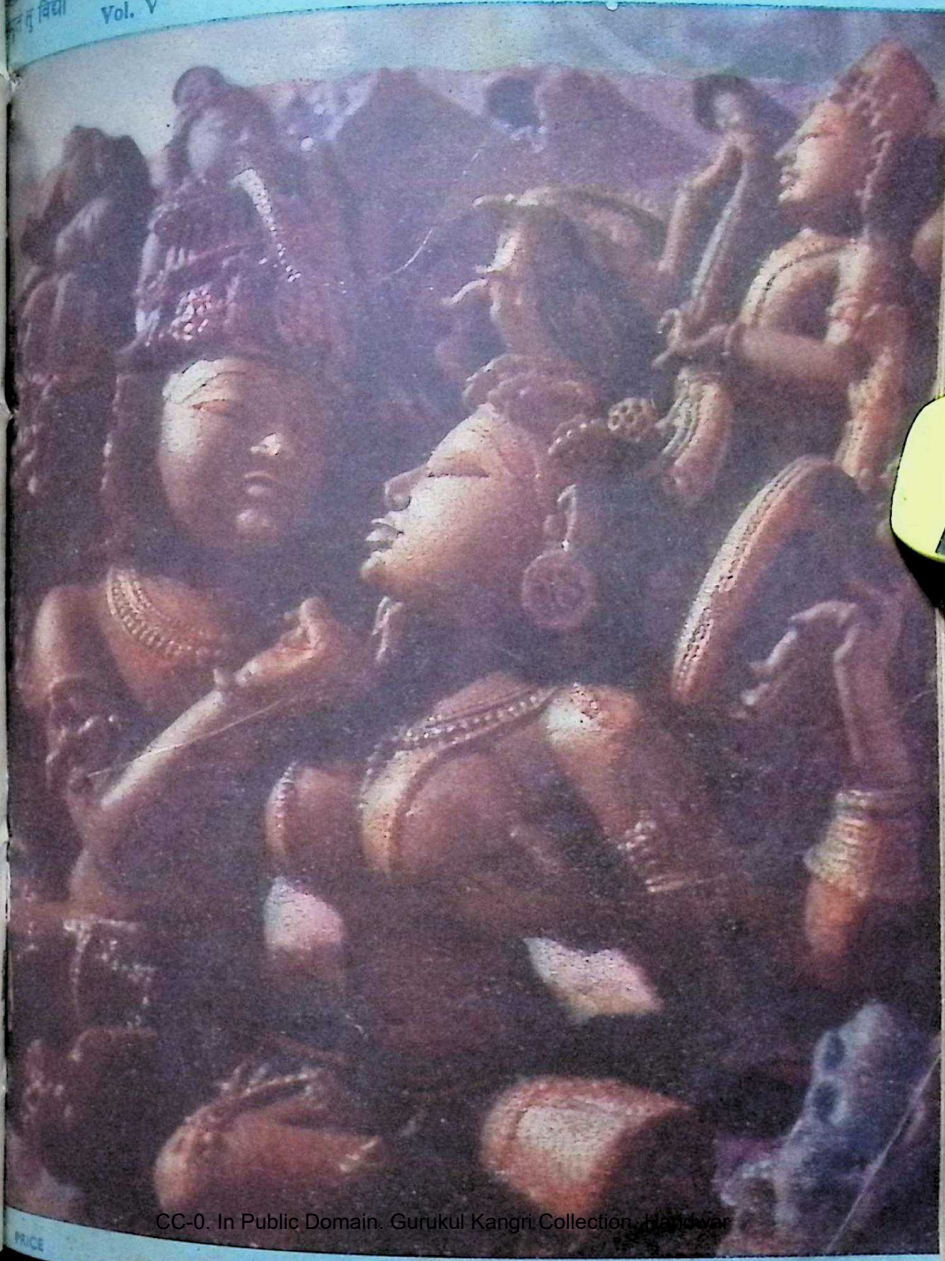

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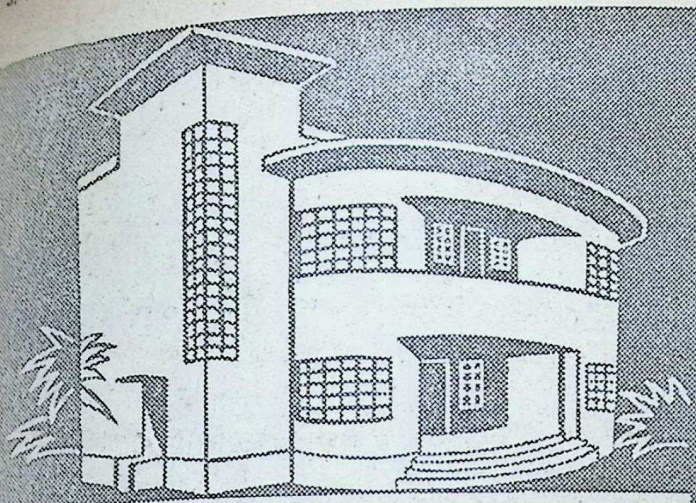

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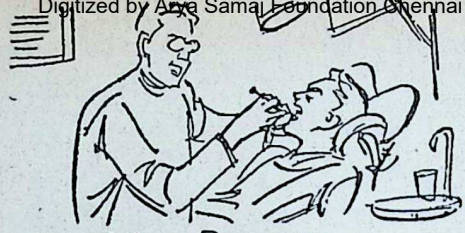

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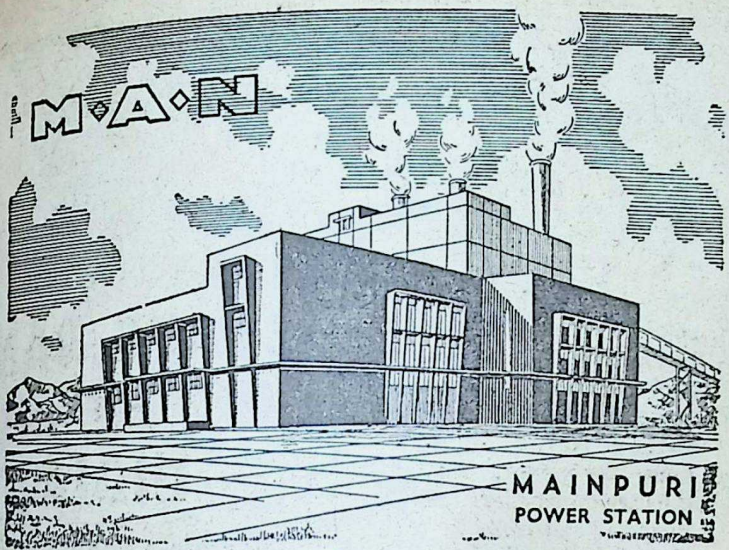

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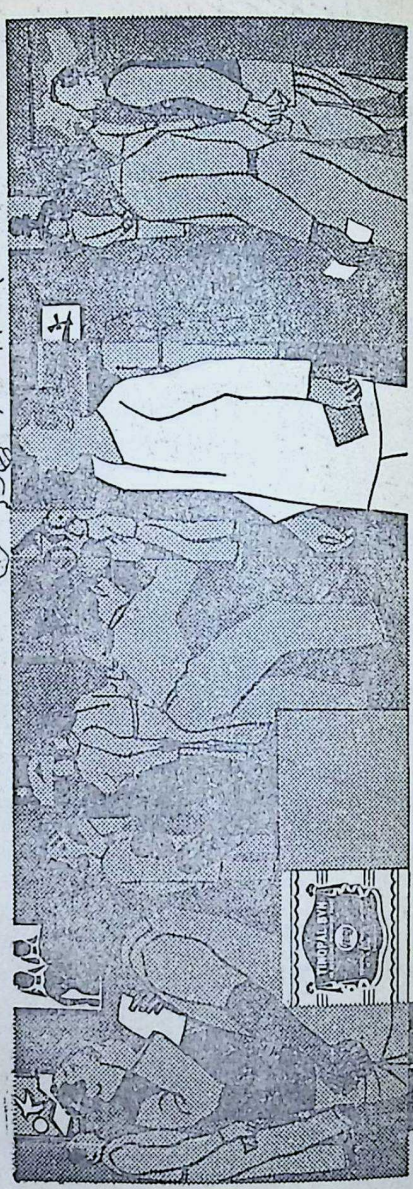

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Fortnightly, Devoted To Life, Literature and Culture

Vol. V MAY 3, 1959 No. 20

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Let noble thoughts come to us from every side
—*Rigveda*, I-89-i

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SANKARA-PARVATI

नमः शिवाभ्यां अतिसुन्दराभ्यां
अत्यन्तमासक्तहृदंबुजाभ्याम् ।
अशेषलोकैकहितंकराभ्यां
नमो नमः शङ्करपार्वतीभ्याम् ॥

Adorations unto the Siva pair; the most beautiful; with lotus hearts greatly drawn to each other; doing only good to the entire world without exception; prostrations again to Sankara-Parvati.

—**Adi Sankaracharya**

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 178

★ CONGRESS OBJECTIVE ★ INCREASE IN FOOD PRODUCTION ★ CO-OPERATIVES AND COMMUNES

Bharatiya Vidya Bhavan,
Bombay.
MAY 3, 1959.

MY YOUNG FRIEND,

I WANT you to think about some aspects of the problem of co-operative farming which is exercising the mind of the country.

According to the Congress Objective we have to achieve a Socialist Co-operative Commonwealth by 'peaceful and legitimate means.' In a Commonwealth, power vests not in a group or class, but in the people as a whole, where all men are equal, and where equal opportunities are afforded to every one. This rules out class domination as much as class conflict.

The Commonwealth, however, has to be Co-operative, that is, the order in the body politic has to be built on the free collective activity of each member, in which every member helps, stimulates and heartens the others; in which conflicts of interests are harmonised by merging the individual and group interests in the creative 'we', so that common comforts, joys and sorrows are shared by all as in a well-knit family. If it were not so, well-regimented soldiers of an army bent on war, the slaves building the Pyramids under the fear of the lash, or the farmers herded in collectives under pressure of the bullet or the slave camp, would constitute Co-operative Commonwealths.

This Commonwealth has to be achieved 'by peaceful and legitimate means'. The means employed must be morally, mental-

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ly and spiritually positive. If violence, compulsion or any form of coercion is resorted to, it would negative the Congress Objective. If the means disregard paramount considerations of human values, liberty, equality and fraternity and above all, human dignity, readiness to search and stand for truth, and a readiness to learn by and correct mistakes, the Congress Objective would have been equally denied. To be covered by the Congress Objective, co-operative activity has to be freely chosen and freely embarked upon. It is, therefore, the right and duty of every Congressman to speak freely and fearlessly, when he feels that anything is likely to lead to a deviation from the Objective.

● ● ●

We have to judge the Nagpur Resolution from two points of view: First, whether it will substantially increase food production and secondly, whether co-operative farming will be introduced by peaceful and legitimate means.

One thing, I must say about the Nagpur Resolution: it has been in a sense a sort of blessing. The major leaders of the country have been awakened to the need of fighting for our 'freedom from foreign food'. So long as we have to depend upon foreign food for our sustenance, no industrial advancement, no redistribution of poverty, no well-acclaimed welfare projects can save us from ultimate ruin.

Ours is a food grains economy. Agriculture accounts for about 50% of our national income. Food grains represents about 67% of our agricultural production and 50% of our wholesale trade in all commodities. Again food represents 53 to 64 per cent. of the components of the working class cost of living index. Any major change in the economy affecting production or prices of food grains, therefore, will be transmitted to the entire national economy. If the proposed reforms do not lead to increase in food production, they would lead to disaster.

It would not be correct to say that there has not been a fair increase in food production since 1940. If official figures mean anything, about 8 million tons of additional cereals have been grown since, that is, an increase of about 16 per cent. It is equally undeniable that a number of large farms have been intensively developed by some well-to-do farmers during this period. And if the responsibility for food production had not been fragmented by being left to different Ministries and Departments, if minor irrigation had received greater attention in this period, if the development projects had not subordinated the agricultural production to other activities, if the

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Second Plan had not fixed too low target for food production, we certainly would have made better progress.

Those who blame family farming as not capable of catching up with the needs of the country, ignore the overwhelming expert opinion that family farming on small plots, given service aid, is more productive than co-operative farming on large plots.

Recent studies undertaken by the Institute of Agriculture at Anand establish that five-acre family farming has intense possibilities so far increase of food production and greater volume in employment are concerned. The Government of India's studies in Meerut and Muzzafarpur farming prove the same thing. The prize competitions have also proved that given incentive and aid in the shape of credit, seed, fertilizer and water, family farming can easily double the agricultural production.

During the Second Plan period, the so-called Japanese method of paddy cultivation will cover one-third of the total irrigated area under paddy cultivation, leading to an additional production of four million tons of paddy: if a greater effort is made, the whole area could be covered, bringing in additional twelve million tons.

Crop competition schemes, perfunctorily encouraged, so far, have shown that wheat production, normally 5 to 10 maunds, can be raised to anything between 52 to 72 maunds; paddy production, normally 15 to 16 maunds, can be raised from 73 to 136 maunds, and potato production, from 79 to 80 maunds, to 754 maunds. And yet if I remember right, in 1955-56 the Ministry of Agriculture had no funds to organise crop competitions at the all-India level!

What is really wanted is—

First, agricultural production to be placed under one control and direction, with the Director of Agriculture in command at the State administrative level.

Secondly, the Development Projects to be spread all over the country, to be geared up for giving concentrated attention to food production with agricultural officers in direction.

Thirdly, minor irrigation to be concentrated upon on a swift, countrywide scale, by enlisting village co-operation.

Fourthly, prize competitions to be introduced in every village for higher production.

Fifthly, existing service co-operatives to be re-organised on an effective basis; training personnel for service co-operatives to be taken on hand; new and competently-managed ones to be set up.

Sixthly, ample credit seeds and fertilisers to be placed within easy reach of the farmer.

This will look a drab alterna-

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tive and may not appeal to the party men who want a programme for setting the Ganga on fire to enthuse them. But it is the only feasible one.

But if this programme is followed with enthusiasm, 6,00,00,000 acres of irrigated land at the end of the Second Plan period would be able to produce not less than an additional 2,00,00,000 tons of food without the uncertainty and tension which co-operative farming will involve.

According to the Year Book of Agricultural Co-operation (1943), Northern Europe has proved to the hilt that 'the highest degree of technical excellence is entirely compatible with family farming, but only on two conditions: first, that the land unit is the special subject of State guardianship, (i.e., by maintaining economic unit from 3.25 acres to 25 acres); and secondly, that individual effort on land is supplemented by great effort in purchase, processing and sale'.

The efficacy of service Co-operatives in producing this result has been proved all over the world—in Switzerland, Netherlands, Western Germany, Italy, Norway, Belgium and France, where an average arable holding varies from 7 to 16 acres.

In Japan, the land of small farms and intensive production, the average holding is roughly 2 acres. Farmers cultivating less than 1.25 acres represent 41 per cent.; those cultivating less than 2.50 acres represent 73 per cent. An average farm household in Japan is 6.0 while in India it is 5.1 and in U.S.A. only 4.5. There are no co-operative farming societies, and yet, according to the Patil Delegation, 'Japan has a highly co-operative structure in the field of credit, marketing and supply'. What Japan can do, we can do as well.

Everyone in the country, so far as I know, wants the organisation of service co-operatives, though the recent propaganda that they are working well has to be taken with more than a pinch of salt. Steady groundwork will be needed to make efficient personnel and necessary resources available to existing service co-operatives. Shri Dhebarbhai, the former President of the Congress, envisaged 550,000 Service Co-operatives in three years, which means, establishing 550 co-operatives every day—a very grandiose idea! Attempts substantially to implement this target will strain the energy and resources of the country. It will mean training over a few milion of men to competently manage them: this itself is colossal human problem which cannot be solved in a day. However, if we can do it, even during the Third Plan period, it would be one of the most

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wonderful achievements in history. Anyway, here the Nagpur Resolution fills a needed gap in our programme.

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The valuable part of the Nagpur Resolution, however, is lost in the ideological attractions of co-operative farming which leave wide scope for political drum-beating.

We are told that the practicability of the co-operative farming programme has been considered in all its aspects by a very important group of people. An humble learner as I am, I would like to know something more about this authoritative source, for most of the public literature including Evaluation Report of the Planning Commission, the Reports of Reserve Bank of India and of the Indian Delegation to China on Agricultural Co-operation, as well as the State Ministers conference at Mussorie, have given very cautious verdict on co-operative farming.

The great difficulty in the way of considering the proposal for co-operative farming is the faith evinced by its protagonists not only in the idea but in its being a panacea for all ills. We would all like to know the estimates on which this suddenly acquired faith is based.

To integrate fragmentated units into farms of 200 to 300 acres, 100 or more farmers will have to be brought together. The organisational problem of achieving this without compulsion may involve the efforts of the administration for a generation if not more. The next step will have to be to find the necessary capital equipment and personnel with requisite technical knowledge to man the integrated farms. The capital requirements have been broadly placed at a minimum of Rs. 100 per acre, they will be of the order of 200 crores in inferior lands. It is just not possible for the Government to raise the aggregate capital resources required for the purpose. I would like the 'very important group of people' to throw some light on this topic.

Again, I would like to know: Who would assign tasks among the members of village co-operative farmings? Who would ensure that the tasks so assigned are satisfactorily carried out? Who again would decide on the methods of evaluating work done? How are we to guarantee that the manager or the supervisor, who is elected by a majority vote, will not look to retaining his majority support at the cost of efficiency?

And if there is no collective evaluation, where is the guarantee against inefficiency and light work being overpaid? If there is incorrect evaluation, how and by whom would the personal relations between individual members of the farm-

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ing co-operative be adjusted? How is the agricultural labour, thrown out of employment by mechanisation, to be absorbed?

And is it supposed that a family will work as enthusiastically over the ownership of a plot represented by a piece of paper as when the family is in actual possession of it? And if the government officers step in to solve this problem, what would be left of free co-operation, or for that matter, of freedom itself?

These are serious difficulties. We cannot brush them aside lightly. And during the interval—which is bound to be fairly long—when these adjustments will have to be made by trial and error, what is to happen to food production?

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The Nagpur Resolution links Service Co-operatives as a 'first step' to Co-operative Farming; that is even within this period, joint cultivation could be started where farmers are 'generally agreed.' This would, to an ordinary mind, imply: first, that no choice would be left to the farmer not to take the next step; secondly, that family farming will be discouraged; lastly, that even within the three-year period, if there is 'general agreement' by legislative coercion, the minority will be coerced into joining farming co-operatives.

The words of the Nagpur Resolution, therefore, naturally create an impression that the States and the Congress will take every conceivable means—legitimate or otherwise—to implement the Resolution.

In my Delhi address I stressed that the Prime Minister and other leaders had rejected compulsion in matters of farming co-operatives. As I had anticipated the Prime Minister has unequivocably fulfilled this expectation. This is what he has said:

(a) 'For the next three years, we should concentrate on service co-operatives,' and

(b) 'Business of co-operative is in the nature of voluntary business. The spirit of co-operation must come from willing assent from the people concerned. There is no question of coercion, no question of new law of Parliament. It would be introduced with the approval and consent of the farmer.'

No one ever doubted how the Prime Minister would react on the question of coercion. For him the means are as important as the goal.

But if this pledge is observed, farming co-operatives on any appreciable scale will not be possible. Dr. Otto Schiller, after a survey of co-operative farming in most lands, has said, "It is hardly possible to show any example that peasants on an existing old village have voluntarily given up their individual use of land and have pooled

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their land for joint utilisation. This seems to be true also for India."

However, what about those 'more royal than the king' himself? Will the freedom of choice assured by the Prime Minister be faithfully translated at all the lower levels? Will the farmers be free in choosing to join or not to join farm co-operatives? Will their freedom to choose only service co-operative or withdraw from farming co-operative remain? Would different experiments in co-operatives be permitted as in Israel?

And a question of all questions: while exercising the choice to keep to family farming, will the farmers get equal facilities to increase production or will they be discriminated against in the matter of facilities of taccavi, credits, seeds, fertilizer and water? And if discriminative economic coercion is used, will it be non-compulsion, will it be 'legitimate'?

Already some protagonists have discovered from hidden sources of knowledge that co-operative farming has succeeded in this country. Already the man who wants to learn about the validity of this claim, is being treated as almost guilty of high treason. Will these leaders permit truth to be discussed and to prevail? Will they give real choice to the farmer?

In this sense, the Nagpur Resolution has been far from a blessing. It has kindled the fire of holy wrath in the hearts of some of its supporters; for, if this fire continues to scorch the search for truth, 'democratic centralism' will enter our life, and 'legitimacy' will disappear from the means we employ. There is, therefore, much more involved in the Nagpur Resolution than what it says or what is claimed to mean.

It is, therefore, the duty of every Congressman to see that at all stages the means employed to carry out the Nagpur Resolution are peaceful and legitimate; that the legislatures, ministers, politicians and bureaucrats in their zeal do not go back on the pledge of non-compulsion given by the Prime Minister, and that the back of our farm structure which has stabilised the country for centuries is not broken.

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These results will surely follow if the Trojan Horse Co-operation proferred by the Communists is accepted; for, by their very creed, they are wedded to eliminating the free and independent farmer by violence to make way for their brand of despotism. To understand the dangers of a precipitate campaign for co-operative farming in the hands of those who set no store by peaceful and legitimate means, let us examine

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what has happened in Communist China.

The Communists came into power in China by the insurrectionary efforts of the peasants. The Constitution, given by the Common Programme of October 1, 1949, guaranteed protection of the property rights to the peasants through land reform. In the same way, we promised land to the tiller till the Nagpur Resolution.

In China, the Agrarian Law of June 1950 initiated land reforms through bloodshed and violence, liquidated the landlords, expropriated their property and deprived them of civic rights. The officers of the State took charge of the villages, 'granted' land to the tillers and enrolled them into organisations, which did not serve their interests but only the interests of the State. All peasants were registered; taxes were imposed and collected by terror. Soon the 'land-to-the-tiller' slogan disappeared. Attempts were made to convert the State into a monopolistic proprietor of land.

From 1951 to 1955, the peasants resisted the attempts of the State to nullify their gains through so-called 'mutual aid teams' and 'agricultural producers' co-operatives.' In this way co-operatives became the instrument of the State to coerce the peasants.

Strikes, sabotage and violence followed. Farmers fled to the cities. Agricultural production was impeded. Till 1954, according to *Jen-min jih-pao:* 'In certain regions, the phenomenon of the blind afflux of peasants to the cities has continued without dimunition. In numerous places the situation has even become very serious.'

In the conflict which followed, at first the State ostensibly gave in. On February 15, 1953, the 'Decision on Agricultural Co-operatives' enjoined that the individual economy of the peasants must continue to exist and expand for a still longer period of time. The party cadres were admonished for their 'too great haste in the agricultural co-operativization movement' and were exhorted to 'explain to the peasants that their individual property will be protected.'

The State was only biding its time. On November 1953, the State decreed the complete control of the purchase and distribution of grains by the State. Whoever violated the decree was treated a counter-revolutionary. On December 16, party leaders were called upon to extend 'agricultural producers' co-operatives' to all parts of the country.

However, by 1956, it was evident that, in spite of the party activity, agricultural co-operatives had failed to produce the crop output. In fact, the co-operative movement had failed.

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But Mao and his party would not confess failure; they had become prisoners of their own actions and policies. They decided to enforce forced labour on a nation-wide scale and strengthen the State monopoly of the means of production and distribution.

The Party felt frustrated. The peasant remained un-converted to Communism. Everywhere, the bureaucracy, frightfully ponderous and inefficient, had a strangle-hold on the productive forces. Further, the farming co-operatives, organised apart from State administration, had developed their own economic and administrative machinery, which was coming in conflict with the State.

Jen-min jih-pao declared: 'Now that the majority of the peasants have joined the agricultural production co-operatives of the superior category, the local *kanpu* (village officers) have at their disposal not only political but also economic means to terrorize the people.'

The State-inspired press started slogans to enforce more and more pressing work on the peasants. Once forced labour dominated the entire economy, it required a permanent militia to control it; this was organised. The obedient press waxed enthusiastic over this militia, which was no more nor less than the State's coercive agency to universalize forced labour.

Then the communes were organized and the administrative area of every one was placed under the absolute control of the party. Wages were paid only if the members of the communes satisfied the 'main requirements' dictated by the Party.

A party magazine triumphantly declared: 'All the ties that bind the peasants are broken. The frames of individual families which had existed for thousands of years have been completely smashed. Individualism has absolutely no market here.'

Now, in some of the advanced communes, children see their parents twice a month. Wives see their husbands only at their meal-times. Grand-parents are isolated in "Happiness Homes."

'We cannot even bury our dead,' one refugee is reported to have said. 'The party has ordered every one in our commune to participate in a fertilizer-collection campaign and bring in his monthly quota of ten pounds of human bones.'

Now, men and women have no rights. There are no human values. There is complete universalization of forced labour.

All this points to one terrible lesson. Once the politicians go mad over co-operative farming and consider it the be-all-and-end-all of political existence search for truth or human value becomes anti-social or anti-

(*Continued on page 25*)

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The Way to God

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Sri Panrimalai Swamiji

GOD is sweet sugar-candy to those who have faith in Him: but a lump of hard stone to those who do not have that faith.

Among God's creations, only an infinitesimal portion of human beings pine to see Him face to face. The rest are immersed in the miasma of material comforts. They are in hot, meaningless pursuit of sensuous, transient pleasures. They seldom stop to dwell on the All-Merciful, All-Pervading God—He who is devoted to the devotees: He who slaves for His slaves. Man's history is studded with shining instances of God descending on earth in the service of His devotees.

The Puranas tell us how Mother Earth, unable to bear the burden of the growing number of selfish and sinful mortals, appealed to God to destroy the erring ones.

Human birth is a precious, priceless blessing of the Lord. We are born after passing through endless cycles of births and deaths as a result of good conduct and unswerving devotion to the Lord. It, therefore, ill-becomes human genius to waste this glorious opportunity on earth: the duty before mankind is clear—to realise the purpose of life by devotion to God. This is the quintessence of the teachings of all the Minstrels—Acharyas and Sages—whom God sends on earth from time to time.

Saint Sivagnana Siddhi compares human birth to the crossing of an ocean with one's own hands. Man can cross the ocean of life too by devotion to God. It is an oft-proven truth.

Love and attachment limited to one's kith and kin and identification with one's body are all

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alike the offsprings of ignorance. Ignorance is the root cause of fear, strife and misery. Such ignorance hardly distinguishes the human from the lower species. It is only the Knowledge of the Divine that will stave off this dangerous and self-devouring ignorance and elevate man from the animal to the spiritual status.

Immortality is the birthright of all. Divine Consciousness is the most precious heritage of mankind. Every soul is potentially Divine. Indeed God dwells in the hearts of each one of us. Unfortunately, blinded by fleeting passions, the minds of most men do not rest on Him.

What then is the way to God?

Man develops his mind in proportion to his love of God and God's grace descends on him in the same proportion—the greater the measure of his "in-dwelling" in God, the greater will be the grace of God which will ultimately release man from the shackles of births.

To earn God's grace, Suddha Bhakti (unalloyed devotion) is necessary. With Suddha Bhakti comes Atma Suddhi (purity of the soul). When the soul becomes pure, one gets Viveka (discretion) and Vairagya (non-desire), its other gifts being Sat Sanga (sacred company of the righteous), Sadhu Seva (service of the saintly), Nama Samkirtan (singing the Lord's praises) and Satya (truthfulness)—all of which result in overflowing Bhakti or boundless devotion to God, which in its turn will lead to Siddhi or attainment which in turn will lead to Mukti or liberation. Man in the liberated state realises Atman which will lead to the Knowledge of God—Prakriti or Paramatman. Love will then radiate in all its effulgence from the inside and outside. Verily such a one becomes a God-man, shedding all human limitations and transcending good and evil. He becomes the instrument of God and sees Him in all and all in Him.

One important fact to remember in this connection is that the supreme grace of the Siddhas and Yogis will ease and quicken the pace of man's evolution towards God-realization and help him attain it with lesser effort. But even though God and the Guru may be too willing to open the floodgates of God-Knowledge, if man has no urge to attain Bhakti or see the Lord, nothing can help him. Humility and self-surrender are its prime prerequisites.

Man is God's creature. He has in his own right to make ceaseless efforts to know things. What he does not know he must learn from others who know. He must seek and learn from an enlightened Guru.

I repeat what I said in the

(Contd. on page 66)

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SCENES FROM RAMA-CHARITA-MANASA of Goswami Tulsidas

The Surasa Episode

जामवंत के बचन सुहाए।
सुनि हनुमंत हृदय अति भाए॥
तब लगि मोहि परिखेहु तुम्ह भाई।
सहि दुख कंद मूल फल खाई॥
जब लगि आवौं सीतहि देखी।
होइ काजु मोहि हरष बिसेषी॥
यह कहि नाइ सबन्हि कहुँ माथा।
चलेउ हरषि हियँ धरि रघुनाथा॥

Listening to the heartening speech of Jambavan, Hanuman became delighted at heart. Said he, "Brethren, suffering hardships and living on bulbs, roots and fruits, wait for me till I return after seeing Sita. I am confident our object will be fulfilled as I feel very cheerful." So saying he bowed his head to

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them and set out full of joy, enshrining the image of Sri Rama in his heart.

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सिंधु तीर एक भूधर सुंदर।
कौतुक कूदि चढ़ेउ ता ऊपर॥
बार बार रघुबीर संभारी।
तरकेउ पवनतनय बल भारी॥

On the seacoast was a beautiful hill; Hanuman sprang on to its top, invoking the name of Sri Rama again and again, and took a leap across the ocean with all his might.

जेहिं गिरि चरन देइ हनुमंता।
चलेउ सो गा पाताल तुरंता॥
जिमि अमोघ रघुपति कर बाना।
एही भाँति चलेउ हनुमाना॥

As he did so, the hill on which Hanuman planted his foot sank down immediately into Patala. Hanuman sped forth as unerringly as the shaft in the hand of Sri Rama.

जलनिधि रघुपति दूत बिचारी।
तैं मैनाक होहि श्रमहारी॥

Knowing Hanuman to be Sri Rama's emissary the goddess of the ocean spoke to Mount Mainaka (which was hiding beneath the water), "Relieve him of his fatigue, O Mainaka, by permitting him to rest on you!"

हनूमान तेहि परसा कर पुनि कीन्ह प्रनाम।
राम काजु कीन्हें बिनु मोहि कहाँ बिश्राम॥

But Hanuman barely touched the mountain with his hand and offering obeisance to it said: "There can be no rest for me till I have accomplished Sri Rama's work."

जात पवनसुत देवन्ह देखा।
जानैं कहुँ बल बुद्धि बिसेषा॥
सुरसा नाम अहिन्ह कै माता।
पठइन्हि आइ कही तेहिं बाता॥

The gods saw the son of the wind-god sweeping along; and in order to test his extraordinary strength and intelligence, they sent Surasa, a mother of serpents, who came near him and uttered:

आजु सुरन्ह मोहि दीन्ह अहारा।
सुनत बचन कह पवनकुमारा॥
राम काजु करि फिरि मैं आवौं।
सीता कइ सुधि प्रभुहि सुनावौं॥
तब तव बदन पैठिहउँ आई।
सत्य कहउँ मोहि जान दे माई॥
कवनेहुँ जतन देइ नहिं जाना।
ग्रससि न मोहि कहेउ हनुमाना॥

"The gods have provided me a meal today." On hearing these words, Hanuman said in reply, "Let me return after accomplishing Sri Rama's task and tell my Lord news about Sita. Then I will return to you and enter your mouth. I promise you. Mother, pray let me go now." When, however, Surasa would not let him go on any account, Hanuman asked, "Then why not devour me?"

जोजन भरि तेहिं बदनु पसारा।
कपि तनु कीन्ह दुगुन बिस्तारा॥
सोरह जोजन मुख तेहिं ठयऊ।
तुरत पवनसुत बत्तिस भयऊ॥

She opened her mouth to a distance of one *yojana*, while Hanuman grew double the size of her mouth. She then stretched her mouth to a circumference

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of sixteen *yojanas*, and Hanuman immediately took a form covering thirty-two *yojanas*.

जस जस सुरसा बदनु बढ़ावा।
तासु दून कपि रूप देखावा॥
सत जोजन तेंहिं आनन कीन्हा।
अति लघु रूप पवनसुत लीन्हा॥
बदन पइठि पुनि बाहेर आवा।
माँगा बिदा ताहि सिरु नावा॥
मोहि सुरन्ह जेहि लागि पठावा।
बुधि बल मरमु तोर मैं पावा॥

As Surasa went on expanding her jaws, the great Vanara chief grew twice as large as her mouth. When she further expanded her mouth one hundred *yojanas* wide, Hanuman assumed a very tiny form, with which he entered her mouth and came out again and bowing his head to her, begged leave to proceed. Then Surasa said, "I have tested your wit and strength, for which the gods have despatched me.

राम काजु सबु करिहहु
तुम्ह बल बुद्धि निधान।
आसिष दै सुरसा गई
हरषि चलेउ हनुमान॥

"You will succeed in accomplishing all the work of Sri Rama, you being a storehouse of strength and intelligence." Blessing Hanuman, Surasa departed and Hanuman too joyfully resumed his journey.

KULAPATI'S LETTER No. 178—*Contd.*

democratic in the eyes of those in power. Then the country begins to slide down an inclined plane to reach a position where there is no commonwealth, no co-operation, no freedom, no human rights, and when peaceful and legitimate means are forsworn.

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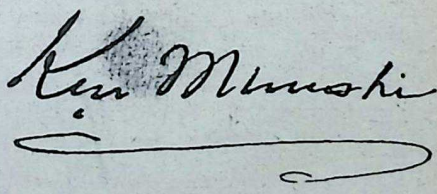
Since the country is practically agreed on establshing service co-operatives in the country, let all Congressmen join to make this major issue a success. Let us keep our minds open. Let free discussion take place at every stage on the alternatives before us. Let us, above everything else, adhere to the sanctity of 'peaceful and legitimate means.'

In the three years we would have learnt that the best solution is that every type of co-operatives freely chosen should stand side by side with family farming if we have to achieve the goal of doubling our food production without throwing human values overboard.

Yours sincerely,



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KRISHNAVATARA

THE DESCENT OF THE LORD

K. M. Munshi

6. The Prophecy of Veda Vyasa

NEXT day the crowd on the Vrishni Ghat stood watching three boats coming by the river. Reports had already gone round that the great sage, Krishna Dvaipayana, was coming to Mathura, and people, anxious to have his *darshan*, had gathered there.

Three years ago when the Muni had come to Mathura, it was a matter of great rejoicing. King Ugrasena had himself come to welcome him. Now things had changed. Only Devaka and Akrura stood on the *ghat* waiting for the Master and everyone knew that Kamsa hated them.

As the boats came nearer, Akrura could immediately recognise the Master in the first boat. There was no mistaking the massive head, the luminous

Dear Reader,

For many years I was thinking of writing a romance about the life story of Sri Krishna, based on Epic and Puranic materials. This, I hoped, would be a fitting sequel to my novel 'Bhagwan Parashurama.' The subject was all the more attractive because I believe Sri Krishna to be an AVATAR and the author of the GITA, the world teacher.

When I began this work I thought I would weave the romance round the material available in SRIMAD BHAGVATA. Then I refreshed my memory of His life's incidents described in the MAHABHARATA (originally composed before 1000 B.C.), HARIVAMSHA (early centuries of the Christian era), VISHNU PURANA (5th century), BHAGVATA (800 A.D.), and the later works PADMAPURANA, BRAHMA VAIVARTA PURANA, GITA GOVINDA and GARGA SAMHITA. These works often contain conflicting incidents and particularly the first two—which have been the source of all others—embody entirely different traditions. Each of the later works reflect not only how Sri Krishna struck the imagination of the age in which it was composed, but also its spiritual needs.

As fortnight after fortnight I tried evolving a composite story out of these materials, weaving most of the episodes with one another, filling large gaps between one episode and another, and connecting them in a manner to suit the modern taste, I found that such a work cannot possibly be styled a rendering of that great scripture, SRIMAD BHAGVATA.

My work, I found, lay in a humbler sphere. It was to reconstruct from all these works some coherent narrative about Sri Krishna, which would justify the estimate of His great contemporary Veda Vyas that He was God Himself.

I have therefore to apologize to the reader if I gave an impression that what I was doing was to render a translation of the SRIMAD BHAGVATA. I am only trying to catch, though indistinctly, the lineaments of the personality of Sri Krishna. If I do so even in a small measure, I would consider myself fortunate. For, how can I measure the Measureless?

Yours sincerely,
K. M. Munshi

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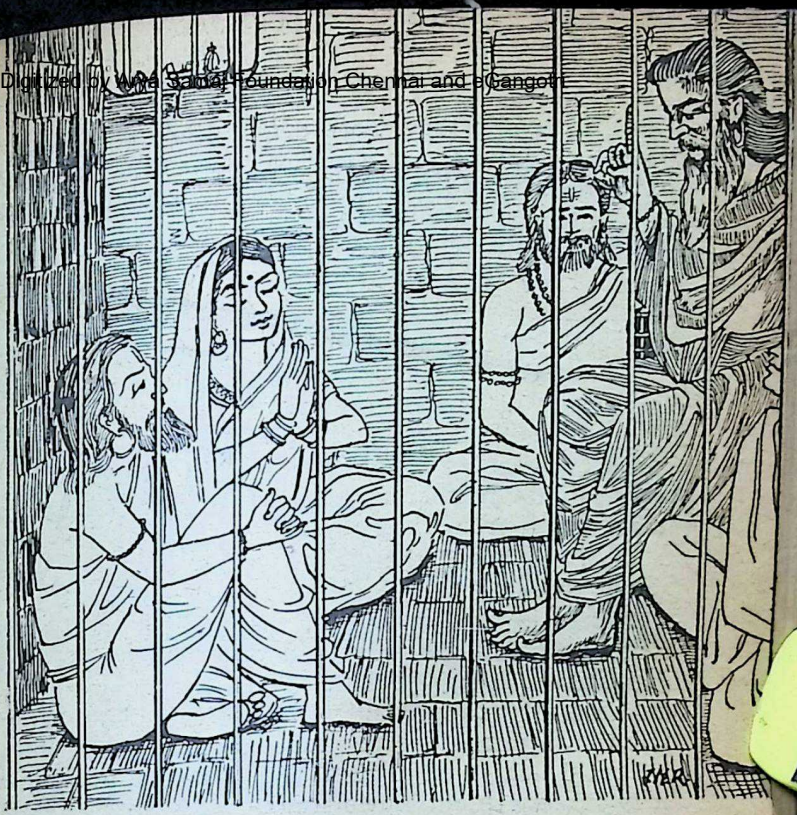
eyes and the stalwart frame tempered by austerity covered by a deer skin.

Vivid pictures of the Master's past flashed before Akrura's mind. Sage Parashara's son by a fisher girl, he had mastered all learning. He had rescued the *Vedas* and redacted them and founded schools of learning.



They said he knew the past present and the future. Wise men said that he had conquered the limitations of the flesh. He was like the divine sages of old; wherever he went, *Dharma* followed.

As the Muni stepped out of the boat, Akrura fell at his feet. As the Sage's smiling eyes fell on him, Akrura felt as if locked in a loving embrace and a warm glowing emotion swept over him; he felt like a helpless child nestling in the arms of a fond mother. Then he turned to the young man who had climbed out of the boat and went to salute him.

'Akrura, do you know son Vidura?' asked the Sage, in an affectionate tone.

Akrura touched the feet of Vidura. He had heard of him; also of how the Master had begot him on a worshipful maidservant when he had performed *niyoga* with the childless Princesses to provide heirs to the throne of Hastinapur.

Muni Krishna Dvaipayana accompanied by Vidura went to the house of Akrura who offered him fruits and milk. Akrura then told the Muni all that had happened to Vasudeva and Devaki and took him to the

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palace in which they were confined.

Vasudeva and Devaki were overwhelmed with joy when they saw the Sage come to meet them. They prostrated themselves before him, washed his feet and offered him flowers. He blessed them, embracing Vasudeva and smelling Devaki's head. Then husband and wife, in broken accents, told him the story of their misfortunes, as tears flowed from their eyes.

The Sage heard them with a loving smile and deep understanding. Then in loving accents he said, 'Vasudeva, and daughter of King Devaka, you have been brutally dealt with, I know. Kamsa is born wicked; he could not be otherwise. But it is only when sin blows sharpest that virtue blooms. I wish you and Devaki could come with me."

Vasudeva folded his hands and said, 'Master, I wish I could come with you to Indraprastha. The wishes of the venerable Bhishma have always been commands to me and if he has also summoned you things must be pretty serious.'

'Son, don't you worry,' replied the Master. 'Your duty is to be with Devaki. She needs you more than any one else. Kamsa, however, is willing to send Akrura instead of you. Let him come with me. He will do all that you could do, whatever be the difficulty. Bhishma is wise and will understand why you could not come.'

'Venerable Master, Akrura is my dear friend. He is also wise and will be more useful than I could ever be,' said Vasudeva.

Then Devaki intervened and said, in a voice trembling with emotion, 'Best of Munis, I want your blessings. Your *darshana* itself is an auspicious augury.'

The Sage said, 'The wife who is devoted to her lord is always blessed. Remember, child, patience is the highest offering which the Lord loves to receive.'

'Master, I am trying my best to be as patient as I can be. You don't know how cheerfully I submit to my fate. But I am afraid of Kamsa. He will kill all my children and the prophecy would remain unfulfilled.' Tears dropped from Devaki's eyes as she spoke, but she found solace in the protective gesture of the Sage.

'Devaki, have no fears about the prophecy. It will come true.'

'But is it a prophecy or only a rumour or the Prince's nightmare? The divine Sage, Narada, does not come to meet men so easily, and certainly not Kamsa,' said Vasudeva.

'Vasudeva, I was glad to hear of the prophecy,' said the Muni. 'There is too much of wickedness on earth and the Deliverer is overdue.'

'But will he come at all?

(Continued on page 54)

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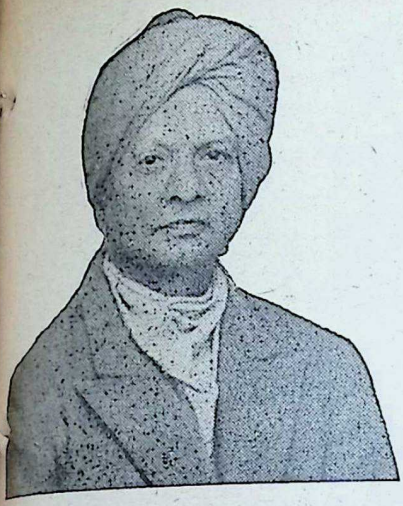
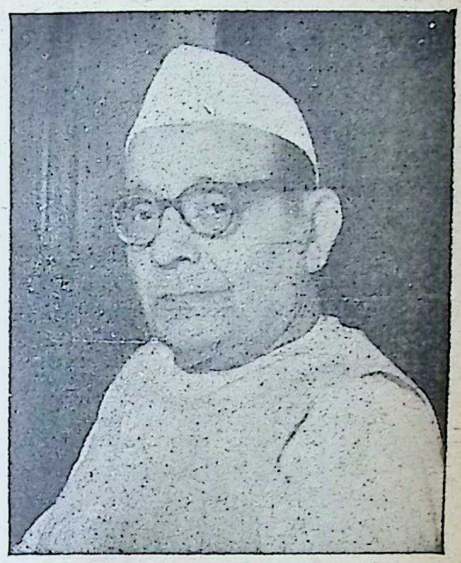
OBITUARY





SWAMI SADANANDAJI

It is with profound regret that we record the passing away of His Holiness Sri Swami Sadananda on 15th March. He was one of the leading disciples of Swami Sivananda Saraswati of Rishikesh. The late Swami Sadananda was associated with the Bhavan as a Gita Professor for about an year. He was a frequent contributor to this Journal. His Serial on "Dashavatara" (appearing in the issues dating from Sept. 11, 1955 to Jan. 15, 1956) was highly appreciated.

Formerly Professor of History in the Presidency College, Madras, (his Purvashram name was C. V. Narayana Iyer) Swamiji's contact with Swami Sivananda inspired him to embrace the order of Sanyasa, in December 1949. An authority on Raja Yoga, which he taught at the Yoga Vedanta Forest Academy, Swami Sadanandaji has to his credit the following books: History of Saiva Siddhanta, Commentaries on the Narada Bhakti Sutras, essays on Swami Sivananda's Siva Gita and the Philosophy and Teachings of Swami Sivananda.

Sri DINKERRAO DESAI

We deeply regret the sad demise, on the 22nd of last month, of Shri Dinkerrao N. Desai, a former Minister of the Bombay Government and a member of the Council of the Bharatiya Vidya Bhavan. He was a close associate and friend of the Bhavan from its very inception.

Born on July 1, 1889, at Godhra in Panchmahals district, Shri Dinkerrao Narbheram Desai received his high school education at Broach. He took his M. A. and LL.B. Degrees from Bombay's St. Xavier's College and Government Law College respectively and joined the Broach Bar.

Even as a practising lawyer, Shri Desai took part in social and political activities and was imprisoned five times for his political work. In his capacity as President Sri Desai had done meritorious service to the Broach Municipality. His great contributions for the cause of education, one among which is the introduction of compulsory primary education when he was Chairman of the Broach Municipal School Board, deserve special mention. His memory will remain for ever in the minds of Bombayites for his implementing especially the Aarey Milk scheme.

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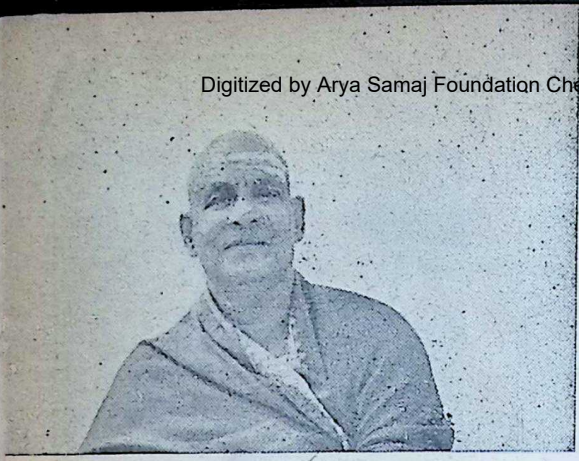

How God Came Into My Life—13

Swami Sivananda

The Lord Appeared As KRISHNA

IT would be easy to dismiss the question by saying: "Yes, after a prolonged period of intense austerities and meditation while I was living in Swarg Ashram, during which I had the Darshan of a number of Maharishis and their blessings, the Lord appeared before me in the form of Sri Krishna."

But that would not be the whole truth, nor a sufficient answer to a question relating to God, Who is Infinite, Unlimited and beyond the reach of the speech and mind.

Cosmic Consciousness is not an accident or chance. It is the summit, accessible by a thorny path that has steep, slippery steps. I have ascended them step by step, the hard way; but, at every step I have experienced God coming into my life and lifting me easily to the next step.

My father was fond of ceremonial worship (Puja) in which he was very regular. To my child-mind, the Image he worshipped was God; and I delighted in helping father in the worship, by bringing him flowers and other articles of worship. The deep inner satisfaction that he and I derived from such worship implanted in my heart the deep conviction that God *is* in such images devoutly worshipped by His devotees. Thus did God come into my life

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first and placed my foot on the first rung of the Ladder.

As an adult, I was fond of gymnastics and vigorous exercises. I learnt fencing from a teacher who belonged to a low caste; he was a Harijan. I could go to him only for a few days, before I was made to understand that it was unbecoming of a caste Brahmin to play the student to an untouchable. I thought deeply over the matter. One moment I felt that the God whom we all worshipped in the image in my father's Puja-room had jumped over to the heart of this untouchable. He was my Guru, all right! So, I immediately went to him with flowers, sweets and cloth, and garlanded him, placed flowers at his feet and prostrated myself before him. Thus did God come into my life to remove the veil of caste distinctions.

How very valuable this step was I could realise very soon after this: for, I was to enter the medical profession and serve all, and the persistence of caste distinction would have made that service a mockery. With this mist cleared by the Light of God, it was easy and natural for me to serve everyone. I took very keen delight in every kind of service connected with healing and alleviation of human misery. If there was a good prescription for malaria, I felt that the whole world should know it the next moment. Any knowledge about the prevention

The "experiences" which the Yogi is able to relate to others are all of the finite realm of duality and multiplicity; he who boasts of them is often prevented from going "higher up", if he is not actually dragged down by credulent public. The Real Spiritual Experience is, as you know only too well, Indescribable. It is an Experience, communicable from one to the other, by means of Wordless Instruction. He who has had this Experience need not always know that he has had it: but when another person approaches him, the person will 'know' that he is standing before a God-realised soul.

Another very grave eventuality we ought to guard against is encouraging some Siddhi-owners from exploiting spiritual powers to material advantage. It is indeed very good to heal sickness and to bless others with material prosperity and save them from calamities, if one has the psychic power to do so. But, this is often carried too far; and spiritual life is commercialised. This is a double-edged sword which cuts both the "Yogi" and the "devotees"; halting the spiritual progress of the former and robbing the latter of their will-power, self-confidence, power of endurance, and even real devotion to God. . . . . .

In the light of the foregoing, our ancients have enjoined upon the Yogi to keep his experiences secret. Such knowledge ought to be shared with others, which will elevate them, and inspire them to emulate the Yogi and ultimately reach the goal themselves.

Swami Sivananda

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of diseases, promotion of health and healing of diseases,—I was eager to acquire and share with all.

Then, God came into my life in the form of the sick in Malaya. It is difficult for me now to single out any instance; and perhaps it is unnecessary. Time and space are concepts of the mind and have no meaning in God. I can look back now upon the whole period of my stay in Malaya as a single event in which God came to me in the form of the sick and suffering. People are sick physically and mentally. To some life is lingering death; and to some death is more welcome than life. Some lead a miserable life, unable to face death; some invite death and commit suicide, unable to face life. The aspiration grew, within me, that if God had not made this world merely as a hell where wicked people would be thrown, to suffer, and if there is (as I intuitively felt there should be) something other than this misery and this helpless existence, it should be known and experienced.

It was at this crucial point in my life that God came to me as a religious mendicant who gave me the first lessons in Vedanta. The positive aspects of life here, and real end and aim of human life, were made apparent. This drew me from Malaya to the Himalaya. God came to me in the form of all-consuming aspiration to realise Him as the Self of all.

Meditation and service went on apace; and with them came various spiritual experiences. Till, body, mind and intellect as the limiting adjuncts vanished; and the hole universe shone in His Light. God then came in the form of this Light in which everything assumed a divine shape; and pain and suffering that seem to haunt everybody appeared to be a mirage, the illusion that ignorance creates, on account of low sensual appetites that lurk in man.

One more milestone had to be passed in order to know *'Sarvam Khalvidam Brahman'*. Early in 1950 (on the 8th January) God came to me in the form of a half-demented assailant, who disturbed the night Satsang at the Ashram. His attempt failed. I bowed to him, worshipped him and sent him home. Evil exists to glorify the good! Evil is a superficial appearance; beneath its veil, the one Self shines in all.

A noteworthy fact ought to be mentioned here. In this evolution, nothing gained previously is entirely discarded at any later stage. One coalesced into the next; and the Yoga of Synthesis was the fruit. Murthi-Puja, selfless service of the sick, meditation, the cultivation of cosmic love that transcended

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the barriers of caste, creed and religion, with the ultimate aim of attaining Cosmic Consciousness was revealed. This knowledge had immediately to be shared. All this had become an integral part of my being.

The mission had been gathering strength and spreading. It was in 1950 that I undertook the All-India Tour. Then God came to me in His Virat-Swarup, multitudes of devotees, eager to listen to the tenets of divine life. At every centre I felt that God spoke through me, and He Himself in His Virat-form spread out before me as the multitude, listened to it. He sang with me; He prayed with me; He spoke and He listened. *Sarvam Khalvidam Brahman.*

Man's abiding happiness is not in getting anything but in giving himself up to what is greater than himself, to ideas which are larger than his individual life, the idea of his country, of humanity, of God.

—Rabindranath Tagore.

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WANTED A NEW ARCHITECTURE FOR A NEW INDIA

● Humayun Kabir ●

I believe architecture has a special significance in that in architecture there is the requirement of social solidarity and social endeavour and social co-operation in a degree which we do not find in other forms of art.

We find architects of today who call themselves modernists, but imitate the West without understanding the differences in environment, the difference in the atmosphere, the difference in the requirements.

ARCHITECTURE is one of the forms of art to which every one of us responds and must respond, consciously or unconsciously.

We have architecture from the time when men started building dwelling houses of their own, or perhaps not even building dwelling houses, but fashioning some kind of shelter on tree-tops or caves or in some kind of a construction out of different kinds of leaves, bamboos, reeds.

Since the time man has fashioned them into some kind of a dwelling house, architecture in its rudimentary sense has been in existence.

Architecture is sometimes called the 'mother of arts.' I do not think that in the case of arts there is any question of mother or daughter. If one can use the Greek simile, every one of the arts arises fully-developed, fully grown like Athenae from the head of Zeus. Or if we take the Indian analogy, they are *svayambhu*, they are self-originated.

There may be a great lyric poet, though the society in which he flourishes may be static; there may be great painters and they may paint out of the ecstasy of their heart without the support of their immediate environment. Even in such cases, there is a certain relation though it is comparatively loose in the other form of arts. The artist in other mediums experiences on his own

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and he is comparatively free.

But in architecture, like perhaps in drama, he is closely linked with society, rooted in the society. The expression of his art depends upon the state of social development, upon the environment in a way which is far more intimate than in any other form of art.

This is one reason why we find that in different countries the forms of architecture have taken different shapes. We find that the Gothic churches in Europe with their spires remind one of the gloom and the mystery and the beauty of the pine forest. The arches which we find in Saracenic architecture immediately remind us of the palm trees with their branches and swaying leaves. In our own country we find how different forms of architecture have been closely linked with the locality. Architecture must be rooted in the atmosphere and the environment.

We can be proud of the fact that in our country we have a glorious tradition of architecture which goes back to centuries, if not thousands of years. In all these years, there has been development in architecture in consonance with the spirit of times, in consonance with the environment and the local background.

When we think of the great temples of the past, the temples which were built in the North and South, in Konarak, in Khajuraho, in Madurai, in Rameshwaram, in Vellore—and others scattered in different parts of India—this architecture which grew up reminds us of the social solidarity of the times, the sense of unity of individual and the society and the way in which this feeling was translated into these great works of art.

the author

There are the great *stupas* of the Buddhists and here again we find another form of art, art reaching towards the infinite but based upon the immediate experience of the people of the country.

In the Pathan period of the Indian history, we find another form of art developing. New ideas, new materials are again coming in but based upon the old.

Very often, the interfusion between them is so intimate that we cannot say which ele-

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ment has come from abroad and which element is an indigenous product. That applies also to the earlier forms of architecture in India.

In the Moghul period, this synthesis went even further, this process of combination of different strands, and we find in this period that even though some of the motives, some of the purposes came from abroad, yet, the synthesis reached a level and a degree of perfection, of which there are few parallels in the world.

So far as the Tajmahal is concerned, I do not have to say anything at all, but take even a dome like the one at Bijapur. There is perhaps no better specimen of a dome of that type anywhere in the world.

In spite of this great tradition of our architecture somehow, in the last 150 or 200 years, we seem to have lost our moorings.

In the last 150 or 200 years, while there has been a great deal of construction, we do not find any great achievement in architecture.

We do not find that sense of social solidarity which brings out the history and the traditions of the people, an architecture which is rooted in the cultural heritage of our country.

There were great impacts from the West and these impacts have had great beneficial effects in many departments of our life but in the field of architecture, somehow, they did not seem to have that effect. Even today, we are groping for the forms suited to our genius.

Today we have architects who are sometimes content merely to imitate our own past. We have other architects who are content to imitate only some of the fashions—and sometimes they are the passing fashions of the West.

They forget the difference in the environment, that in Europe the need is to have light and more light, while in India, very often we have to keep out the light as far possible, to preserve coolness and space and shut out the cruel Indian summer.

Imitation, whether it is imitation of our own past or whether it is imitation of today in Europe, all imitations are bad in art. In art perhaps there is no greater condemnation than to say that a thing is commonplace and a mere replica.

We have many architects who are content to be imitators and yet they have today an opportunity and a challenge of which perhaps there has been no parallel in the past.

Today, there is construction of every type, whether public buildings for public purposes, or dwelling houses for the rich, the not-so-rich and the poor, they are being built everywhere.

(Contd. on page 38)

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The Twice-Born Man

The Japanese believe in the Hindu theory of transmigration of soul and there are many stories in Japanese literature which support this belief. The following story occurs in a book of old legends of Japan by Mock Jaya.

IN the province of Tyo in Shikoku there is a small village called Flotoke Mura in which lived a peasant, Sakuta by name. Sakuta was not only hopelessly stupid but also lazy and good for nothing. All the villagers refused to have any dealings with him, calling him a "useless cumberer of the earth's surface."

One night Sakuta had a dream in which Nyorai Sama (August Buddha) stood by his bedside and said: "Poor Sakuta! You have been doomed to imbecility as a retribution for the sins committed in your previous existence, but if you will hereafter offer fervent prayers, throwing yourself upon my mercy, these sins shall be expiated."

When day dawned the delighted Sakuta went about the village talking about the marvellous divine message, but everybody gave an unwilling ear to his story and laughed it off as mere nonsense. His confidence in the oracle, however, was so great that he passed his days and nights in constant prayer to the Buddha.

Years rolled on until Sakuta was sixty years old. His faith in Buddha had grown more and more unshakable with age.

Sakuta now had a second strange dream in which Buddha again appeared and said: "Rejoice Sakuta! Your years of unswerving devotion have been duly appreciated and the sins of your previous existence have been entirely expiated. The next time you are born you shall be clever, rich and happy. You may die in peace and without regret."

The next day Sakuta fell ill and became worse and worse. One day feeling himself near death he called his neighbours and said: "My time has come at last. Before I die I have one thing to tell you. Remember, my friends, that when I am born again I shall be clever, rich and happy". But nobody took him seriously. However, Sakuta continued: "I mean what I say. If you don't believe me I won't say any more. Only do just as I tell you. Tatoo on my forehead the words 'Flotoke-Mura no Sakuta.' At the time of my re-

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birth the same characters will be visible on the forehead of the baby". This piqued the curiosity of his neighbours, who did as he asked. The tatooing done, Sakuta quietly passed away.

About three years after Sakuta's death, a baby was born to a wealthy family in Maruyama in Kyota. Curiously enough, on the forehead of the baby were marks like Chinese characters, which though small and faint at first, grew large and clearer as the child grew, until at last they distinctly read "Flotoke-Mura no Sakuta".

Several doctors were consulted but they could do nothing with the ideographs. Then the best soothsayer of the town was consulted. He declared that the only means of erasing the ideographs was to sprinkle on them a spoonful of earth taken from the grave of a man called Sakuta who was known to have lived and died in the village of Flotoke Mura in Tyo. A messenger was promptly sent to the village and a few days later he returned with the required earth. And sure enough, the words disappeared the moment the earth was applied. The boy grew up into a man of robust health and wonderful intelligence, living happily and in ease until his death. The belief still prevails in Flotoke Mura that after his death Sakuta really entered into another existence in the form of a baby born to the rich family in Kyota.

WANTED A NEW ARCHITECTURE FOR A NEW INDIA—(contd.)

There is an attempt, a concerted attempt, a social endeavour, to lift up the standards of living of everybody.

The State is pledged to build a Welfare State in this country which will bring opportunities, equal opportunities to all, which will give everybody the chance of blossoming into his or her fullest capacity. India today offers unrivalled opportunities to the artist as well.

Again there have been technical developments in the use of building material. At one time, only wood was used, sometimes only bamboo or cane. Even the stone-architecture which we find in our country was shaped by the medium which the craftsmen or architects used before. Their past unmistakably influenced their present even when they built in stone.

Today, many of these limitations have disappeared because of the use of steel, concrete and a hundred other new materials which are coming into use.

Architects have far greater scope in both their material and their aims and therefore the architects have to rise to that challenge and I am sure that they will.

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Another article by the same author on 'MATHEMATICS IN KARNATAKA' had appeared in our issue of October 19, 1958.

MATHEMATICS IN TAMIL NAD

K. R. RAJAGOPALAN

FROM early literary sources, it is very clear that the subject was considered to be a very important one. As in other parts of the country, even in Tamil Nad, we cannot trace a systematic development of mathematics. Learned people in early days were known as "Kaṇakkāyars" (Kaṇakku = Mathematics). Early Sangam writers, Auvaiyar, Tiruvalluvar, etc., have also spoken highly of Numbers and Mathematics.

Even though all this is true, there is very little evidence in the form of written material about books on Mathematics. Most of the books might have been lost in course of time, but we have a few books surviving still. Out of these, two have been published: (1) *Kaṇakkadikaaram*, (2) *Āsthāṇakōḷāḷhalam*. The manuscript of another work called *Kaṇakkunool* is available in the Government Oriental Manuscripts Library, Madras, and has not so far been published.

From the first work cited above, we learn that there were other works on Mathematics also. Their names alone we know—*Erambam, Kilaraalayam, Adisakaram, Kalambakam, Gaṇitarathnam, Ciru-Kaṇakku, Tirubhuvana Tilakam*, etc.

SYSTEM OF NUMERATION

The Tamil system also follows the general decimal system of notation. There are separate symbols for numbers from 1 to 10. (The 'zero' notation is not present), and for hundred and thousand also. For higher numbers, symbols are not available. Thus it will be obvious that the Tamil system generally is akin to the Roman system—but is definitely an improvement. In the Roman system separate symbols for 6, 7, 8, 9 are not available (we write 6 as VI, i.e., five + one; 9 is written as IX, i.e. ten — one; etc.) But in Tamil, we have separate symbols and hence writing numbers is more compact. Moreover, in the Roman method, we write "thirty" as XXX, i.e. three tens. But in Tamil we write it by placing the symbol for three on the left of the symbol for ten. (Thirteen would be indicated by placing

(*Contd. on page 42*)

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"Quite a striking disguise, Sitaram, but why hide you

"Shh! This suit, although practically new, looks so disreputable that I would get the sack if the Big Boss recognised me."

"It is incredible that you didn't think of buying BINNY'S cloth. BINNY'S Quality Control* their production, you know..."

"Quality Control? Never heard of it! What does it do?"

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"Brother, your words bring hope to me. Let's hurry to the nearest BINNY'S shop."

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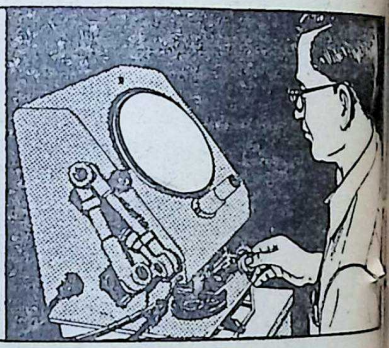

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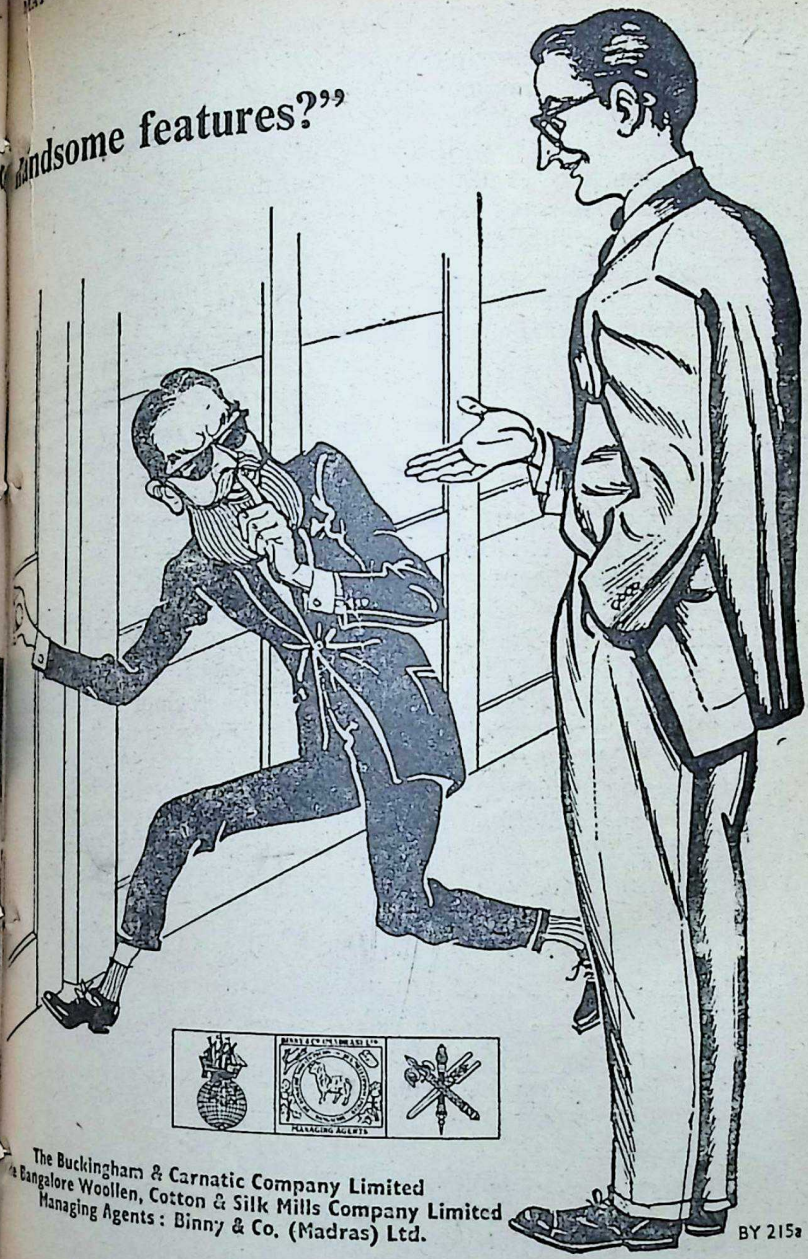

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the symbol for 3 to the right of the symbol for 10).

From Copper Plate inscriptions and rock edicts, one can trace the development of the Number-symbols fairly well from 3rd or 4th century to 12th and 13th centuries. The present-day notation is quite similar to those of the 12th century. A close examination of the available material shows clearly that the Tamil symbols have an origin and development of their own—free from Sanskrit.

KANAKKADIKAARAM

This work was written by Kaari, the son of a chieftain Puththan in the Chola country. Though an older edition of the work is available in the Tanjore Saraswathi Mahal Library, it is full of mistakes. Recently (April 1958), a new corrected edition of the book has been published by that pioneering institution—the Saiva Siddhanta Works Publishing Society.

The entire work is composed in the form of verses and the verses are addressed to a young and charming damsel. The author sings the praises of a number of Gods—Gaṇesha, Vishṇu, Umā, Saraswathi, Lakshmi, Murugan, etc. He acknowledges that he is following the older works written in Sanskrit and that he is putting them in Tamil. As no other information regarding the date of the work is available, we can but say that it must have been written after Bhāskaracharyā's *Lilaavati* (12th century). But whatever the original work be, the problems given and the systems of weights and measures are essentially peculiar to the Tamil Nad.

One of the first topics to be dealt with is fractions. The following fractions are defined:— *Immi* = 1/10,75,200, *Mundiri* = 1/320, *Keezhmundiri* = $(1/320)^2$ = 1/102400; *Araikaaṇi* = 1/160, *Kaaṇi* = 1/80, *Maa* = 1/20; *Veesam* = 1/16, *Araikal* = 1/8, *Kaal* = ¼, *Arai* = ½. We notice that fractions are defined as powers of ½, like $(½)^2$ = ¼, $(½)^3$ = 1/8, $(½)^4$ = 1/16, etc., and also as the above fractions multiplied by 1/10. (like 1/20, 1/40, 1/80, 1/160, 1/320 etc.).

Though the former method of reckoning of fractions is found in almost all countries, the latter method of arriving at fractions by multiplying them by 1/10 is rather unique. Curiously enough, there is an extension of the method of depicting fractions as dependent on 1/320: for example:

Keezh-Mundiri $=(1/320)^2$
Keezh-Arai $=\frac{1}{2}\times(1/320)=1/640$
Keezh-Kaal $=\frac{1}{4}\times(1/320)=1/1280$

It is to be remembered that most of the above fractions have separate symbols. Even to this day, the people in villages learn the use of fractions in a decimal scale. The following table illustrates the method:—

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$1 \times \frac{1}{2} = \frac{1}{2}$ $\quad 2 \times \frac{1}{2} = 1$ $\quad 3 \times \frac{1}{2} = 1\frac{1}{2}$

$10 \times \frac{1}{2} = 5$ $\quad 20 \times \frac{1}{2} = 10$ $\quad 30 \times \frac{1}{2} = 15$

$100 \times \frac{1}{2} = 50$ $\quad 200 \times \frac{1}{2} = 100$ $\quad 300 \times \frac{1}{2} = 150$ etc.

The same method is used even in the villages of Karnataka. Whether such a system of reckoning is followed anywhere else in the country is not known.

As far as we are aware, the method is peculiar to this part of the country.

Then follow details of weights and measures, reckoning of time, dimensions of the world and the seas, calculation of years for the various yugas, etc.

A few problems on geometry are also given: areas of rectangles, circles, segments of circles, etc. The circumference of a circle of diameter d is stated to be $= d \times 2 \times 1/5 \times 8 = 16d/5$. Thus $\pi = 3.2$ (correct value of $\pi = 3.1416$). This is not a good approximation at all. Even the very early approximation $\sqrt{10}$ is better than this.

A number of fanciful but quite interesting problems have been given. The 'setting' is typically local. Only two problems are cited below:

(1) A king had 4 wives. The 1st had only one son, the 2nd two sons, the 3rd three sons, and the 4th four sons. A fruit seller brought a basket of lemons and the king took one of them and sent the rest to his first wife. She gave one to her one son, divided the remaining into four equal parts, and took her share of one part. The merchant next went to the 2nd wife. She gave one fruit to each of her two sons first and then took $\frac{1}{4}$ of the remaining; the merchant in turn went to the 3rd and the 4th wives who promptly gave one fruit to each of their sons first but took their due $\frac{1}{4}$ share. The seller came back to the king (he must have been feeling exasperated at not having sold his fruits even after going to the four queens!) who divided the remaining fruits into four equal parts—but he found that one of the shares was less by 1 fruit. He put the fruit taken by him earlier into it when the shares became equal. Assuming that the fruits were not cut at any stage of the operations, what is the number of fruits that the seller brought?

(Though it may be troublesome to work out the problem it might be easier to *verify* that the answer is 522!)

(2) There are 25 pearls. The first pearl costs 1 *paṇam*, (unit of money), the 2nd pearl 2 *paṇams* etc. and the 25th pearl costs 25 *paṇams*. These are to be divided among five persons so that each gets the same number of pearls and of the same total value.

The division can be done as follows: 1st person gets 5th, 9th, 13th, 17th & 21st pearls–Value $5+9+13+17+21 = 65$ panams. 2nd person gets 25th, 4th, 8th, 12th, 16th pearls–Value 65 panams. 3rd person gets 20th, 24th, 3rd, 7th, 11th pearls–Value 65 panams. 4th person gets 15th, 19th, 23rd, 2nd, 6th pearls–Value 65 panams. 5th person gets 10th, 14th, 18th, 22nd, 1st pearls–Value 65 panams.

The above problem will naturally lead us to the fascinating problem of *Magic Squares*. In the above set up, only the rows add up to a common total of 65. If the columns and the diagonals also add up to 65, then the square is said to be 'Magic'. The above can be recast below as a Magic Square.

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11	18	25	2	9
10	12	19	21	3
4	6	13	20	22
23	5	7	14	16
17	24	1	8	15

Other books on Mathematics in Sanskrit have a well classified system of chapters, as for example, weights and measures, places of Notation, Multiplication, Division, Squares and Cubes, Square-roots and Cube-roots, Fractions, Equations, etc. But the Tamil book under reference does not have such a classification. Also the book does not deal with Algebra. The book can be considered to be rather of an elementary nature but including distinctly peculiar methods of Tamil Nad.

AASTHAANA KOLAAHALAM

A manuscript copy of the above work was presented to the Government Oriental Manuscripts Library in 1921-22 by one Sri Venkataramaiyyangar of Periyankuḷam. The work has been edited with notes by Sri Tirumalai Sri Saila Sarma and published by the Library in 1951. No information regarding the author of the work is available. From internal evidences, we might conclude that this must have been a later work. The tables of weights and measures are almost the same as those found in the first work. Some of the problems given are of a more advanced nature. One example of the summing of series is cited below:—

Example:—To find the sum of the numbers—5, 10, 15, 20, 25, 30, 35, 40, 50, 100, 150, 200, 250, 300, 350, 400. Solution: "Sum numbers 1 to 8. We get 36. Moving it by one place we get 360. Adding 36 to this we have 396. Multiply this by 5 to get the answer 1980."

The 'Modern' solution would be as follows:—

$$5+10+\ldots+40=5(1+2+\ldots+8)=5\times\left(\frac{8\times 9}{2}\right)=180.$$

$$50+100+150+\ldots+400=10(5+10+\ldots+40)=1800.$$ Adding the two 1980.

The book abounds in the use of Sanskrit words—much more than those in *Kanakkadikaaram.* The characteristic feature about this work is also Fractions. A few problems on Geometry are given, but there is little of Algebra. The work can be considered to be of a slightly more advanced nature than the first.

It is really a sorry state of affairs that we have so few works on Mathematics in Tamil Nad. Even the two works cited above, though they have been only recently published have not been critically edited. Moreover, both use old Tamil symbols for the numerals making it quite hard to follow the steps. For example, the fraction 3/128 is written as 1/80 + 1/160 + 1/320 + 1/640! Thus there is a good case for reviewing the above two works and republishing them in modern notation. It is also necessary that steps should be taken early to edit and publish the other available manuscripts.

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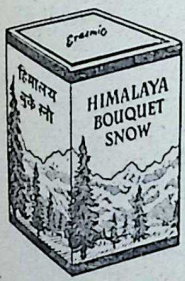

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Asia Must Get It Off Her Head : Fetishistic Worship of Industrialisation & Productivity

—Sydney Hook

IN every country of Asia today the shadow of communism looms as a two-pronged threat. The first prong is external; the second is internal.

The external threat of aggression can be contained as long as the free world has the power and the resolution to defend the victims of aggression.

The internal danger is, in a sense, more serious. It is the temptation to accept the *promise* of economic welfare at any cost in human suffering and indignity, including the sacrifice of existing freedoms and embryonic democratic institutions.

Communism's greatest appeal for them is not ideological but technological.

Those who are sympathetic to the Soviet Union and Communist China do not defend their position on the basis of the Marxist theory—which, in fact, is incompatible with Communist practice—but only on the basis of the alleged achievements of Communist regimes in bringing underdeveloped countries into the prize circle of industrialized economies.

The most arresting and most depressing feature of this admiration of the forced industrialization and collectivization of Communist countries is the indifference on the part of Asian intellectuals to the moral costs of the process—the terror and oppression, the regimentation and absence of privacy, the imposed doctrine and the ordeals of public abasement.

Even when the facts were admitted, they were tossed off as the costs of progress, as incidental to the stern necessities of history.

What can we in the free countries do with respect to this situation in which so many values are threatened by a fetishistic worship of industrialization and productivity?

It seems to me that, in addition to sustaining programmes of military and economic aid, we must first intensify our efforts, not on a governmental level, but on a private and professional level, to reach the artists

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and writers, the scholars and opinion-makers in the Asian countries, and to draw them into the international community of mind in which every field cherishes the ethics of cultural and intellectual freedom.

Second, we must explore with Asian intellectuals their own cultural past and encourage existing efforts in this direction. Such an exploration can be sympathetic and still critical. There are fundamental ethical values in the Hindu and Buddhist traditions that have relevance to problems of social change, once they are disentangled from certain other-worldly accretions.

Third, we must strengthen the educational systems of various Asian countries so that better standards of intellectual quality develop and democratic values are understood as operating principles.

By and large, the educational institutions of the Asian countries are in a bad way. The best teachers are drawn into government and business, leaving discontented youths, not properly prepared for higher study, to be educated by teachers who stand in fear of them.

Finally, we of the West must place relatively greater emphasis, not on our material achievements, but on our contributions to the arts and sciences, on the democratic aspects of our open society, on the liberating ideals of our experience, on the possibilities (ever multiplying) that exist for free creative life —in short, on the things which are important for the human spirit.

[Condensed from the *New York Times*.]

Good and evil are only relative and not absolute. They depend on each one's opinion and on one's sense of values. The depth of hell is the height of heaven. The criticism of one serves as a tribute to another. They either live together or die together.

—Sankara Bhagavadpada

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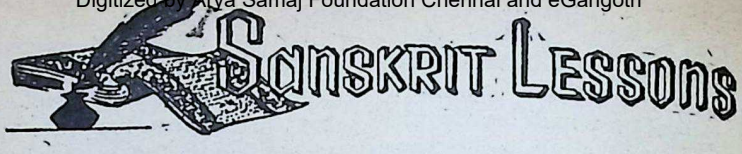

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

नागरिकः— आगच्छ अस्मद्गृहम् ।
nāgarikaḥ—āgaccha asmadgṛhaṁ |
citizen—come to my house

तत्र वस्त्रादीनि दास्यामि ।
tatra vastrādīni dāsyāmi |
there clothes etc. I shall give

= Come to my house. There I shall give you clothes etc.

आगन्तुकः— सन्तुष्टोऽहम् तव शिष्टाचारेण त्वं हि
āgantukaḥ—santuṣṭohaṁ tava śiṣṭācāreṇa | tvaṁ hi
stranger—pleased am I your by good treatment thou indeed

यथार्थो बन्धुः ।
yathārtho bandhuḥ |
real friend

= Pleased am I by your courteous treatment. You, indeed, are a real friend.

अत्रोच्यते
atrocyate |
Here it is said:—

उत्सवे व्यसने चैव दुर्भिक्षे राष्ट्रविप्लवे
utsave vyasane caiva durbhikṣe rāṣṭraviplave
in festival in sorrow and too in famine in state revolution

राजद्वारे श्मशाने च यस्तिष्ठति
rājadvāre śmaśāne ca yaṣtiṣthati
at the king's door in the cremation ground and who stays

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स बान्धवः
sa bāndhavaḥ |
he a friend
= He who stays by at a festival, in sorrow, in famine, at the king's court and at the cremation ground, is a real friend.

तदहम् आगच्छामि तव गृहम्
tadahaṁ āgacchāmi tava gṛhaṁ
then I I come your house
= I come then to your house.

(निष्क्रान्ताः सर्वे)
niṣkrāntaḥ sarve |
exeunt all

Teacher:—Here are a few useful words to be learnt by heart.

अणु (aṇu) atom
ऋतु (ṛtu) season
तन्तु (tantu) thread
विभु (vibhu) lord
सेतु (setu) bridge
गुरु (guru) preceptor
इषु (iṣu) arrow
क्रतु (kratu) sacrifice
बन्धु (bandhu) friend
लघु (laghu) light
हेतु (hetu) cause

[*To be continued*]

Whatever the individual has done, the race too may and should eventually succeed in doing; for the exceptional individual is the future type, the forerunner.

—Sri Aurobindo

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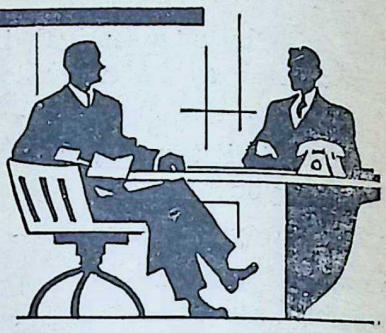

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INDIAN INFLUENCES ON THE WESTERN MIND

● C. R. Pattabhi Raman ●

IT is a fascinating study to trace Indian influences on what is called the western world. I propose to confine myself in this brief article mainly to modern times. It is a separate and detailed study when one goes to ancient or even medieval history. For example, it is now being realised on all hands that India led the way and excelled in Astronomy, the first of all sciences since the dawn of civilisation. Curiously enough, very few references were made until recently in modern books on Astronomy either to the ancient Hindu astronomers or to the Hindu treatises on astronomy. The publication of the Krishnapuram, Narasapur, and Thiruvellore tables opened the eyes of the western astronomers to the marvels of Indian calculation and ephemeris. This has led to a new field of Indological research. The twelve zodiacal constellations called "Rasis" by Hindus have been accepted in toto even by the ancient Greeks and Romans. Our Mesha is their ram or Aries, and our Vrishabha is the bull or Taurus and so on. The planets that mattered in Hindu calculations are the same throughout the world. What is astounding is that the ancient Inca and Maya civilisations of far-off South and Central Americas reveal that almost the same was the case there also. Where, however, the Indian system was unique was in the charting of the many stars in the heavens in relation to the movement of moon. The ecliptic was divided into 27 parts and each was called a *nakshatra.* The moon whose movement in the skies was peculiar stayed for a period of slightly longer than a day in each *nakshatra.* And the 12 zodiacal signs

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claimed 2¼ *nakshatras* for each sign. In China the description varied but the fundamentals were almost the same. The seven days of the week presided over by the planets starting with Sun for Sunday and Moon for Monday is similar in many parts of the world excepting that in Scandinavian countries Wednesday and Thursday were once dedicated to Woden and Thor.

The Aegian civilisation was influenced by the ancient Indians. The book *Mithra* by Outram is well worth study. (vide also article in the *Indian Review* dated Nov. '53). The Greek thinkers from Thales to Socrates and Plato were not a little guided by the Indian meditative and Vedic thought. Similarly were the Essenes, the writers of the New Testament, the Gnostics and the Neo Platonists.

Coming to more recent times it is no doubt true that a few centuries of Muslim rule prevented the dissemination of Indian concepts. However in 1671, Bernier, the French traveller, carried a translation of the Upanishads in Persian to France. He was followed by several French missionaries and German Jesuits who published translations of ancient Indian books. Voltaire's interest in India and her wisdom are well-known. It is but proper to refer to the German study of the ancient Hindu classics first before one goes to France and England. It was in Germany that a real interest was born in the hidden treasures of Sanskrit literature. The pride of place must go to Schopenhauer to whom the Upanishads were a new 'Gnosis.' He exclaimed: "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace to my life; it will be the solace of my death." Goethe modelled the prologue to his *Faust* on Kalidasa's *Sakuntala* and Schiller was much influenced by Kalidasa's *Meghadoota*. The other notable savants and men of letters are Swedenborg, Boehme, Eckhart, Fichte and Lessing. We may also note that Sweigler in the *Eternal Buddha* and Deussen in the *History of Hindu Philosophy* and Count Keyserling have paid the highest tributes to Indian thinking. Count Keyserling actually says: "Ancient India has realised what the west is still seeking." Finally no Indian can forget the great work done by Prof. Max Muller in the translations of the Indian classics.

So far as France is concerned, reference has already been made to Voltaire. Hindu thought is similarly traceable in Victor Hugo, Lamertine, De Lisle, Zola, Flaubert, Anatole France and Paul Valery. We may note in passing that in Russia ever since

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the Czarist days there has been a sustained effort to study the Indian epics and in Indological studies. Today more than ever is this evident. There are already many translations of our ancient books there particularly of the *Ramayana* and the *Mahabharata*.

In England we can see very close resemblances in Shelley's *Promotheus Unbound* to the Hindu concept of Dharma. Shakespeare's "So may the outward shows be least themselves" and "all the world is a stage" are but two of the many similarities to Indian thought. To Wordsworth and Blake could be traced many Hindu ideas. So likewise in the works of Swinburne. Yeats, Carlyle and 'A.E.' and T. S. Elliot. Aldous Huxley, Somerset Maugham and Gerald Heard have actually referred to our philosophy and some of them have written books on Indian philosophy. Maugham's admiring reference to Maharshi Ramana reveals the keenness of the search for self-realisation and real Shanti or peace even in a highly sophisticated modern man of letters. To persons like Sir Charles William, Sir William Jones, Colebrooke, we in India are much beholden for the interest they took in organising systematically the study of Sanskrit literature. Nor can we forget the researches of Monier Williams, Smith, McDonnel and Sir Henry Maine. Sir Francis Younghusband referring to Sri Aurobindo's *The Life Divine* said, "I really do quite genuinely consider it the greatest work which has been produced in my time." Sir John Woodroffe's (Arthur Avalon) writings on Tantra are even today authoritative works on India. Finally Dr. Annie Besant proclaimed that India was the mother of eternal wisdom. She did much to raise our country in the estimation of the world. Her contribution in this respect is unique. When she entered the Indian scene there was so much scepticism and lack of faith in our philosophy in the modern Indian mind which neglected our classics and worshipped at the altar of J. S. Mill, Bentham and others. She and her Theosophists spread our ancient ideas all over the world. The famous maxim "Unde Orta recurrit"—"from whence it came thence it returneth" is becoming a reality. The tragedy is that many in India are seeing light only after it started shining in reflection in the Western writers and authors.

So far as the New World is concerned, Emerson was not a little responsible for the interest in the Ancient Indian classics in America. In Concord, Massachusetts, there gathered many men of letters who heard him read to them the *Gita* and the Upanishads. His 'Over Soul' and 'Brahma' are Vedantic in-

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terpretations. Walt Whitman too came into close contact with Emerson. Thoreau is believed to have exclaimed after reading a Hindu classic, "I cannot read a sentence in the book of Hindus without being elevated." The Ramakrishna Mission there has been keeping up the great lead given by Swami Vivekananda and many books on ancient Indian thought are being published in the Americas.

If I have stimulated some fresh interest in my readers in our ancient classics, I have done my duty by these stray thoughts on their influence on Western thought. It was quite usual for writers in India until the dawn of Indian Independence to seek comfort and approval from the Orientalists of the West who extolled the greatness of our epics. I must confess that I too used to feel elated whenever I read such appreciations. I am now able to see that it was only on account of a certain lack of "Shradda" or faith in me. "I was as a gem concealed; Me my burning rays revealed" exclaimed Emerson. This is true of our ancient thought and writings. Sometimes it happens that for a short time these gems lie hidden in the dust, but sooner or later their perennial value asserts itself. They are "Sanathana" just as our Dharma is "Sanathana."

THE PROPHECY OF VEDA VYASA—(*Contd.*)

Shall I be the mother of the deliverer? And if he comes, will my cruel cousin allow it to survive?' asked Devaki piteously.

The Sage was silent for a while and then closed his eyes in prayer to Lord Siva, as the others looked on with reverance and awe. Then he opened his eyes, and his look enveloped Devaki with a protective warmth.

'My child, do not lose faith,' he said. 'The deliverer shall come and no one shall dare touch him, for he *shall* be the Lord Himself.'

The voice of the Sage was prophetic, and Devaki swooned in joyful ecstasy.

[*To be continued*]

What we call inspiration is the development of reason. No genuine inspiration ever contradicts reason. Where it does it is no inspiration.

—Swami Vivekananda.

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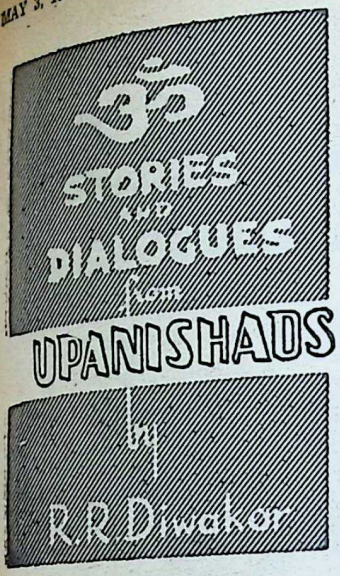

Upanishadic Teaching

[from Isa Upanishad]

"WHATEVER is and moves and has its being in this vast universe is the abode of the Lord, it is the body of the Highest Spirit," thus opens the Isa Upanishad.

"Therefore enjoy only those things and only as much of them as is given to you by the Lord. Enjoy but with a spirit of renunciation and not with attachment. Covet not what belongs to others," says the sage further on.

"All idleness and inactivity, all tendency to escape from realities are once for all condemned. A man ought to be ambitious of living full one hundred years and of filling those years with incessant and proper activity. In this material world of ours, there is no other way out for us. If we live and act properly and disinterestedly no action can bind us down. If we act thus and adopt this attitude we shall be free from the bondage of *Karma* or action.

"But *Karma* or action is not all. We must have knowledge also. We must know the truth, the Atman, the Brahman which is at the root of all this that is visible and invisible. If we fail to know and realize the Atman in this life, we practically waste away a fine and splendid opportunity and the dark worlds await us after our death.

"That Atman, that spirit is unmoving, but it is faster than the mind. Even the gods could not reach or catch it. It is all-pervasive and it is there already before anybody else. It is in the inside and in the outside of all things.

"He who realizes that all things are in the Atman and

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that Atman is in all things, sheds all fear and loves all things as he loves himself. There is a step even beyond this stage. When a wise man sees nothing but the Atman everywhere round about him, when he realizes the unitary life, neither illusion nor misery can mislead or mar his life.

"That Atman which is bodyless and without any blemish whatsoever, that Atman which is pure and spotless and sinless, that which pervades every thing everywhere, creates this mighty universe and lays down the law once and for ever.

"Here are two worlds before us, the material and the spiritual. The material rests on the spiritual and takes its birth from it. The knowledge of both is essential for success in life and for immortality after death. Synthetic and integral knowledge of this as well as the other world, of matter as well as of spirit, and of their right and real relation is essential if we are to live a complete life and depart hence for the eternal home of the spirit.

"Spiritual truth is often covered over, indeed, by the shining material world of the senses and we are often overwhelmed by the latter and led astray. But we must pray to God to discover for us the truth behind the world of senses and lead us to the life of the spirit. The sun-god is the symbol of spiritual light and illumination. The truth that shines in him and in us is the same. That is the One Spirit.

"This body falls off at death and the spirit is led to its eternal home when freed from the bondage of desire."

This in brief is the teaching of the Isa Upanishad.

(CONCLUDED)

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WHAT NEWS?

(CAM)

"WHAT is the news?" is one of the most common of questions, and it is often asked in such a way as makes it somewhat embarrassing to answer promptly. We may have to think what sort of news the inquirer wants. It is a matter of supreme indifference to him that Professor A has discovered a new planet, while the fact that his wife proposes to give a grand party may be full of interest.

Or, again, you may be charged with all sorts of information, and left to yourself for awhile, it will find expression in a natural way; but you are not to be communicative all at once. Falstaff said that he would not tell the truth on compulsion, and so one must be allowed to choose his own course to tell the news.

Some people are more gifted than others in the matter of gathering news. They go about with their eyes open, and whatever there is floating in the air seems to adhere to them as on magnets. Then they have the faculty of purveying the news which they have gathered here and there in a wonderfully attractive manner; instead of confining themselves to the barren outline of the story, they give you all the filling-in; tell you just how Mr. A looked when he said this or that, and how Mrs. A raised her arms and rushed to the door, and what will probably come of it in the end.

If it is indispensable to the artistic finish of the story that one or two slight additions should be made to the actual fact, the narrator does not hesitate to introduce such embellishments at the proper moment. This he does not regard as untruth, but only as an extension or enlargement of the truth of which, of course, we cannot have too much.

A person of this sort takes intense delight in being the bearer of the news; it fills up the full measure of his capacity; and whenever he is so fortunate as to be the repository of an important piece of information, which it is to be his sole privilege to dispense, his whole frame expands, and his face assumes the aspect of a sphinx just about to break the long silence of centuries.

Sure of his monopoly, he does not rush round the town and scatter the precious treasure that he carries recklessly or rashly, but enter one house after another with quiet step, and imparts the news frugally, as bread might be distributed in a famine.

(*Contd. on page 62*)

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Dr. P. A. Sorokin

Effects of Sex Indulgence

[CONTINUED FROM LAST ISSUE]

● A PREVALENT THEORY ● EFFECT UPON HEALTH AND LONGEVITY

OVERINDULGENCE of the sex urge tends to undermine the physical and mental health and vitality of the individual, destroys his sense of morality, brings misery and shame upon himself and his family and friends, diminishes his creative energy, and ruins his prospects for happiness.

● A Prevalent Theory

These conclusions contradict a prevalent theory that unlimited exercise of sexual capacities does not damage the physical well-being of the individual, and that restriction of the libido may cause serious illness. Some recent investigators of the sexual behaviour of Western males and females contend that even the grossest indulgence shows no harmful effects upon health and vitality; their work seems to imply, or has been made to imply by reviewers and commentators, that the restraining provisions of our religious, moral, and legal codes should be relaxed because the sexually free society is healthier and happier than the restrictive society. A tragically large number of Westerners, especially gullible young people, avidly accept these ideas and use them as justification for sex gluttony.

It should hardly be necessary to expose in detail the utterly unscientific nature of these claims. Their major contentions have never been proved, while their supposed implications are plain nonsense. If one asks with what evidence these researchers buttress their claims, one finds very little. In recent works like Dr. Kinsey's volumes, no proof of the validity of his statistics is given. The authors did not subject their interviewees to thorough examination of any kind, nor did they sample

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a sufficiently wide range of people to validate their conclusions. In the light of today's medical knowledge, their claims, especially in regard to the supposed harmlessness of overindulgence, are fallacious. The existing body of evidence points clearly to the fact that excessive sexual activity, particularly when it is illicit, has markedly deleterious effects.

Effect Upon Health & Longevity

Don Juans and Messallinas rarely reached old age; usually they die early, often by violent means. They are in a state of continuous emotional upheaval, are incessantly involved in endless conflicts with some of the current sex partners and with people connected with them: the parents and other relatives of a seduced boy or girl, the husband and children of a married woman, or the wife of a licentious husband, the friends of the illicit partner, with the rivals competing for the favours of the same male or female, with the authorities and the public at large. In these most unhealthy conditions the profligates undermine their vitality and shorten their life's span.

We must not forget that the total fund of energy of the human organism is limited: the more of it that is spent in one kind of activity, the less that remains for others. Each sexual act involves an expenditure of vital physiological forces. When this becomes too frequent, the organism as a whole begins to wither, and the profligate goes into physical decline, which may be further aggravated by all sorts of other disabilities and defects, ranging from venereal disease to alcoholism.

In contrast, a temperate sexual life or complete celibacy shows none of these effects. This is made abundantly evident when we compare the lives of Christian saints, the Roman Catholic Popes, and eminent theologians and clerics, with the libertine existences of many monarchs, heirs, heiresses, and stars of screen and stage.

An overwhelming majority of Christian saints were ascetics. In our study of the lives of 3,090, more than 98 per cent lived between the first and the nineteenth centuries. According to today's standards of hygiene, a large majority of them lived in physical circumstances detrimental alike to health and longevity. Many indulged in innumerable fasts. They denied themselves the satisfaction of their bodies' most urgent needs. Some intentionally tortured themselves. In sum, the regime imposed by religious, monastic, or eremitic rules, or by themselves, was often sterner than that of galley convicts.

On the other hand, many of the monarchs lived in conditions affording the fullest satisfaction

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of bodily needs and desires. They enjoyed the best available standard of living. Their health was watched over by the foremost medical experts. However, in their sexual behaviour, many were as promiscuous and gluttonous as the most extreme profligates.

Now, if the prevailing theory regarding the harmfulness of continence and the healthfulness of overindulgence of the sexual urge were correct, the monarchs would have enjoyed better health and lived longer than the Christian saints. The facts radically repudiate this expectation. My study of the life-duration of 332 monarchs (Roman and Byzantine emperors, Turkish sultans, Russian czars, and English, French, Austrian, German, Italian, Spanish, Danish kings), and of 3,090 Christian Catholic saints gives the following data about their age at death. In both groups, those who died by violence are excluded.

Age at death	Monarch per cent.
under 40 years	18.0
40 to 59 years	44.8
60 to 79 years	34.2
80 to 99 years	3.0
100 years and over	——

Age at death	Saints per cent.
under 40 years	19.0
41 to 60 years	26.6
61 to 80 years	37.4
81 to 100 years	14.4
101 years and over	2.6

Since hereditary factors of large samples of the saints and the monarchs are likely to be similar for both groups, and since the environment of the monarchs, insofar as it relates to the satisfaction of basic bodily needs, was certainly more favourable for health and longevity than was that of the saints, it is reasonable to assume that the sexual excesses of the former played an important role in shortening their life-span. And conversely, among the life-prolonging factors for the saints their continence was probably one of the important counterbalances to the unfavourable conditions in their environment.

It has been argued that the shortened life-duration of monarchs can be explained by the tensions and strains involved in their position and in the duties of their office. If that is the case, then we should compare the life-span of the monarchs with that of the Roman Catholic Popes, whose position and duties, especially during the Middle Ages, were certainly as strenuous. In a time when an empire of Christendom extended over a much vaster area than did the secular power of any king, the average life-duration of 85 Catholic Popes was 69.8 years, in comparison to the 53 to 54 years for 332 monarchs. Certainly we must conclude, then, that one of the factors resulting in greater longevity of the Popes

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was their continence, in contrast to the sexual gluttony of most of the monarchs.

The same influence of sexual moderation may be partly responsible for the long average life-span of 68.7 years for 131 eminent theologians and clerics studied. It is also significant that among various other groups of historically famous persons (jurists, statesmen, military leaders, artists, musicians, architects, painters, scholars, scientists, authors, poets, etc.) the longest life-duration is the rule for the comparatively most chaste groups,—Popes, theologians, monks, hermits, and clerics. On the other hand, the average longevity of the more Bohemian of these,—poets, musicians, painters, etc.,—is the next lowest (64 to 64.4) to that of the monarchs (53.6 to 54.8). And of all of these groups, the life-span of the monarchs is the lowest, the others taken together giving a much higher percentage of persons reaching the age of 60, or 70, or even 80. (Cf. my study: "Monarchs and Rulers", *Social Forces*, September, 1925).

These and similar facts not only support the hypothesis that the shortened longevity of monarchs and of Bohemians is significantly conditioned by the detrimental effects of the excessive sex activity of these groups, while the long life-span of saints, Popes, and other dedicated persons seems to be due in part to their continence or moderation.

This conclusion is further substantiated by a study of contemporary heirs, heiresses, and entertainment stars notorious for their sex adventures. Despite the most comfortable material conditions, and the fullest satisfaction of their bodily needs and notwithstanding the expert care of their health by the best medical authorities, all these conditions favourable to health and longevity seem not to have prevented a comparatively early deterioration of their vitality and an abundance of various illnesses in early maturity.

Still worse is the situation in respect to the health of sexual profligates of poor or limited financial resources. Fairly frequently their libertinism leads them straight into the environment of the criminal, where their health rapidly deteriorates and their life is often cut short prematurely. Other impoverished profligates may escape this tragic degradation, but their lives are yet unhappy and insecure, full of danger, privation, and insult. They find it ever more difficult to earn a living and to remain respected members of their community. More and more they assume the role of the social derelict, with all the material, social, and moral hardships involved. This mode of living rapidly drains their vitality, prematurely ages their

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body, and all too soon brings them to their unlamented grave.

Thus, excessive pursuit of sexual pleasure does serious physical harm to the individual. The current view that limitation of the sexual urge is an important source of illness is in large measure a fashionable myth, as is its corollary that unrestrained sexual activity is not harmful. When uncritically accepted, this view contributes to the spread of sexual gluttony and, therefore, to the deterioration of the vitality and longevity of its devotees.

[*To be continued*]

In the next issue—

Effects of Sex Indulgence

- **Effects upon Mental Health**
- **Effects upon Moral Integrity**

WHAT NEWS ?—*Contd.*

Then again, it must be confessed that people generally like to know what is going on, even the wisest and most thoughtful men who read largely, and spend much time in the study. There is something exciting in current events, in that which has happened within a day or an hour. A clever essayist says that in towns which are not quite large enough to sustain a theatre, they supply the lack of excitement by setting up domestic tragedies and comedies in real life—scandals of various sorts seem to allay the thirst of the soul.

We tire of a companion after a while who is a mere newsmonger. He gets almost as wearisome as the man who does nothing but tell stories. Gossip becomes very tedious when you have too much of it. The soul is not satisfied with such food. No hungry man would care to sit down to a dinner of confectionery. And here a word of caution may not be out of place.

If you tell a professional gossip any private matter, you do it at your peril. He can no more keep a secret than a tunnel can hold water. Whatever goes into his ears comes out of his mouth. He may promise to hold his tongue, and do it sincerely, but the temptation is too much for him when he meets a willing listener.

It is well for those who are out in the world all day, and in the way of knowing what is going on, to take some pains to observe and store up such things as are likely to amuse and interest their family, who have been shut up at home. Such men bring with them a breezy atmosphere when they return at nightfall, and help make the evening cheerful.

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QUESTION BOX

ANSWERS by K. M. Munshi

582

Sri D. Ramaswami Reddi, Kurnool.

Q: *Will you please suggest a path to get natural freedom from lust?*

A: I think by lust you mean the sex-instinct. Here is the answer:

(1) Sublimate your sex-instinct and develop intense love for God and let your self float in the *bhakti* of the Gopi.

(2) If you cannot do that, begin to love your family, your friends and extend its scope to the whole mankind.

(3) If not—and I tell you the ways shown in paras (1) and (2) are difficult unless you receive the grace of God,—marry a decent, normal girl, love her as yourself by believing her to be a goddess, enjoy married life with restraint and wisdom by fusing ardent sex life with love for her and the children. There is no other way to secure legitimate freedom from the sex-instinct unless you go on hunger unto death.

583

Sri G. Anantha Narayana, Nellore.

Q: *I read in Rajaji's* Ramakrishna Upanishad *that those who thirst after God will not go seeking new religious beliefs because their own religion seems contaminated, nor will they seek to find new religion for themselves. If this is true, why the Buddha went to the forest, spent seven years in meditation and finally tried to found a new religion?*

A: Buddha did not seek a new religion. The aim of the Hindu religion, in which he was born, was to find a way to end human misery. For years Sakya Muni walked in the footsteps of the earlier masters. He found useful only one of the ways of Dharma as was taught in the *Upanishads* and the *Gita*.

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Buddha never claimed to found a new religion. His was only a way. His followers founded a sect on his teaching. Later generations called it a new religion. It was not what He said He had done.

584

Sri K. Ranganayakulu, Nellore (Dist.).

Q: *How to become a successful orator?*

A: (1) You must study hard to acquire mastery over a language. Then study the great orators of the world, analyse them, try to find how they used words to convince or to move people. (2) Learn to think coherently and logically. Write out model speeches. Cram some of them. Learn to speak distinctly, correctly and effectively before your glass. Finally try the effects of your speeches on smaller audiences. Acquire an attractive mannerism and a good voice which can be modulated to suit different occasions. Then plunge into large-scale experiments.
(3) Study the ways in which the great orators acquired their power. Oratory is not a gift with which you are born. It is a hard-won acquisition.

585

Sri N. Somavamshi, Nasik Road.

Q: *Why Hinduism does not allow non-Hindus to become Hindus? Are there any restrictions laid down in the* Puranas, *etc?*

A: It is a mistaken notion, which sprang among us in mediaeval times that non-Hindus cannot become Hindus. Shastras like *Devala Smriti* enjoin reconversion from other religions and prescribe rituals. The Vedas have said, 'Make the whole world Arya!'

586

Miss P. R. Sulochana, Powaguda, Tumkur Dist.

Q: *What do you think of Vinobaji's Gramdan Movement?*

A: Just as Gandhiji mobilised the spiritual impulse of *ahimsa* (Non-violence), Vinobaji is trying to mobilise the spiritual impulse of *aparigraha* (Non-possession). Vinobaji, through *gramdan* movement, keeps our spiritual tradition alive, when it is being drowned by ego-driven solutions of economists and social scientists, who want to change man without changing his nature.

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What Sri Rama Means to Me

● Bh. Satyanarayana

RESULTS OF

B. J. Competition No. 5

"What Sri Rama Means to Me"

There were 124 entries. The following have been adjudged as best:

First Prize: Bh. Satyanarayana, M.A., Asst. Government Basic Training School, Pentapadu.

2nd Prize: Swami Sreenivasananda Saraswati, Sivanandanagar, Rishikesh.

Consolation Prize: Sri A. K. Venkiteswaran, Technical Assistant, Agricultural Meteorology Section, Lawley Road Post, Coimbatore-3.

The first prize winning article is appearing in this issue of the Journal alongside this column. Other articles will be published in succeeding issues.

SRI RAMA means to me a perfect man with a profound sense of duty. His devotion to duty as a son, as a husband, and as a King is a marvel to all mankind. All his other virtues are, in my opinion, drawn from this single great virtue, which distinguishes him as *Purushottama* in the whole world.

When Sri Rama learnt that his father was pressed by Kaikeyi to send him to forest for fourteen years, and that his parent, stunned with grief, was unable to tell him about this, the dutiful son decided, without a moment's hesitation, to go on exile and free his father from the embarrassment in which he was involved. It may be remembered that not only King Dasaratha, but also Queen Kausalya, the Council of Ministers, the hereditary priests and the citizens of Ayodhya were all opposed to Sri Rama's exile. But, with a strong determination, Sri Rama braved all opposition to his move, and straightway responded to the clarion call of duty. Sri Rama knew full well that his going to forest meant certain death to his doting father, but this dismal prospect did not deter the devoted son from

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discharging his filial duty! And even when Bharata implored him to return to Ayodhya, Sri Rama did not agree to it, and remained firm in his resolve with deep regard to the duty he owed to his father.

As a husband, Sri Rama's conduct was most remarkable and out of tune with the traditions prevalent in his time. Unlike other kings of the period, Sri Rama, as a dutiful husband, remained most loyal to his only wife and loved her tenderly throughout his life.

Sri Rama's devotion to duty, appears in its supreme grandeur when he calls upon Sita to prove her chastity after Ravana was killed. Sita, who was respectfully ushered into Sri Rama's presence, fondly hoped that she would be affectionately welcomed by her husband with open arms. But, Sri Rama conscious of his duty declared that Sita's character should first be openly vindicated, before he could accept her back as his wife.

Finally, it was at the altar of duty that Sri Rama, as a King, was obliged to make the most painful sacrifice in his life. Though perfectly aware of Sita's sterling character, he drove her from his house, because the people of Ayodhya spoke ill of her in private, as she had stayed long under Ravana's roof in Lanka. Sri Rama was immensely loved and honoured by his subjects, and he firmly believed that it was his imperative duty as a King to please the people at any cost, and he did please them at the cost of his innocent wife who was unto him more precious than the breath of his life.

Thus, Sri Rama gave up his rich kingdom, lost his dear father and forsook his beloved wife for the sake of duty. Sri Rama is to me a great man who preferred duty to everything else, come what may.

THE WAY TO GOD—*Contd.*

beginning: God is sweet sugar-candy to those who have faith in Him: but a lump of hard stone to those who do not have that faith. This is my experience. Let everyone make it his mission to propagate devotion to God to the best of his ability. May humanity strive for the nectar of Bhakti and through it attain and enjoy Shanti and Shreyas (peace and prosperity).

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(STORY)

AS YOU SOW

IN the country of Padma lived two brahmin brothers. Somadatta, the elder, was a guileless and quiet-going man. His brother Vaiswanaradatta was clever in the ways of the world and was held in great esteem by the people of the state. Even the king was partial towards the younger brahmin.

Once Somadatta attempted to help a Harijan who was in distress. The elders of the place took exception to this act on the ground that, born of a highly respected brahmin family, his action was reprehensible. Somadatta gave them the cold shoulder, whereon the high-caste people complained to the King.

The King who was already ill-disposed towards Somadatta sent some sepoys to bring Somadatta to his durbar. But when they tried to apprehend him, Somadatta's friends belaboured the King's messengers who returned frustrated and filed a complaint for assaulting public servants. The King sent a powerful contingent which finally succeeded in arresting Somadatta. The King decreed that Somadatta be hung by the neck according to the law of the land.

At this order a large section of the city became greatly enraged, but could do nothing more against the power or wrath of a monarch. But as luck would have it, the executioners lost both their eyes at the time of lifting Somadatta to the scaffold. Some mysterious power broke the scaffold too. Hearing this tragedy, the King cancelled his order of execution on Somadatta and let him free.

* * *

Not desiring to live in that country, Somadatta disposed of what little property he had and migrated along with his wife to a distant country. On the way to the new country was a forest

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where a certain spot attracted his attention. He decided to settle there and cultivate the land which was fertile. There were enough water facilities. Being an experienced hand in agriculture, his efforts started bearing excellent results.

Right in the middle of his land was a mighty peepul tree which had seen a hundred summers. With its dense foliage it gave shade and shelter to hundreds of birds and weary travellers. Somadatta worshipped the tree like his family deity and he ascribed his quick success to the benevolence of that tree.

One day, as he was on watch beneath the tree, he had a nap when he heard a voice speaking from inside the tree: "Somadatta! I am a Yaksha speaking. I am greatly pleased by your industry, perseverance and good heart. I am going to help you in a way you might not ever have dreamed of. Follow my advice carefully. There is a country by name Sri Gautha. It is ruled by King Aditya Prabha. All that you have to do is to proceed there and station yourself at the palace gate and keep on uttering 'As you sow, so must you reap!' If people ask you your name, tell them you are Bala Bhuti".

Waking from his sleep a little startled, he had little doubt he had those directions from his God. So he travelled for months across hills and dales, rivers and countries, finally reaching Sri Gautha. Right from the day of his arrival, he followed the Yaksha's advice by standing in front of the portal and uttering those pregnant words. By word of mouth, his fame spread all over the country including the palace which started venerating him like a sage.

* * *

One day, King Aditya Prabha entered the harem soon after returning from a hunt. To his surprise, he saw his Queen Kuvalaya Valli engaged in a ritual worship of Kali of a serious type. The King was at first inclined to disapprove of her action, since, as far as he could see, there was nothing which God had not blessed him with. But Kuvalaya Valli who had already scanned his thought process assumed one of those feminine attitudes which has not received a rebuff from the time of Adam, to-date. Expostulated she: "My darling, for whose benefit do I perform all these? Is there anybody greater to me than my lord?"

The poor King heaved assent.

Kuvalaya Valli continued: "And you know this form of worship requires that Mother Kali be fed on human flesh of which, we, in our own interest, must partake later."

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The King's bowels squirmed inside as nausea suffocated him.

"And I have selected the best human sacrifice to Mother Goddess. You know the brahmin at the palace-gate—Bala Bhuti—he has all the recommendations to become the ideal sacrifice."

The King who had been a partial listener to this solo recital felt a sense of giddiness at the mention of Bala Bhuti's name and had to be conducted to a seat to avoid a fall.

"Darling! I can't understand your behaviour. Has it ever entered your head how pleased will Mother Kali be?"

The King became quiet and collecting his dazed thoughts asked, "How are you going to manage it?"

"Don't you worry! All that you have to do is to drop here at midnight to partake of Mother Kali's *prasad!*"

Clasping his forehead with both his hands, the King left for his apartment.

* * *

Queen Kuvalaya Valli had arranged for the human sacrifice in a very competent manner. Her cook had instructions that the person who went to him with the code words, should be cut to pieces and cooked for Mother Kali without as much as even a wink.

At midnight, when the King came for partaking of the *prasad*, victory reigned supreme in the face of his Queen, and when he ate the *prasad*, he did so, unsure whether the Goddess approved of it and if he was justified in partaking of human flesh. The King and his Queen spent the night in different moods.

Quite early in the morning, the Queen was having her siesta in her apartment when her servant announced Bala Bhuti! The Queen jumped to her feet and not waiting for him to come in, she herself went out to see if it was not his ghost!

Yes; it was Bala Bhuti and he was his calm self. Said he: "Your Highness, Prince Chandra Prabha wanted this ear-ring to be made for him yesterday. He met me on my way to the kitchen where you had sent me last night!"

The Queen had a violent shake and shrieked, "Chandra Prabha, O, my darling! where is he?"

The whole palace staff became alert and rummaged the entire household but no news of the prince was available.

"Call the cook!" shouted the Queen deliriously.

The cook came trembling.

"Whom did you cook last night? Tell me the truth quick! Don't say you....."

"Yes, Madam, Yes. I had very clear instructions to cook him who brought the code and he

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A STIRRING TALE

from the mighty pen of Award Winner Pt. Mukhram Sha rma

From 1st May, 1959

AT

MAJESTIC

and other Theatres

A MURLI RELEASE

brought it.....I was afraid lest....."

"Oh, my darling....." shouted the Queen and fell down on the floor unconscious.

The King who had been a passive spectator to this drama called Bala Bhuti aside and asked him: "Sir, can you kindly tell me what happened last night after you met my son?"

Somadatta who never had any suspicions about this drama said, "when the prince asked me to make this ear-ring, I said I had an urgent message to deliver to the cook and that I would come back to him after delivering it. But he wouldn't wait. He said he would deliver it himself if it were so urgent and so I gave him that message....."

Unlike the Queen, the King had seen the writing on the wall. Uttered he, "As he sows, so he reaps" in echo.

The King had an only son Chandra Prabha, and fate conspired to cheat him of him too and rightly perhaps. O, to have eaten the flesh of one's own child! The thought was most exasperating.

The royal pair soon came to the same decision. They handed over their kingdom to Somadatta *alias* Bala Bhuti and repaired to the forest to atone for their sin, and the Yaksha's prophecy had thus come true.

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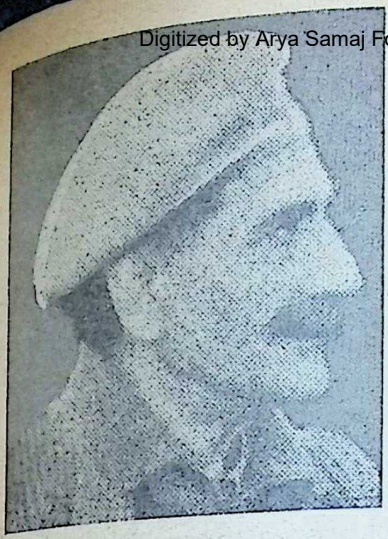

Col. GRIVAS

HUMILITY at the hour of triumph is a phenomenon rarely met with in practical life and whoever possesses it must be classed a human immortal. Judged by this dictum Col. George Grivas, the EOKA leader, has a place among human immortals; for, although feted like a hero out of Homer and besieged by political parties on arriving home after the London settlement, he was humble enough to declare: "I have no intention of entering politics either in Cyprus or Greece; all Greek Cypriots should stand by Archbishop Makarios".

Cyprus is a tiny island of about 3000sq. miles which has a population of a little over half a million. Between the Greek and Turkish sections of her population on two sides, and the British on the third, her political life of the past four years had been paved with senseless human killings.

The dramatic London agreement of the last month accepting Independence for Cyprus by the end of the year as the solution of the island's problem followed by the general amnesty for all terrorists and the consequential voluntary surrender of hidden arms—all make excellent copy for a miracle-play and yet have happened right under our nose. Only a country like Greece, which has a glorious heritage and the enlightened British are capable of rising to such heights of statesmanship. In this context one is reminded of the noble words of Isaiah: "They shall beat their swords into ploughshares, and their spears into pruning-works: nation shall not lift up sword against nation, neither shall they learn any more."

For four years Col. Grivas was in the wilderness with his guerilla bands fighting the British like Goliath. He moved from place to place with a price on his head. He had a very long and tough period—those crucial days as he himself put it later on. Nevertheless a vigorous

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veteran of Cyprus Freedom Struggle, Grivas showed dauntless courage in the face of impending calamity. He braved dangers, thus spending his hiding days while Death walked beside him. But as luck would have it, Providence was ever on his side. His saga of heroism is almost unexcelled in the sphere of guerilla warfare, his patriotic sentiments very deep and sense of duty to his country always uppermost in his mind. His pledge all-day had been to strive to seek, to find, and never to yield. All actual heroes are essential men, and here is a man ever dear to his people, for whom he has been a guardian angel presiding over their life.

When Greece was overrun by the combined German and Italian forces, Grivas was a staff officer of the 2nd Athens Division. After the fall of Greece he energetically organised a right wing group. He had tried his luck and failed in politics when running as a Parliamentary candidate. Now after being fortunate to see his long-cherished hope materialising and though aging (he is 60), hollow-cheeked and weary and lean, Grivas is very much full of life. The fire that was in him is still burning a pure flame within him. The familiar Grivas dressed in brown sweater, brown britches, polished boots, his tan beret embroidered with the blue and white letters EOKA used to wear a .45 revolver at his side and a binoculars which were his never-parting companions.

The honours showered on him are what he quite deserves. Archbishop Theoklitos said of him: "Your name is a Doric column in the pantheon of the great heroes of our glorious nation." King Paul presented him the Medal of Bravery, and Parliament passed a law promoting Colonel Grivas to Lieutenant-General, awarded him full pay of £300 a month for life.

The recent Cyprus Peace Agreement changed the face of Cyprus. Grivas arrived home as it were to show his people the 'Promised Land.' To return to Cyprus, his Fatherland, was his dream which has now realised itself for him. Archbishop Makarios, Cyprus's leader in its national struggle, who had persuaded Grivas to lay down his arms, said cautiously: "After the Republic of Cyprus is formed, I see no objection."

Colonel Grivas, despite being hardened due to the harsh realities of dangers which he had to face in the liberation of his country, keeps a soft corner in his heart for his better half. Who else was happier at his return than Kiki, his faithful wife, who patiently waited all through these years for him who, at his departure on October 6, 1954, uttered the following words: "Don't worry, I'll be back soon"?

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NEWS AND NOTES

COLLEGE OF CATERING

A CONTRACT for the teaching of technology of baking in the College of Catering was signed in Bombay on 26th March 1959 between the College of Catering and Institutional Management at Andheri and the Wheat Associates of America. As a result, an additional bakery training department will be opened in the College where "craftsman bakers" will be given modern training. The Bombay Millers and the Indian Bakers' Association are also collaborating in the work.

Picture below shows Mr. Wayne Gentry signing the contract on behalf of the American Company and Smt. Lilavati Munshi on behalf of the College. Those present there included Mr. William T. Turner, American Consul General in Bombay and Mr. C. Belfield-Smith, a Technical Expert of the F.A.O. of the U.N. and the Principal of the College of Catering.

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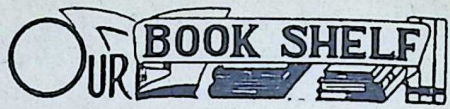

AKBAR. Vols. I & II. By J. M. Shelat. (Bhavan's Book University Series No. 56 and 57.) Published by Bharatiya Vidya Bhavan, Bombay 7. 1959. Price: Rs. 2 or 3s. 6d. or $0.90 each volume.

THIS readable and critical account in nearly four hundred pages of Allahu Akbar, every inch a king, is based on original and interpretative literature and other historical sources and characterised by originality of presentation, coupled with clarification of well-known views on the subject. Dr. K. M. Munshi in his Foreword states that justice has been done to heroes like Rana Sanga, Hemu, Udai Sing and Rana Pratap (p. viii). The first volume deals with the conquests of Akbar in Rajputana, Gujarat, Bengal and Bihar and ends with a pen-picture of Rana Pratap. Though the second volume narrates Akbar's warlike activities in the North-West, Kashmir and the Deccan, its vital part is devoted to his liberalism, the Divine Faith, administration and social reforms. The author rejects the view that the Divine Faith was a new religion or a new sect and points out that the continuance of religious discussions even after 1583 controverts the assertion that Akbar founded a new religion. One of his Happy Sayings is quoted on page 339: "It is not right that a man should make his stomach the grave of animals". According to a German proverb, a man is what he eats, and one may think that carnivorousness is at the root of the maladies (physical, mental and moral) of mankind, including war, up to the present day. The literacy of Akbar is well discussed (pp. 344-45), as well as his measures for the rejuvenation of society, proclaiming his superiority to his contemporaries, Indian and foreign. These attractive volumes, well worth inclusion in the Bhavan's Book University, contain three plates (Akbar, Rana Pratap and Vitthaleshvara), a short bibliography, and an Index.

Though the book is well written and well printed, a few points for revision may be suggested: Sringeri where Shankara and Ramanuja had made their seat (p. 214); inaccuracies in the list of works referred to, as well as the reference to Sarkar's *Mughal Administration*, 1920, instead of the fourth edition in 1952. A chapter might have been added providing a general and comparative estimate of Akbar. The present reviewer has remarked in his *A Political & Cultural History of India*, Vol. II., that in reckless courage Akbar resembled Alexander the Great; in his interest in the mechanical arts he was like Peter the Great of Russia; in his capacity to utilise effectively the services of his ministers he was a second Augustus. Akbar may also be compared with his contemporaries like Shah Abbas the Great of Persia and Queen Elizabeth of England. In his *Rise and Fall of the Mughal Empire* published recently, R. P. Tripathi says that Akbar was the greatest of the rulers of India because the problems which confronted him were more complicated than those of Chandragupta Maurya, Asoka or the Guptas. Moreover, it is to be

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noted that Akbar sent two embassies to Venkata I of Vijayanagar in 1600 and 1604.

—*Prof. R. Sathianathaier.*

THE TEACHING OF SRI AUROBINDO. By M. P. Pandit. Published by Sri Aurobindo Study Circle, 119, Big Street, Madras 5. Pp. 76. Price: Rs. 4.

THIS delightful little book on the teaching of Sri Aurobindo is a precise and masterly account of the Yogi's teaching by one who is an *intellectual-cum-Sadhaka* inmate of the Ashrama. In a very compressed and epigrammatic style the author in a few pages has given us the gist of Sri Aurobindo's message. There have been several accounts of the Master's teaching, but the special point of the volume under review is, it confirms the truth-vision of Sri Aurobindo's realisation by examining the great Indian scriptures and their message. We have three excellent chapters on the Vedas, Upanishads and the *Gita*. These three chapters give us in a nutshell Sri Aurobindo's interpretation of them. It is interesting and instructive to see the close consonance of the message of Sri Aurobindo to all that is in the higher knowledge and practice of the Indian spiritual tradition. From a study of the volume we get a clear picture of God, Man and Nature and their inter-relation in the Integral Yoga of Sri Aurobindo. We see how there is a dynamic *Force* behind and beyond the mutable and the immutable. We get a clear picture and the profound significance of the meaning of manifestation. The doctrine of the conscious and willing self-surrender to the supramental as not only the highest *dharma* but also the greatest strength and the intensest rapture is brought home to us in the chapter on *Gita*. In the first part of the book we have short accounts of

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—*Dr. P. Nagaraja Rao.*

THE VOICE OF VIVEKANANDA: By T. L. Vaswani. Published by Gita Publishing House, 10 Connaught Road, Poona-1. pp. 64. Price Re. 1.

OLIVER CROMWELL has been called a 'materialised mystic'. He was a dreamer but saw to it that his dreams came true down here. Generally mystics are considered to be mere dreamers, but true mystics intensely believe in their dreams and in the possibility of giving practical shape to their dreams. Vivekananda was one such; and Sadhu Vaswani is another. While they live in a world of their own, their outstretched hands cover in one vast embrace every phase of human life.

In the introductory chapter we have glimpses of what Vivekananda's aim in life was and how he strove to achieve it. "The first of all worship is the worship of those all around us. These are our gods, —men and animals. And the first gods we have to worship are our own countrymen", says Vivekananda. His message to the youths of India is quite clear and emphatic:

"Strength is life! Weakness is death! India calls for heroes! Be heroic! Stand firm like a rock. Be strong! Be brave!

"Know that ye are the creators of your destiny."

As the author puts it, Vivekananda "elevates work to the status of worship,—but only when it is dedicated work, work dedicated to the service of humanity."

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BHAVAN'S JOURNAL

COMPETITION 6

3-ACT PLAYS

The number of playwrights in India today in all the languages put together, can be counted on one's fingers. In a country which produced Kalidasa and Bhavabhuti, Sri Harsha and Bhatta Narayana, this is a lamentable state.

Whatever the factors that have contributed to this stage—there have been compensatory factors too—today, India, with her new-won freedom and colossal objectives before her, can and should be able to strike the spark from the embers and develop that branch of literature for which her past history is justly famous.

The BHAVAN'S JOURNAL which has been striving for the resuscitation of many aspects of India's glorious heritage has now taken a further step in activating the creation of new plays.

With the throbbing sense of national development pulsating in his veins, there is little doubt whatsoever, that, given the chances, the modern Indian litterateur with a penchant for the dramatic element in life would be able to produce dramas which can, at any rate, compare very well with the best of their kind produced elsewhere in the world.

It is the Journal's ardent wish that, by successive attempts, India would be able to rediscover herself in dramas and disclose her true worth to the outside world in this branch of literature.

With that end in view, the BHAVAN'S JOURNAL has pleasure in making a beginning by announcing a 3—ACT PLAY COMPETITION.

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1. Original plays in English, neatly typewritten on one side of the page, about 10 pages of B.J. in length are invited from readers.

2. Themes should be mythological or historical in origin.

3. Treatment should be such as to bring out the soul of India in its best sense.

4. Technique, style, humour and ability to be staged will be individually considered in evaluation.

5. A cash prize of Rs. 100 will be paid to each of the three entries adjudged as best.

6. A Kulapati's gold medal will be presented to the very best entry in addition to the cash prize.

7. The panel of judges will consist of Kulapati Sri K. M. Munshi, Dr. C. P. Ramaswami Aiyar, Smt. Rukmini Arundale, Prof. R. Srinivasan, Dr. A. K. Das Gupta and Sri Adi Marzban.

8. The last date for receiving entries is June 28, 1959.

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Salient points in the life of Vivekananda dealing with his spiritual struggles and his finding peace ultimately at the feet of Ramakrishna Paramahamsa are also dealt with. A chapter is given to the life and work of the Paramahamsa. Concluding this section the author says, "Ramakrishna had love for Muhammed, too. He loved to recite the *namaz* and verses from the *Qur'an*. Ramakrishna's heart was as wide as the sea. It embraced in love and reverence all the great ones of humanity."

The next section gives some stories and parables; the parable dealing with a man and his two sons (pages 46-47) is very telling.

The book closes with extracts from the utterances of Vivekananda rousing the young hearts of India to a realisation of their glorious past and their duty here and now.

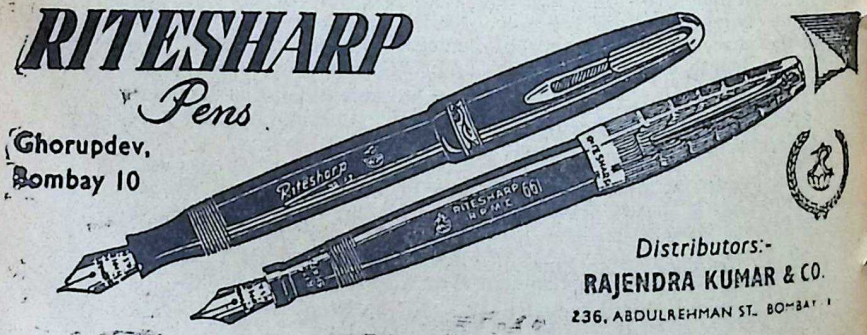
—*Prof. R. Srinivasan.*

SPIRITUAL STORIES OF SWAMI SIVANANDA. Published by the Yoga-Vedanta Forest Academy, P.O. Sivananda Nagar, Rishikesh, Himalayas. pp. 352+xxxii. Price: Rs. 4.

THE book under review begins with extracts from the Saint's sayings on such important topics as purity, faith, patience. Then follow short notes on *Yoga of Self-surrender*, prayer and on some *mantras*. The main bulk of the book is given to about 140 stories, grouped under various heads. The first set of stories are mainly philosophical in character. The stories on "Shadow and Substance", "Secret of Unswerving Righteousness", "The Reward of Faith" are particularly striking. The next 25 stories deal with moral principles. The story of Birbal and his brother-in-law brings out the utter folly of jealousy very forcibly. The next 15 stories are in the nature of parables. Stories from scriptures and mythology come next. We have then 55 stories given in the form of poems. Their merit does not so much lie in the poetic form as in the great truths revealed through them. The stories, "Story of King's Cat", "Dog in Stone", "A Sadhu and a Seth", "Krishna Bhakti", and "Engine Refuses to Move" are remarkably good.

An aspirant for spiritual progress will derive much inspiration and benefit from the book.

—*Prof. R. Srinivasan.*



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MIND, ITS SOURCE AND CULTURE. By Swami Narayanananda. Published by N. K. Prasad and Co., Rishikesh. Pp. 154+vi. Price: Rs. 4.

SWAMI NARAYANANANDAJI, in this volume as in his other books, puts forth a strong plea for mind-control. He believes that the great disease of the modern age is distraction resulting in dissipation. Concentration is hard for the modern man. Our author explains the origin and the multiple functions of the mind. He describes the different strata of the mind and its working. He also studies the hidden powers of the mind after the manner of Patanjali's *Yoga Sutras*. He believes that modern education must enforce mind-control through art of *meditation*. He has explained to us the technique of meditation as a means to the control of the sense organs which alone can keep our energy without dispersion. He believes in the *Kundalini Yoga*. He advocates meditation-classes in the schools and colleges for boys and girls. Self-discipline is impossible without sense-control. Sense-control is difficult without mind-control. The book is a very useful reminder to the educationists of our day.

—*Dr. P. Nagaraja Rao.*

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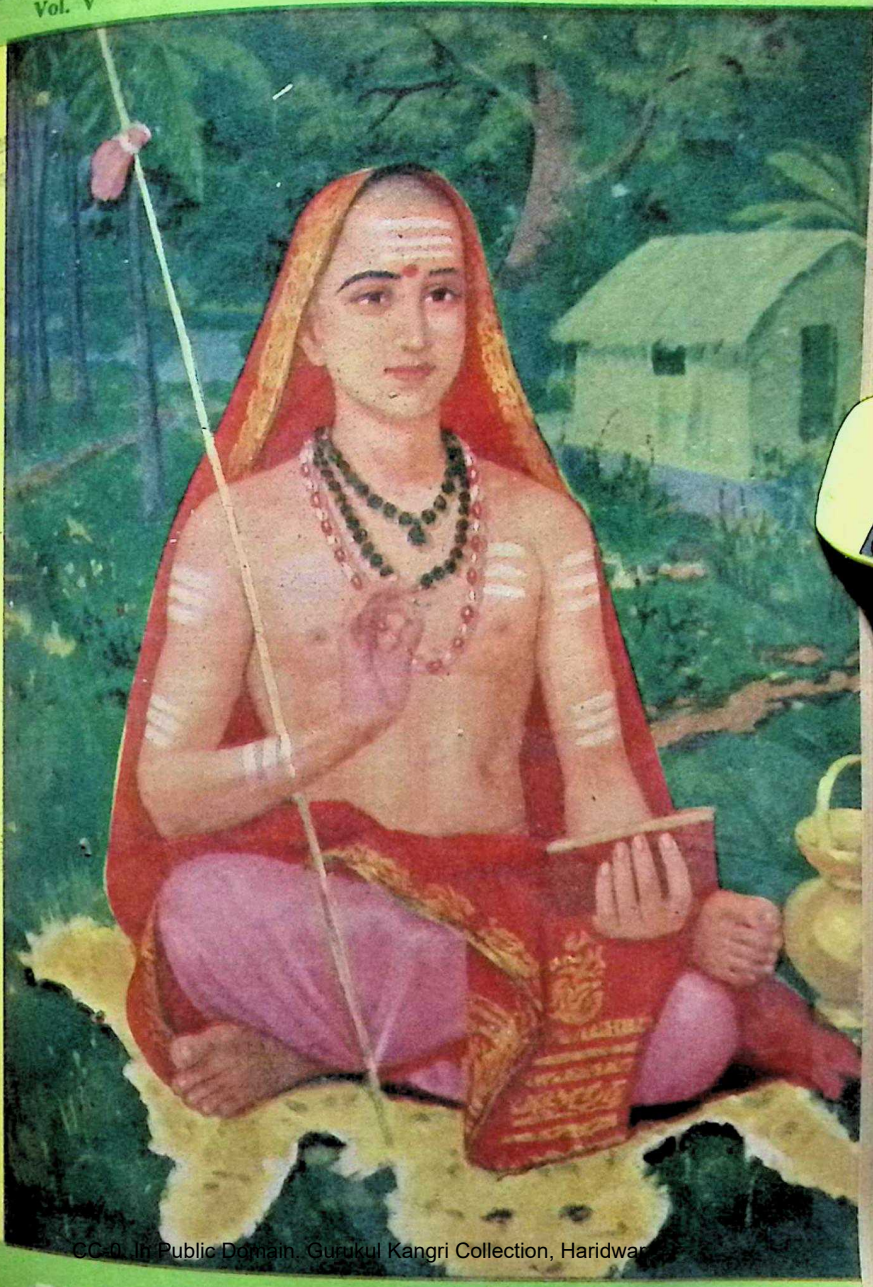

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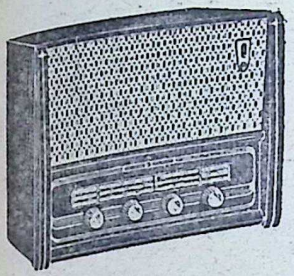

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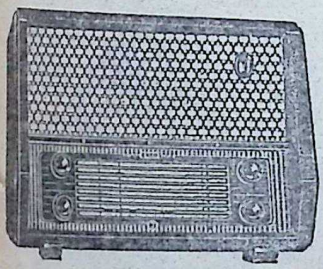

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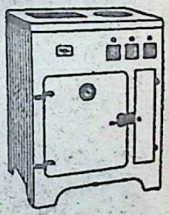

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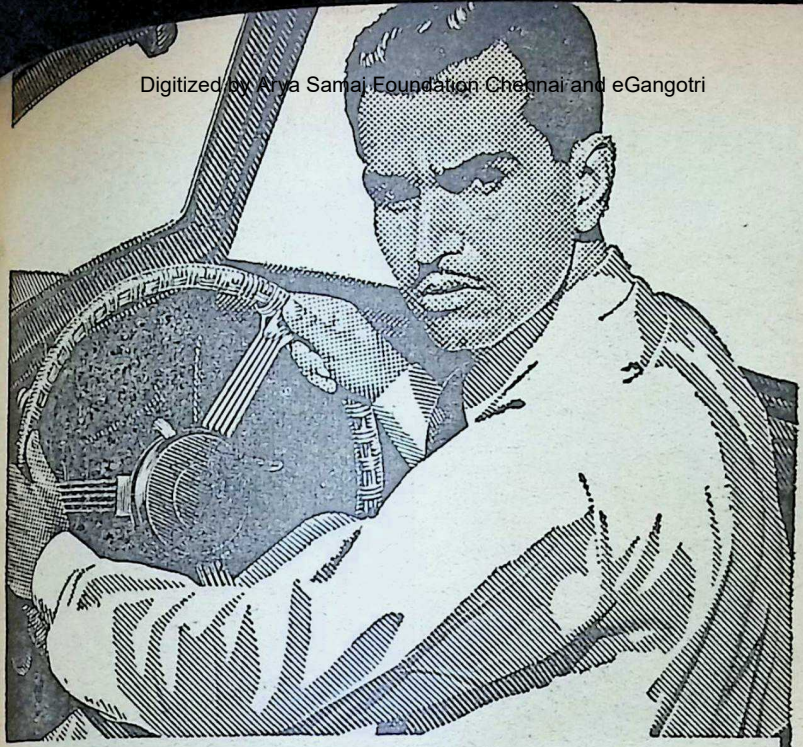

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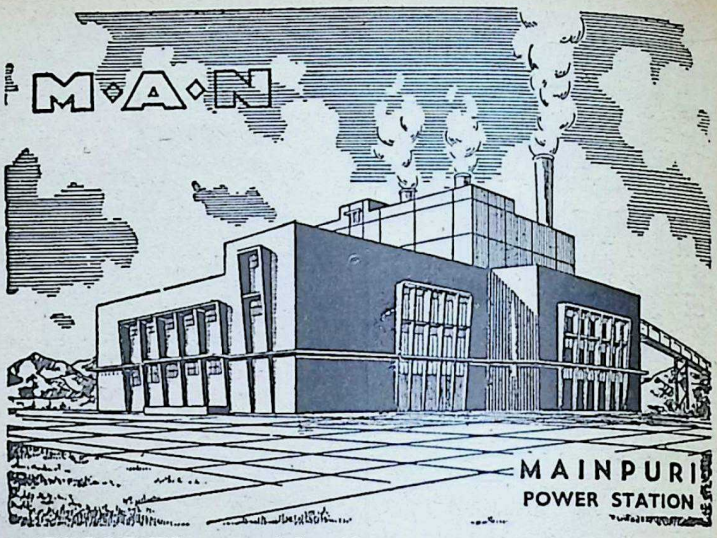

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Fortnightly, Devoted To Life, Literature and Culture

Vol. V MAY 17 1959 No. 21

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Let noble thoughts come to us from every side
—*Rigveda*, I-89-1
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SHANKARA BHAGAVATPADA

अज्ञानान्तर्गहनपतितानात्मविद्योपदेशै–
स्त्रातुं लोकान् भवदवशिखातापपापच्यमानान्।
मुक्त्वा मौनं वटविटपिनो मूलतो निःसरन्ती
शंभोर्मूर्तिश्चरति भुवने शंकराचार्यरूपा॥

It is the form of Shambhu Himself which walks in the world as Shankaracharya, getting up from His seat under the banian tree breaking His silence, speaking the Vedantic wisdom of **Atma Vidya** to rescue the men of the world enveloped by **Ajnana** from the tormenting fires of life in this vale of tears.

—**Vidyaranya.**

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 179

★ SHANKAR, THE BOY PRODIGY ★ ABSOLUTE MONISM ★ CONQUEST OF BANARAS

Kyoto, Japan.
MAY 17, 1959.

MY YOUNG FRIEND,

KERALA is the land of cocoanuts and bananas, of pre-historical matrilineal system and of Nambudiri Brahmans who, even among the Brahmans of India known for their learning and religious zeal for two millennia, are still one of the most orthodox, if not the most learned. It is the homeland of one of the greatest religious leaders of history.

About the last quarter of the eighth century, a boy, who was named Shankar, was born at Kaladi to Shivaguru Vidyadhiraj and his wife Sati or Ambika, Nambudiri Brahmans. The boy was a prodigy. At the age of five, he was given the sacred thread, which ritually accorded to him the status of a Brahman. By then he had already got the four *Vedas* by heart, possibly the legacy of a very learned father.

The sacred thread ceremony enjoins that the boy should be initiated as a Brahmachari, an ascetic student, who under strict vows had to pursue a hard life of study. Such a boy had to remain celibate and live with his *Guru* for twelve years, after which he could, if he wished, resume family life. During this period of Brahmacharya, Shankar evinced a desire to become a *sannyasi* and not to return to family life. His mother, now a widow, would not give the necessary permission.

Once, while Shankar was bathing, his leg was gripped by a crocodile. When, at the point of being dragged away, he asked his mother's permission to let him fulfil his desire before he died. The mother could not deny her son's last-minute entreaty. She gave the permission; the crocodile miraculously let his

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Bhagavan Sri Adi Shankaracharya whose Jayanti this year was on May 13, is one of the greatest philosophers mankind has produced. Born and lived about 12 centuries ago Shankara's influence on World Philosophy remains unquestioned and its truth, in the light of modern development in science, has begun to be more and more realised by the world.

Sri Shankara was a great philosopher, poet, seer, saint, mystic, religious reformer, debator and organiser all rolled into one. In Him India possessed a man of unfathomable intellect as well as of the highest spirituality. It is indeed a great miracle that in a short span of 32 years from His birth at Kaladi in Kerala to His **mukti** at Kedarnath, He compressed the labour of several centuries of intellectual and spiritual illumination.

—Editor.

leg go and Shankar at the age of eight was initiated into an ascetic order.

●●●

In the moral, religious and spiritual evolution of man, inspired ascetics have, in the East as well as in the West, played a vital role. They have contributed the strongest element of strength and hope. Their lives, more than their actions and words, have inspired millions to rise above the sordidness and vulgarity of animal existence and to walk in the path of godliness.

From the pretero-historic times, India has been the home of such ascetic orders. The famous Mohenjo-daro seal of a date at least 5000 years distant depicts Pashupati sitting naked in a yogic pose. The *Vedas* refer to the long-haired ascetics. Lord Shiva sitting on Mount Kailasa, almost naked and besmeared with ashes, is appropriately their guardian deity. These orders have played a great part in recreating from time to time the religious life of the people and purging it of dross. Their influence has also spread to many parts of the world.

The pre-eminent among these orders, according to tradition, was founded by Shukadev, the ascetic son of Veda Vyas who as the pre-eminent prophet of our race and the author of the *Mahabharata*, still dominates Hindu religion and thought. Later, Mahavira, who lived in the sixth century B.C., became the head of another ascetic order, which still keeps Jainism alive. Again, Buddha, in the same century, was the founder of still another ascetic order which to-day dominates religion in many countries in Asia from Ceylon to

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Japan. The Greeks, who came with Alexander, met to India with the naked philosophers, the gymnosophists.

●●●

About 796 A.D., Shankar was initiated as a *sannyasi* of the ascetic order founded by Shukadev by Govindapada, a very learned *sannyasi*, who lived in a cave at Omkar Mandhata on the banks of the Narmada.

Under Govindapada, the boy prodigy mastered all the known religio-philosophical Sanskrit literature. He was also initiated into the doctrine of Absolute Monism.

At this time, India was passing through a crisis. During the Gupta period (A.D. 320-500), which has been rightly called the Golden Age of India, Hinduism had reached the apex of its power and glory. However, the collapse of that empire and the inroads of the Huns which followed had thrown the country in political, social, religious and moral turmoil.

Hinduism, which time and again had influenced not only the Asian but world thought and religion, had one harmonising value derived from *Prasthantrayi*, Three Great Scriptures, the *Shruti* (the *Vedas* and the *Upanishads)*, the *Gita* and the *Brahmasutra*. These ancient scriptures taught that the goal of life was Liberation, that is, freedom from the fetters of birth and death and from the misery flowing from this cycle. This goal can be attained by reaching identity with Brahman or the Absolute through developing super-sensory perception, which could be acquired through *Bhakti* or devotion, *Jnana* or cognition of Reality, *Karma* or rituals or actions detached from greed, hate and fear, or *Yoga*, that is creative concentration resulting from strict moral, spiritual and physical discipline.

In the century which preceded Shankar's birth, even this harmonising influence had lost its efficacy. Innumerable cults, while drawing their inspiration from the *Vedas*, disagreed on most points of doctrine and practice, as also as to the specific deities to be worshipped above all others. In this way, they led to a confusion of thought and morals.

Of them, the most important were the cults of Ritualism which laid emphasis on rituals, of which sacrifice was the most important, and of Devotionalism which, irrespective of conduct, made ecstasy induced by intensifying emotion, the sole means to Liberation.

During this period, Shaivism had emerged as a powerful cult. It accepted Shiva as the supreme God in His beneficent, destructive and re-creative aspect. The *Shiva-Agamas* had

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acquired the sanctity of the *Vedas*. The influence of its high-priests—the Pashupatacharyas—was growing; the age of large-scale temple building had begun.

The Shakti cults, which accepted Devi—the Feminine Principle—as the supreme Divinity, were also popular. And some of these cults favoured bloody, gross, unclean or magic rites.

Among the cults which did not accept the authority of the *Vedas*, Mahayana Buddhism was very influential. The decadent form in which it had emerged in the course of centuries added to the general confusion. It had denied to itself the spiritual strength which is derived from a belief in an immortal soul and in the permanency of existence, and came to be associated with *Vamachara* or Tantric practices, complicated rituals, magic spells and the worship of a multitude of powers, beneficent as well as malevolent. As a result, some kings in righteous anger had already begun to destroy the Buddhistic monasteries.

●●●

Under the inspiration of his master, Govindacharya, Shankar, at the age of sixteen, re-interpreted the *Three Great Scriptures*, the *Shruti*, the *Bhagavad Gita* and the *Brahmasutra*. His commentaries, characterised by profundity of thought and irresistible logic, recognised the *Vedas* as the supreme and infallible authority and expounded *Vedanta*, the doctrine of Absolute Monism or Kevaladvaita which re-established the Absolute or Ultimate Reality as the very centre of philosophic thought.

Shankar's *Vedant* postulated four central principles:

First, Brahman, the Absolute, is the only and all-pervasive Reality. Its nature is formed of Existence (Sat), Consciousness (Chit), and Bliss (Ananda).

Secondly, the only way of attaining identity with Brahman (*sakshatkara*) is the Way of *Jnana* or the cognition of Reality. This cognition leads to the attainment of the Absolute, when the distinction between the knower, knowledge and the objects to be known, is dissolved. Once this higher perception is developed, the world, not unreal so long as we are in it and of it, becomes irrelevant and illusory.

Thirdly, the way of *Jnana* or cognition can be reached through *Viveka*—right discrimination between the real and the unreal, *Vairagya*—detachment from the sensory attractions, *Sama* or calmness, *Dama* or self-control, *Uparati* or detachment, *Titiksha* or endurance, *Samadhi* or creative concentration, *Shraddha* or faith, and *Mumukshutva*

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or the sustained longing to attain Liberation and the resolute will to attain the Absolute in life.

Fourthly, both the way of *Bhakti* or devotion and the way of *Karma* or action are mere steps to obliterate the distinction between the aspirant and God, and to bring about purity of mind.

This revolutionary interpretation of the scriptures was a challenge to the Buddhist and the Jain doctrines as well as to the conflicting Hindu cults and the gross worldliness which the crisis of the spirit had engendered.

●●●

Shankar, though one of the greatest philosophers in history, was not content by only teaching a new doctrine. He wanted to transform life in India.

In India, learning was the most honoured of attainments right till the impact of the industrial West. Even in the age of Shankar religious and intellectual life in so vast a country was highly organised.

On account of the training and discipline which the Brahmans as a community received, the bulk of them were family priests, astrologers or physicians in the villages and the towns and at royal courts. Besides, there were those who specialised in grammar or literature, rituals, traditional history, logic or philosophy. They were of all grades, from a village teacher to the savant and the *sannyasi* who travelled in state from place to place and were received with high honours wherever they went.

The eminent among such scholars met, from time to time, to hold ceremonial debates under the patronage of royal courts at which even learned kings presided. The victors in such scholarly tournaments were given royal honours, often carried in triumphal processions. But to be pre-eminent, one had to receive recognition from the scholars who lived in a few centres of learning, of which Kashi or Banaras was the most notable.

Every Brahman worth the name had a few students as members of his household, who for about twelve years sat at the feet of the master. The highest ambition of every brilliant student, once his studies were completed, was to go to Banaras to secure some recognition and pursue higher studies. Thus, this vast community of Brahmans devoted to learning had a sort of organic existence, the heart-blood of which was supplied from Banaras. Even today, classical and scholastic study survives in

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that centre as in no other centre in India.

●●●

Having evolved a dynamic, philosophic challenge, Shankar, still in his teens, travelled to Banaras.

It was not an age of books; written manuscripts were a rarity. Scholars had classical authorities at the tip of their tongue, and if they composed original works, they had to carry them in their memory. And in the ceremonial debates—*shastrarthas*—lasting for days, scholars had to wrestle with each other with great dialectical skill by marshalling authoritative texts, in addition to their own theses in Sanskrit, one of the most expressive and precise languages of the world.

Arriving in Banaras, Shankar with supreme self-confidence, propounded the new doctrine: Brahman, the Ultimate All, is the only Reality, and the only means to lead man to the goal of self-realisation, which is Liberation.

The scholars of Banaras were stirred to their depth as much by the novelty of the doctrine as by the power and eloquence of the young ascetic. Confusion of doctrines vanished before his logic and incisiveness; each one fell in its proper place in a synthetic pattern.

The Three Scriptures were consistent in their tenets, proclaimed Shankar: they all taught Vedanta. Soon scholar after scholar accepted the challenge of the young *sannyasi*, and defeated in the ceremonial debates, became his disciple. Never was such a miraculous victory achieved by any scholar in tradition-cramped Banaras.

'All was Reality' became clear as daylight, even to the *chandala*, the lowliest untouchable. On one occasion, one of them met the young *sannyasi* whose name was on every one's lips on the road. He saw the young ascetic shrinking away from his possible touch.

The *chandala* said, 'Venerable Sir, you have established that the Absolute is everywhere, in you as well as in me. Why do you shrink from me as if I am different?'

Shankar realised his mistake and, seeing the Absolute in all, bowed low with folded hands as he would to a learned Brahman.

I will deal with the life and influence of Shankar further in my next letter.

Yours sincerely,

K. M. Munshi

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gems from Shankara....

प्रकृतिविकृतिभिन्नः शुद्धबोधस्वभावः
सदसदिदमशेषं भासयन्निर्विशेषः ।
विलसति परमात्मा जाग्रदादिष्ववस्था-
स्वहमहमिति साक्षात्साक्षिरूपेण बुद्धेः ॥ १३५॥

The Supreme Self, different from the Prakriti and its modifications, of the essence of Pure Knowledge, and Absolute, directly manifests this entire gross and subtle universe, in the waking and other states, as the substratum of the persistent sense of egoism, and manifests Itself as the Witness of Buddhi, the determinative faculty.

एकमेव सदनेककारणं
कारणान्तरनिरास्यकारणम् ।
कार्यकारणविलक्षणं स्वयं
ब्रह्म तत्त्वमसि भावयात्मनि ॥२६० ॥

That which, though One only, is the cause of the many; which refutes all other causes, but is Itself without cause; distinct from Maya and its effect, the universe; and independent;—that Brahman art thou, meditate on this in thy mind.

किमपि सततबोधं केवलानन्दरूपं
निरुपममतिवेलं नित्यमुक्तं निरीहम् ।
निरवधिगगनाभं निष्कलं निर्विकल्पं
हृदि कलयति विद्वान् ब्रह्म पूर्णं समाधौ ॥ ४०८ ॥

The wise one realises in his heart, through Samadhi, the Infinite Brahman which is something of the nature of eternal Knowledge and absolute Bliss, which has no exemplar, which transcends all limitations, is ever free and without activity,—which is like the limitless sky, indivisible and absolute.

[From *Vivekachudamani*]

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....What may be called the Shankara system has pervaded and influenced not only all aspects of Indian thought but has had significant repurcussions amongst medieval Christian saints, Sufi divines, and more recent thinkers like Nietzche and Schopenhauer...

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Dr. C. P. Ramaswami Aiyar

Philosophy of Shankaracharya

JAGADGURU ADI SANKARACHARYA was almost unique in the history of thought; he combined in himself the attributes of a poet, a logician, a devotee and a mystic as well as being the architect of the monistic system of philosophy that bears his name. He was an inspired poet whose appeal was, in turn, to every human feeling and sentiment. His descriptions of nature and his appraisal of human and divine personality reached the summit of art, and his command over the 'navarasas' was superb.

At the same time, in his commentaries on the 'Prasthanatraya,' he displayed a rare faculty of relentlessly logical

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and concatenated argument and refutation and such subtlety of reasoning as has been rarely surpassed in the philosophical writings of the world. He vindicated and firmly established the Advaita philosophy which has been described to be one of the supreme achievements of Hinduism.

Sankara was simultaneously the author of some of the sweetest lyrics like *Soundarya Lahari*, devoted to the description of personal Godhead in several manifestations. Within the short compass of 30 and odd years, he travelled throughout India and demonstrated his marvellous organizing capacity by the establishment of mutts in all the four quarters devoted to the continuation of the doctrines, he had expounded in his life, by Sannyasins who demonstrated in their dedicated lives the efficacy and the practicableness of such things.

If one can presume to summarize the main features of his philosophy contained, as they are, in the commentaries on the *Gita*, the *Upanishads* and the Brahmasutras, and in such condensed expositions as *Viveka-chudamani*, *Atmabodha*, *Satasloki*, *Lakshana Nirupanam*, and the unequalled compendium of wisdom, the *Dakshinamurti Stotra*,—they consist in the affirmation of the Samsara or the succession of births and deaths and its cosmic significance and the realization of the essential unreality of phenomena in the context of the reality of the Supreme Self, the realization that Self not being a theoretical matter but in the nature of a direct realization and an actual experience summarized in the saying "Tattwamasi,"—in his own language: *Yasyaiva sphuranam sadatmaka masatkalparthakam bhaste.*

Even amongst Indians there is considerable misapprehension in relation to the real import of Sankara's Advaita. He asserts that the eternal, impersonal Brahman is the only ultimate reality. He explains the phenomena of the universe as due to the power called Maya, by which that Absolute, without undergoing any change in or by itself, appears to us as an ever-changing succession of phenomena conditioned by time and space. He postulates that the spirit of man is identical with the Supreme Spirit and that our sufferings are due to the failure to realize this identity, and further declares that this realization can procure for us liberation. One of his chief doctrines is that Karma and Upasana are ancillary to Jnana or illumination.

Sankara did not teach that the world was unreal or a figment. On the other hand he was at pains to point out that

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such an idea of unreality was a part of the Buddhist doctrine.

Owing to Avidya, according to him, we see diversity where there is unity, and many where there is one. Sankara is further remarkable for his insistence on knowledge by investigation and not by the mere acceptance of the assertions of others.

The main background of the Sankara's system is the *Mandukyopanishad* on which he has composed his well-known commentary. The second verse of that *Upanishad* runs as follows: *Sarvam Hyetat Brahma, ayamatma Brahma, soayamatma.*

Sankara's conception of the Absolute is not solely a matter of intellectual subtlety. He assumes that the relation of the Brahman with the world is 'Anirvachaneeya' (impossible of explanation). Brahman is attributeless and immutable. Iswara himself, in a sense, is a product of Maya, the highest approach to the Nirguna Brahman possible to the individual soul. The world is an apparent transformation through Maya of the Nirguna Brahman, the Jiva being, in reality, also all-pervading and identical with Brahman. When this Jiva, is individualized, by what are called its Upadhis, it regards itself as a doer or an agent.

Sankara in his *Satasloki* thus expounds the idea:

Jivatmabrahmabhedam dalayati
Sahasa yatprakashaikarupam
Maya tenaiva tasya kshayamupagamita
Samsriteh karanam ya

As to Maya referred to in the above argument of Sankara, it is somewhat as follows: "Man's senses may deceive him; his memory may play him false; the forms of the world may be a matter of delusion; the objects of knowledge or perception may be doubted; but the doubter himself cannot be doubted." This position leads to the conclusion that the Self, which is composed of the elements of *Satchidananda*, is universal and infinite, whereas the world of objects is subject to mutation. Nevertheless, the world, as perceived, is as real as the perceiver. In saying this, Sankara differs fundamentally from the Yogacharas of Buddhism.

The world, according to Sankara, is neither non-existent nor void. Its attributes are neither 'Abhava' or 'Soonya.' But, granted all this, the world is not the ultimate reality, and our confusion arises because we do not differentiate between the basic Atman and the empirical 'Anatman.' Moksha arises when this truth is realized. It is not Nirvana in the sense of dissolution but the replacement of a false outlook, Avidya, by the true outlook, Vidya. In the *Vivekachudamani* Sankara says:

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"Deliverance is not achieved by repeating the word 'Brahman' but by directly experiencing Brahman."

Having proceeded so far, Sankara thereafter expounds the view that the Nirakara Absolute becomes 'Akaravat' or embodied for the individual worshipper as a personal or 'Saguna' God which is but a form in which the Absolute can be comprehended by the finite mind.

The religion of a personal God is not a mere dogma but is a product of realization and experience. As the end of religion is 'Sakshatkara,' what is termed 'Bhakti' is a striving for this 'Sakshatkara' or realization by means of a personal God or a symbol, 'Prateek,' which may be an image, a painting or an object in nature. It will thus be seen that Sankara does not exclude or expel the framework of the external world. This is an aspect which is not always understood by those who deal with the Vedanta system.

The truth of Brahman may be mentally or intellectually envisaged. But, in spite of it, there is a deep-rooted desire for personal separateness, which is the true Avidya and the true play of Maya. It creates the notion: "I am the actor; I am one who experiences." This notion is the cause of bondage to conditional existence, birth and death, and this notion can be eradicated only by a strenuous endeavour to live in union with the Brahman. Such eradication is called Moksha. One of the boldest steps taken by Sankara is the pronouncement that when a man follows the ways of the world or even the way of tradition (i.e., when he believes in religious rites and the letter of the scriptures), he cannot attain the knowledge of reality until and unless by that path he attains the citadel of Jnana (illumination).

It may be observed that similar conceptions and thoughts have occurred to men and women in many other countries and in other ages. St. Catherine of Genoa exclaims, "My 'me' is God, nor do I recognize any other 'me' except God himself," and the Sufi saint, Bayazid, stated, "I went from God to God, until they cried from 'me' in 'me' Oh thou I." When someone knocked at the saint's door and asked, "Is Bayazid here?" his answer was, "Is anybody here, except God?"

In that remarkable compilation of Aldous Huxley, entitled *Perennial Philosophy*, occurs the following passage: "That art 'thou.' Behold but one in all things, God within and God without. There is a way to reality in and through the world, and there is a way to reality in and through the soul. But the best way is that which

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leads to the Divine ground simultaneously in the perceiver and in that which is perceived."

That inspired and medieval philosopher, Ruysbroeck, has stated: "The image of God is found essentially and personally in all mankind. In this way we are all one, intimately united in our external image which is the image of God and the source in us of all our life."

Perhaps, however, one of the truest successors of Sankara is Spinoza. According to him *(God of Nature)*, the totality of all existing things is God. God, according to him, is not a cause outside of things, which passes over into things and works upon things from without. He is immanent, dwelling within, working from within, penetrating and impregnating all things. In his short treatise, Spinoza utters the truth as manifested to him: "Nature consists of infinite attributes. To its essence pertains existence so that outside it there is no other essence or existence. It thus coincides exactly with the essence of God."

What may be called the Sankara system has thus pervaded and influenced not only all aspects of Indian thought but has had significant repurcussions amongst medieval Christian saints, Sufi divines, and more recent thinkers like Nietzche and Schopenhauer. There is, furthermore, a growing body of scientific thinkers, who, confronted by the phenomena and development of nuclear, atomic and cosmic theories, feel irresistibly drawn to Sankara's enunciations as the most legitimate and satisfactory explanation of the universe, physical, psychological and parapsychological.

The more one studies the teachings of Sankara and his source-books, the *Upanishads*, the *Brahmasutras* and the *Gita*, the more one marvels at the intuitory anticipation by past seers of what are now coming to be regarded as scientific truths. The atomic theory and the reservoir of incalculable energy in the atoms, the doctrine of conservation of energy and many of the developments of physics, chemistry and biology regarding the infinitesimally small and the infinitely great being evolutionary products and translations of primal energy, are envisaged in the doctrine of *Anu*, of *Sabdabrahman*, and of *Shakti*.

In an article by Dr. J. B. Rhine on parapsychology there is the following observation: "Why should we suppose that there could be no kind of energy beyond those that are known? Why should it be assumed that all the energies of nature should be subject to time and space and mass rela-

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Dr. Paul Deussen was Professor of Philosophy, University of Keil, Germany. This article is extracted from an address delivered by him on 25th February 1893 at the Bombay Branch of the Royal Asiatic Society.

THE PHILOSOPHY OF THE VEDANTA

Dr. PAUL DEUSSEN

THE system of the Vedanta, as founded on the Upanishads and Vedanta Sutras and accompanied by Shankara's commentaries on them,—equal in rank to Plato and Kant—is one of the most valuable products of the genius of mankind in his researches of the eternal truth, as I propose to show by a short sketch of Shankara's Advaita and comparison of its principal doctrines with the best that occidental philosophy has produced till now.

Taking the Upanishads, as Shankara does, for revealed truth with absolute authority, it was not an easy task to build out of their materials a consistent philosophical system for, the Upanishads are in Theology, Cosmology and Psychology full of the hardest contradictions. So in many passages, the nature of Brahman is painted in various and luxuriant colours, and again we read, that the nature of Brahman is quite unattainable to human words, to human understanding. We are told that there is no world besides Brahman, and all veriety of things is mere error and illusion. So we have fanciful descriptions of the Samsara, the way of the wandering soul up the heaven and back to the earth, and again read that there is no Samsara, no variety of souls at all; but only one Atman

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who is fully and totally residing in every being.

Shankara in these difficulties created by the nature of the materials, in face of so many contradictory doctrines, which he has not allowed to decline and yet could not admit altogether, has found a wonderful way out. He constructs out of the materials of the Upanishads two systems: one esoteric, philosophical (called by him *nirguna vidya*, sometimes *paramarthika avastha)* containing the metaphysical truth of the few ones, rare in all times and countries, who are able to understand it and another exoteric, theological (*saguna vidya, vyavaharika avastha*) for the general public, who wants images, not abstract truth, worship, not meditation.

I shall point out briefly the two systems, esoteric and exoteric, pursuing and confronting them through the four chief parts, which Shankara's system contains, and which every complete philosophical system must contain:

1. Theology, the doctrine of God or of the philosophical principle.
2. Cosmology, the doctrine of the world.
3. Psychology, the doctrine of the soul.
4. Eschatology, the doctrine of the last things, the things after death.

The Upanishads swarm with fanciful and contradictory descriptions of the nature of Brahman. He is the all-pervading *akasa*, is the *purusha* in the sun, the *purusha* in the eye; his head is the heaven, his eyes are sun and moon, his breath is the wind, his footstool the earth; he is infinitely great as soul of the universe and infinitely small as the soul in us; he is in particular the *Isvara*, the personal God, distributing justly reward and punishment according to the deeds of man. All these numerous descriptions are collected by Shankara under the wide mantle of the exoteric theology, the *Saguna vidya* of Brahman consisting of

आशैलादुदयात् तथाऽस्तगिरितो भास्वच्च
शोरश्मिभिः
व्याप्तं विश्वमनन्धकारमभवद्यस्य स्म
शिष्यैरिदम्।
आरात् ज्ञानगभस्तिभिः प्रतिहतश्चन्द्रायते
भास्करः
तस्मै शंकरभानवे तनुमनोवाग्भिर्नमः
स्यात् सदा॥

Salutations with body, mind and speech to the glorious Sun that is Sri Sankara struck back by the lustre of whose knowledge the splendour of the solar orb became dim like the moon, and the effulgent renown of whose disciples enveloped all the countries from the *Far East to the Far West* and dispelled the darkness of ignorance from every region.

—*Sri Suresvaracharya.*

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कस्तां परानन्दरसानुभूति-
मुत्सृज्य शून्येषु रमेत विद्वान् ।
चन्द्रो महाह्लादिनि दीप्यमाने
चित्रेन्दुमालोकयितुं क इच्छेत् ॥

What wise man would discard that enjoyment of Supreme Bliss and revel in things unsubstantial? When the exceedingly charming moon is shining, who would wish to look at a painted moon?

—*Vivekachudamani.*

numerous "vidyas" adopted for approaching the Eternal Being not by the way of knowledge but by the way of worshipping, and having each its particular fruits. The conception of God as a personal being, as *Isvara*, is merely exoteric and does not give us a uniform knowledge of the Atman.

In the sharpest contrast to these exoteric *vidyas* stands the esoteric, *nirguna vidya* of the Atman and its fundamental tenet is the absolute inaccessibility of God to human thoughts and words and the celebrated formula occurring so often in Brihadaranyaka Upanishad: *neti! neti! viz.* whatever attempt you make to know the Atman, whatever description you give of him, I always say: *na iti na iti,* it is not so, it is not so!

Yet the Atman, the only Godly being, is not unattainable to us for we have it fully and totally in ourselves as our own metaphysical entity; and here where returning from the outside and apparent world to the deepest secrets of our own nature, we may come to God, not by knowledge; but by *anubhava*, by absorption into our own self. There is a great difference between knowledge, in which, subject and object are distinct from each other, and *anubhava* where subject and object coincide in the same. He who by *anubhava* comes to the great intelligence, *"aham brahma asmi,"* obtains a state called by Shankara *Samradhanam*, accomplished satisfaction; and indeed, what might he desire, who feels and knows himself as the sum and totality of all existence.

Here again we meet the distinction of exoteric and esoteric doctrines, though not so clearly severed by Shankara as in other parts of his system.

"The exoteric cosmology according to the natural but erroneous realism (*avidya*) in which we are born, considers this world as the reality and can express its entire dependency of Brahman only by the mythical way of a creation of the world by Brahman. So a temporal creation of the world, even as in the Christian documents, is also taught in various and well-known passages of the

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Upanishads. But such a creation of the material world by an immaterial cause, performed in a certain point of time after eternity elapsed uselessly is not only against the demands of human reason and natural science, but also against another important doctrine of the Vedanta, which teaches and must teach the beginninglessness of the migration of souls, *samsarasya anaditvam*. Here the expedient of Shankara is very clever and worthy of imitation. Instead of the temporary creation once for ever of the Upanishads, he teaches that the world in great periods is created and re-absorbed by Brahman. This mutual creation and re-absorption lasts from eternity and no creation can be allowed by our system to be a first one.

If we ask: *Why* has God created the world? the answers to this question are generally very unsatisfactory. For His own glorification? How may we attribute to him so much vanity! —For his particular amusement? But he was an eternity without this playtoy!—By love of mankind? How may He love a thing before it exists; and how may it be called love, to create millions for misery and eternal pain!—The Vedanta has a better answer. The never ceasing new-creation of the world is a moral necessity connected with the central and most valuable doctrine of the exoteric Vedanta, the doctrine of Samsara.

यद्वक्त्रमानससरःप्रतिलब्धजन्म-
भाष्यारविन्दमकरन्दरसं पिबन्ति ।
प्रत्याशमुन्मुखविनीतविनेयभृङ्गाः
तान् भाष्यवित्तकगुरून् प्रणतोऽस्मि मूर्ध्ना ॥

Honey-bees from all directions seek the embrosial nectar in the lotus which grows in the sacred lake the *Manasasaras*. Like those bees, devout and disciplined seekers of wisdom draw inspiration and instruction from the Bhashyas that came out of the lotus lips of the supreme Teacher, Sri Sankara before whom I bow my head in humble obeisance.

—*Sri Padmapadacharya.*

Man, says Shankara, is like a plant. He grows, flourishes, and at the end, he dies but not totally. For as the plant, when dying leaves behind it the seed, of which, according to its quality, a new plant grows: so, man, when dying, leaves his *Karma*, the good and bad works of his life, which must be rewarded and punished in another life after this. No life can be the first, for it is the fruit of previous actions, nor the last, for its actions must be expiated in a next following life. So the Samsara is without beginning and without end, and the new creation of the world after every absorption into Brahman is a moral necessity.

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The Samsara, though not the absolute truth, is a mythical representative of truth which, in itself, is unattainable to our intellect; mythical is this theory of metempsychosis only in so far as it invests in the forms of space and time what really is spaceless and timeless, and therefore beyond the reason of our understanding. So the Samsara is just so far from the truth, as the *saguna vidya* is from the *nirguna vidya!* It is the eternal truth itself, but the truth in an allegorical form, adapted to our human understanding. And this is the character of the whole exoteric Vedanta, whilst the esoteric doctrine tries to find out the philosophical, the absolute truth.

And so we come to the esoteric cosmology. In reality there is no manifold world, but only Brahman, and what we consider as the world is a mere illusion (*maya*) similar to a *mrigatrishnika*, which disappears when we approach it, and not more to be feared than the rope, which we took in the darkness for a serpent. There are many similes in the Vedanta to illustrate the illusive character of this world, but the best of them is perhaps when Shankara compares our life with a long dream. A man whilst dreaming does not doubt the reality of the dream, but this reality disappears in the moment of awakening to give place to a truer reality, which we were not aware of whilst dreaming.

The life a dream! This has been the thought of many wise men from Pindar and Sophocles to Shakespeare and Calderon de la Barca, but nobody has better explained this idea than Shankara. And the moment when we die may be to nothing so similar as to the awakening from a long and heavy dream. It may be, that then heaven and earth are blown away like the nightly phantoms, of the dream, and what then may stand before us? Or rather in us? Brahman, the eternal reality, which was hidden to us till then by this dream of life!

This world is maya, is illusion, is not the very reality, that is the deepest thought of the esoteric Vedanta, attained not by calculating *tarka* but by *anubhava*, by returning from this variegated world to the deep recess of our own self (*Atman*). Do so, if you can, and you will get aware of a reality, very different from empirical reality, a timeless, spaceless, changeless reality, and you will feel and experience that whatever is outside of this only true reality is mere appearance, is *maya*, is a dream! This was the way the Indian thinkers went, and by a similar way, shown by Parmenides, Plato came to the same truth when knowing and teaching that this world is a

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world of shadows, and that the reality is not in these shadows, but behind them.

Here we convert the order and begin with the esoteric psychology, because it is closely connected with the esoteric cosmology and its fundamental doctrine: the world is *maya*. All is illusive, with one exception, with the exception of my own Self, of my Atman. My Atman cannot be illusive, as Shankara shows, anticipating the *"cogito, ergo sum"* of Descartes—for he who would deny it, even in denying it witnesses its reality.

But what is the relation between my individual soul, the Jiva-Atman and the highest soul, the Parama-Atman or Brahman? Here Shankara foresees the deviations of Ramanuja, Madhva and Vallabha and refutes them in showing that the Jiva cannot be a part of Brahman (Ramanuja), because Brahman is without parts (for it is timeless and spaceless, and all parts are either successions in time or co-ordinations in space,—as we may supply,)—neither a different thing from Brahman (Madhva), for Brahman is *ekam eva advitiyam*, as we may experience by *anubhava*,—nor a metamorphose of Brahman (Vallabha), for Brahman is unchangeable (or, as we know now by Kant, it is out of causality). The conclusion is, that the Jiva, being neither a part or a different thing, nor a variation of Brahman, must be the Paramatman fully and totally himself, a conclusion made equally by the Vedantin Shankara, by the Platonic Plotinos, and the Kantian Schopenhauer. But Shankara in his conclusions goes perhaps further than any of them. If really our soul, says he, is not a part of Brahman, all-pervadingness, eternity, almightiness (scientifically spoken: exemption of space, time, causality) are ours: *aham brahma asmi*, I am Brahman, and consequently I am all-pervading (spaceless) eternal (timeless), almighty (not limited in my doing by causality). But these godly qualities are hidden in me, says Sankara, as the fire is hidden in the wood and will appear only after the final deliverance.

What is the cause of this concealment of my godly nature? The Upadhis, answered Sankara. The Upadhis are *manas* and *indriyas*, *prana* with its five branches, *sukshma sariram*,—in short, the whole psychological apparatus, which, together with a factor changeable from birth to birth, with my *karman*, accompanies my Atman in all his ways of migration without infecting his Godly nature, as the crystal is not infected by the colour painted over it.

But wherefrom originate these Upadhis? They form, of course, part of the *maya*, the great world illusion, and like

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maya, they are based in our innate *avidya* or ignorance, a merely negative power and yet strong enough to keep us from our Godly existence. But now, from where comes the *avidya*, this primeval cause of ignorance, sin, and misery? You ask for the cause of *avidya*, but she has no cause; for causality goes only so far as this world of the Samsara goes, connecting each link of it with another, but never beyond Samsara and its fundamental characteristic, the *avidya*. In enquiring after a cause of *avidya* with *maya*, Samsara and Upadhis, you abuse your innate mental organ of causality to penetrate into a region for which it is not made and where it is no more available. The fact is that we are here in ignorance, sin and misery, and that we know the way out of them, but the question of a cause for them is senseless.

In the ancient time of the hymns there was no idea of Samsara, but only rewards in heaven and punishment in a dark region (*padam gabhiram*), the precursor of the latter hells. Then the deep theory of Samsara came up teaching reward and punishment in the form of a new birth on earth. The Vedanta combines both theories, and so he has a double expiation first in heaven and hell, and then again in a new existence on earth. This double expiation is different (1) for performers of good works, going the *Pitriyana*, (2) for worshippers of the Saguna Brahma, going the *Devayana*, (3) for wicked deeds, leading to what is obscurely hinted at in the Upanishads as the *Tritiyam Sthanam*, the third place.

(1) The *Pitriyana* leads through a succession of dark spheres to the moon there to enjoy the fruits of the good works, and, after their consumption, back to an earthly existence. (2) The *Devayana* leads through a set of brighter spheres to Brahman, without returning to the earth. But this Brahman is only Saguna Brahman, the object of worshipping, and its true worshippers, though entering into this Saguna Brahman without returning, have to wait in it until they get *moksha* by obtaining *samyagdarshanam*, the full knowledge of the Nirguna Brahman. (3) The *Tritiyam Sthanam*, including the later theories of hells, teaches punishment in them, and again punishment, by returning to earth in the form of lower castes, animals, and plants.

The esoteric Vedanta does not admit the reality of the world nor of the Samsara, for the only reality is Brahman, seized in ourselves as our own Atman. The Knowledge of this Atman, the great intelligence, "*aham brahma asmi*" does not produce *moksha* (deliverance), but is *moksha* itself.

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When seeing Brahman as the highest and the lowest everywhere, all knots of our heart, all sorrows are split, all doubts vanish, and works become nothing. Certainly, no man can live without doing works and so also the *Jivanmukta*. But he knows it, that all these works are illusive, as the whole world is, and therefore they do not adhere to him nor produce for him a new life after death. And what kind of works may such a man do? People have often reproached the Vedanta with being defective in morals, and indeed, the Indian genius is too contemplative to speak much of works; but the fact is, nevertheless, that the highest and purest morality is the immediate consequence of the Vedanta. The Gospels fix quite correctly as the highest law of morality: "Love your neighbour as yourselves." But why should I do so, since, by the order of nature, I feel pain and pleasure only in myself, not in my neighbour? The answer is not in the Bible, but it is in the Veda, is in the great formula *"tat twam asi"* which gives in three words metaphysics and morals altogether. You shall love your neighbour as yourselves,—because you are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves. Or in the words of the Bhagavad Gita:—he, who knows himself in everything and everything in himself will not injure himself by himself, *Nahinasti atmana atmanam*. This is the sum and tenor of all morality, and this is the standpoint of a man knowing himself as a Brahman. Like the man suffering from *timira*, who sees two moons but knows that there is one only, so the *Jivanmukta* sees the manifold world and cannot get rid of seeing it, but he knows that there is only one being, Brahman, the Atman, his own Self, and he verifies it by his deeds of pure uninterested morality. And so he expects his end, like the potter expecting the end of the twirling of his wheel, after the vessel is ready. And then, for him, when death comes, no more Samsara: He enters into Brahman, like the streams into the ocean; he leaves behind him *nama* and *rupam*, he leaves behind his *individuality*, but he does not leave behind him his *Atman*, his self. It is not the falling of the drop into the infinite ocean, it is the whole ocean, becoming free from the fetters of ice, returning from his frozen state to what he is really and has never ceased to be, to his own all-pervading, eternal, almighty nature. And so the Vedanta, in its unfalsified form, is the strongest support of pure morality, is the greatest consolation in the sufferings of life and death.

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True to the Indian definition of philosophy, Shankara regards philosophy as the solution to end all our sorrows, strifes, tensions, disbeliefs and doubts. It is practical; it alone can give us eternal peace.

श्रुतिस्मृतिपुराणानाम् आलयं करुणालयम् ।
नमामि भगवत्पादशंकरं लोकशंकरम् ॥

SHANKARA'S CONTRIBUTION to WORLD PHILOSOPHY

—Dr. P. NAGARAJA RAO

SANKARA'S philosophy of Advaita is the unique product of Indian philosophical thought. It is the most profound form of Absolute Idealism known to the world of thought. Sankara's absolutism is without a peer or a parallel, without a before or an after. It is not a mere *mata* (view) but it is a *tattva*. Adopting the words of Lowes Dickinson we can say, "that the real antithesis is not between European philosophy and Indian systems, but between Advaita on the one hand and the rest of the world's philosophical systems on the other."

Sankara's Absolute, i.e. his Brahman, is not a system, nor an organism, nor a substance. Sankara establishes the existence of Brahman on the authority of the Sruti, his own spiritual experience and with the help of logic. As a philosopher he analyses *Experience* and does not, like the Western thinkers, confine the term *'experience'* only to the *object side* but also includes the *subject's thoughts*. Further, he takes the comprehensive view of human experience, not only of the waking life, but also of the dream world and of deep-sleep stage. His is an integral approach to experience and not a truncated and partial one as of the west. Sankara finds that in Experience the *Seer* is one and constant, and the *sights* are shifting and many. His logic is based on the concept of *identity*. He has shown to the world

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of logicians, Indian and Western, that the concept of *relation* is *self-discrepant* and is in the end indefensible. Sankara's dialectics against the concepts of *difference* and his establishment of the basic nature of *abheda* (identity) is a logical feat that regales the ardent lover of metaphysics and even at times baffles the expert. He conclusively proves to those students of Hegel that identity is not dependent on difference, difference is dependent on identity. He also has dismissed the fatal concept of identity-in-difference and has shown its weakness. The concept of the *Nirguna Brahman* is backed by a heavy and sound logic.

Sankara's theory that Brahman is Reality cuts at the root all dualisms, mind and matter, world and spirit, the subject and the object. With the theory of the Universal consciousness, it is easy and intelligible to explain how we come to know objects in the world. We know them because they also are of the same Reality.

Sankara's description of the world as *maya* has to be carefully understood. He is pointing out to the world of philosophers that the various theories put forward to explain the world are unintelligible, when examined carefully. He finds that

(1) the creationist theory *(Arambha Vada)*,

(2) the transformation theory, which holds that the world is a transformation of Prakriti i.e. *(Parinama Vada)*,

(3) the theory that God himself transforms into the nature of the world *(Brahma Parinama Vada)*,

(4) *Sunya Vada* which says that the world is created out of nothing, and

(5) *Vijnana Vada* which believes that the world is merely a cluster of ideas,

are all not self-consistent and do not satisfy the requirements of logic. So he formulated his theory of *maya*. In short, it says that the world is neither categorisable as the real nor as the absolutely unreal. It exists, but is not real. "Unreal it is, illusory it is not". It is not the same as the dream world, nor is it a mere cluster of ideas as the subjective idealists hold. The doctrine of *maya* does not affect the world in any existential or epistemic matters. It only says it is not ultimately real. Uninformed and ill-informed critics at home and abroad have unnecessarily criticised the doctrine in a manner wholely irrelevant to the correct definition of the doctrine.

Sankara's Advaita has accorded enough place for the play of reason. He says, "Argue, but don't argue perversely"

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(tarkyatam, ma kutarkyatam). He knew the limitations and the non-conclusive nature of human reason. He was the logical opponent of the logicians. He put spiritual experience as the ultimate test of truth. He declared with the freedom of a philosopher par excellence, "that the Vedas are merely *jnapakas* and not *karakas* of spiritual life.

Sankara's philosophy is not a mere dry as dust system. True to the Indian definition of philosophy, he regards philosophy as the solution to end all our sorrows, strifes, tensions, disbeliefs and doubts. It is practical; it alone can give us eternal peace. When Sankara says that philosophy is pragmatic, it is not the pragmatism of the American philosopher James. It is not the view that truth is measured in terms of the practical, but it states that truth is the only guide for practice, that truth alone has efficacy as guide for spiritual liberation.

Further, Sankara has effected the most magnificent synthesis between man and God. This dualism is not overcome even in the most glowing humanistic theisms. Man and God are forever different. Man is a creature, tied down to a body of lust, with no glimmer of divinity in him. If he is to be saved, it must be by God's grace. Sankara philosophically analyses the objective universe and finds that at its reality is Brahman. Then he proceeds to analyse the self of man, dives deep into his several *sheaths (Kosas)* and finds that man is at bottom spirit. *He then affirms that Reality of this Self.* The epigrammatic and majestic formula of the Chandogya Upanishad i.e. *tat twam asi* is explained best by Sankara's philosophy.

Sankara was the first to affirm that *moksha is native to the soul of man. It is for all. It can be realised here and now.* The dignity of man and his native divinity have not been stressed in such a manner even by the modern existentialists. Sankara conceived that happiness is indivisible. We cannot have happiness for any of us until it is won for all.

The philosophical method Sankara advocated is open and broad. There is nothing private or non-intellectual about it. He stressed in no uncertain accents the glory and the importance of *jnana*. To us moderns, who are children of reason and science, there is no philosophy which satisfies the demands of logic and the needs of humanity more than that of Sankara. In a world where one half lacks a common faith and the other half has a faith (communism) imposed on it, the only hope is the rational religion of Sri Sankara.

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SHANKARA'S METHODOLOGY

Yati Nitya Chaitanya

SANKARA was the Absolutist philosopher of India. His methodology does not depend on theological presuppositions. It matches, if not excels, the methodology of any Western philosopher in its metaphysical certitude.

To doubt all presuppositions he was more dispassionate than Descartes. To question the validity of empirical notions he excelled David Hume. In his critical enquiries he was more accurate than Immanuel Kant. In employing dialectics he was more clear than Hegel. In intuition he could soar higher than Bergson.

Reality can be approached either from the *a posteriori* or from the *a priori (Sṛshti-dṛshti* or *Dṛshti-sṛshti)*. In experimental science the method applied is systematic analysis progressively conducted from the known to the unknown. In Cartesian and other Western schools of thought such a method was employed in metaphysical enquiries too. The result was entering into the blind alleys of dualism in one form or another. Time and again thinkers have tried to avoid dualism in European thought. But it was of no avail. The ideal and the actual, the prius and nous, the phenomenon and the noumenon, the matter and the mind, the matter and spirit, have all become pairs of opposites remaining unbridged. By a thorough-going application of dialectics, Karl Marx tried to reduce everything to 'matter'. But the fact remains that in-

> **Sankaracharya has deduced and developed more completely the essential contents of the Upanishads. His authority can only be questioned by those who are ignorant of the true spirit of the orthodox Hindu tradition and whose opinion is consequently valueless. In a general way, therefore, it is his commentary that we shall follow in preference to others.**
>
> —Rene Guenon

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बीजं संसृतिभूमिजस्य तु तमो
देहात्मधीरङ्कुरो
रागः पल्लवमम्बु कर्म तु वपुः
स्कंधोऽसवः शाखिकाः ।
अग्राणीन्द्रियसंहतिश्च विषयाः
पुष्पाणि दुःखंफलं
नानाकर्मसमुद्भवं बहुविधं भोक्तात्र
जीव खगः ॥

Of the tree of Samsara ignorance is the seed, the identification with the body is its sprout, attachment its tender leaves, work its water, the body its trunk, the vital forces its branches, the organs its twigs, the sense-objects its flowers, various miseries due to diverse works are its fruits, and the individual soul is the bird on it.

—*Vivekachudamani.*

tellectual, spiritual and moral values could not find their proper place in the philosophy of Karl Marx. Such being the case we are sure to be astonished at the marvellous unity obvious in the *darsana* or vision of Sankara when his methodology is studied in contrast with those of Western philosophers.

Sankara, in the cultural history of India, came at a unique moment when a non-dual unitive approach was imperative. Like the concourse of the Yamuna and the Ganga there is the blending of two civilizations in India's culture apart from the more modern cultural tides. The pre-Vedic and the Vedic spiritual values sometimes appear harmoniously blended and sometimes they offer divergent polarities. The contemplative Siva sitting in repose imparting wisdom with his silent gesture shows the wisdom heritage of pre-Vedic India. The Vedic Aryans brought the pantheon of gods and their ritualistic worship on the one hand, and on the other, they had developed a highly contemplative metaphysical system in the latter parts of the *Brahmanas.* The subtle rivalry between the ritualistic and contemplative aspects of Brahmanism became more profound as to slip into heterodoxy in the hands of the Buddha. Finally this heterodoxy of the Buddhists ended in the hair-splitting negative analysis of the Madhyamika Sunyavada of Nagarjuna.

In Gaudapada's Karika of the Mandukya Upanishad an earnest attempt is made to restore the validity of the Upanishadic doctrine of Atman's singular reality. Its affinity to Madhyamika thought on the one hand and the acceptance of the Upanishadic Atman on the other, struck a golden mean which paved the way to the finalized doctrine of Advaita philosophy. The revaluation begun by Gaudapada was elaborated and presented with greater clarity by Sankara.

Sankara's methodology is essentially dialectical. The cos-

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mological and psychological aspects of experience are unitively dealt with. All his arguments are based on the *a priori* dictum: *"Ekam eva advitiyam"*—Reality is one and non-dual. As a basis of discussion he accepts the *a priori* assertions of the Srutis. According to the Srutis Brahman or Atman alone is real. There cannot be two realities. So if Atman is recognized as reality, naturally the *jagat* must have to be treated as unreal. That which is changing or perishing cannot be real. So Reality should be without beginning, end and becoming. Such a reality does not permit of anything other than it to compare with. Consequently it becomes both incomparable and indescribable. As the subject-object duality becomes not permissible, every utterance about the Absolute is bound to be erroneous. Silence alone expresses the Absolute.

When the Absolute is thus established as One, Non-dual, Beginningless, Endless, Indescribable, there remains the world of empirical experience to be explained. Sankara treats empirical experience as an error of the first degree refraction from the Real or Paramartha. This error is generic in character. The blueness of the sky is experienced by all. All common transactions are based on this generic error to which human mind is subjected to. When the first degree of error is read in relation to the Absolute, it is called Maya. When it is specifically located in the individual, it is recognized as Avidya. In Avidya there arises a second possibility of error which is recognized by Sankara as superimposition. For the first degree of error Sankara uses the term 'Vyavahara' and for the second degree 'Pratibhasika'.

> ब्रह्म सत्यं जगन्मिथ्येत्येवरूपो विनिश्चयः।
> सोऽयं नित्य नित्यवस्तुविवेकः
> समुदाहृतः॥
>
> A firm conviction of the mind to the effect that Brahman is real and the universe unreal, is designated as the discrimination (Viveka) between the Real and the unreal.
>
> —*Vivekachudamani.*

Unlike Gaudapada, Sankara is more realistic in classifying human experience. He does not treat the wakeful and the dream as illusory in the same sense. The consistency in the wakeful experience is not ignored by Sankara. For Gaudapada there is no middle ground called *vyavahara.* He treats everything other than Atman as *pratibhasa* only. Thus in Sankara's methodology we find all shades of human experience finding their deserving places.

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SHANKARACHARYA had caught the rhythm of the Vedas, the national cadence. Indeed I always imagine that he had some vision when he was young, and recovered the ancient music that way. Anyway, his whole life's work is nothing but that, the throbbing of the beauty of the Vedas and the Upanishads.

The greatest teacher of the Vedanta philosophy was Shankaracharya. By solid reasoning he extracted from the Vedas the

ACHARYA

Jawaharlal Nehru

SHANKARA was a man of amazing energy and vast activity. He was no escapist retiring into his shell or into a corner of the forest, seeking his own individual perfection and oblivious of what happened to others. Born in Malabar in the far south of India, he travelled incessantly all over India, meeting innumerable people, arguing, debating, reasoning, convincing, and filling them with a part of his own passion and tremendous vitality. He was evidently a man who was intensely conscious of his mission, a man who looked upon the whole of India from Cape Comorin to the Himalayas as his field of action and as something that held together culturally and was infused by

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truths of Vedanta, and on them built up the wonderful systems of Jnana that is taught in his commentaries. He unified all the conflicting descriptions of Brahman and showed that there is only One Infinite Reality.

—**Vivekananda**

SRI SHANKARA

. . . Shankara strove hard to synthesize the diverse currents of India and to build a unity of outlook. In a brief life of thirty-two years, he did the work of many long lives . . .

the same spirit, though this might take many external forms. He strove hard to synthesize the diverse currents that were troubling the mind of India of his day and to build a unity of outlook out of that diversity. In a brief life of thirty-two years, he did the work of many long lives and left such an impress of his powerful mind and rich personality on India that it is very evident to-day. He was a curious mixture of a philosopher and a scholar, an agnostic and a mystic, a poet and a saint, and in addition to all this, a practical reformer and an able organizer.

[From *Discovery of India.*]

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Shankara gave a new impetus to Bhakti in the spiritual evolution of man by demonstrating in his own person that only a true Jnanin can be a complete Bhakta.

SHANKARA AND TANTRIC TRADITION

M. P. PANDIT

वक्तारमासाद्य यमेव नित्या
सरस्वती स्वार्थसमन्विताऽसीत् ।
निरस्तदुस्तर्ककलङ्कङ्का
नमामि तं शंकरमार्चिताङ्घ्रिम् ॥

I bow to Sri Sankara whose holy feet are worshipped and by contact with whose exposition the besmirched dirt of faulty interpretation of the Veda by perverted reasoning was completely removed and the name, Nitya Saraswati of the Veda had its true meaning restored.

—*Sri Sarvajnatmamuni.*

IT may be asked what could there be common between a champion of the doctrine of Illusionism like Acharya Sankara and a system which affirms unequivocally the reality of the universe.

Sankara, it is said, preached that the world is unreal, false and the one aim of man should be liberation from it, *mukti*. The Tantra, on the other hand, stresses that all life is a pulsation of the Divine Consciousness and a full enjoyment of it, *bhukti*, in a liberated consciousness is the true object of life. Not *mukti* alone but *bhukti* also. There is, however, a meeting ground.

Brahman is, indeed, the sole Reality. In itself it is the Absolute, there is no other; there is no creation of any kind. Yet, when Brahman is associated with Maya, creation ensues. Names and forms are issued out of the Being of Brahman. Whether these are only an appearance projected from Brahman or a modification of His Being, it is Maya that is responsible for their emergence.

This Maya is a Power, a Shakti, that inheres in Brahman. It is the Shakti that has brought this vast universe into being; it is She who sustains it and again it is She who dissolves it. She creates and She destroys. Even if the

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world She creates. As Illusion it is She alone who can dissolve that Illusion. The key to the riddle of existence lies in the hands of this great World-Mother. Here is the meeting ground between the thought of Sankara and the philosophy of the Tantras, especially the Shakta system which believes in the supremacy of One All-pervading Shakti, call it by what name you will.

● ●

In the centuries preceding the advent of Sankara the ancient tradition of Hinduism—in all its diverse manifestations of thought and practice, the Agamas, the Nigamas, the Vedanta—had struck a low curve of degeneration and was in the throes of a partial disintegration. Overweighted by the heavy crust of outer ritual and caught in the natural course of its ebb of vitality after a period of long efflorescence, Hinduism was reeling under the relentless pressure of Buddhism and was in utter confusion. It was at this time that there was a strong wave of resurgence of the Hindu Dharma on the crest of which stood Acharya Sankara. Repelling the onslaught of the new protestant religion of the Buddhists, Sankara salvaged the pristine tradition of the land originating from the Veda and set it again on its feet albeit in forms suited to the changing conditions of the times.

नानाभाष्यादृता सा सगुणकलगति-
वैधविद्याविशेषैः
तत्तद्देशापिरम्या सरिदिव सकला यत्र
यान्त्यंशभूयम् ।
तस्मिन्नानन्दसिन्धावतिमहति फले
भावविश्रान्ति मुद्रा
शास्त्रस्योद्घाटिता यैः प्रणमत हृदि
ताञ्नित्यमाचार्यपादान् ॥

The relative Path of attaining the fruit of contacting the personal forms of God by leading the souls to the respective celestial regions is shown by the different Upanishadic Upasanas (contemplations) and expounded by the various Bhashyas. But, like a river flowing into the ocean and becoming an indivisible part of it, that Path finds its Goal in the ocean of (Advaitic) bliss, the greatest fruit of human aspirations and the sanctuary of Shastra (the Veda), which have been unveiled by 'Acharya' Pada.

—*Sri Appayya Dikshita.*

If the philosophical aspect of the Hindu religion in its reinstatement by Sankara is seen in the metaphysic of his Advaita, the practical side of it is found in his renovation of the ritual and the Sadhana of the Shakta system of the Tantra. Whatever may have been the ideals and high truths that underlay the practice of Shakta Sadhana originally, a kind of dark age had

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set in over 1 when Sankara appeared on the scene. Its practice had been diverted into unhealthy channels and its knowledge was being misused for selfish, malevolent and ignoble purposes by most of its adherents. The system was in disrepute. The Acharya, however, rescued the best of the tradition from its fungus growths and, based upon it, initiated a fresh line of development, a new *Sampradāya*, that has come to be known as *Samaya Āchāra*, and reset the ages-old tradition on a pure pedestal.

●●

The central feature of this *Sampradāya* is the worship and invocation of the Divine Mother, the Devi. The goal of all ritual and Sadhana is Moksha, realisation of the unity of Atman and Paramatman; no lesser objective is permissible to the votary of this Vidya,* Discipline. The means adopted are twofold:

External: Pūjā, worship of the Devi either in embodied form, *Mūrti*, or in the *Sri Chakra* which is a symbolic representation of Her own Form.

Internal: Yoga, practice of *prāṇayāma, yama, niyama*, etc.; Mantra Jana and other adoration; the evocation of the Devi from her status in one's own body where She is ever present in the form of the Kundalini Shakti. This Shakti lying latent at the lowest centre of the body, the *Mūlādhāra*, is to be awakened by a regular prescribed process and led upwards, through the well-known six centres of the subtle body, to join its own supreme Lord-Consciousness at the crown of the head,—a union which liberates the individual Atman from its sense of separativity from the Paramatman.

Sankara propagated this *Sampradāya* wherever he went in the course of his country-wide triumphal tour, *Digvijaya*. He installed the *Sri Chakra* wherever he established or caused to establish centres of worship. He wrote works expounding the rationale and the processus of this worship of the World-Mother. He underlined the necessity of personal approach to Her in any or all of her myriad forms and stressed the role of Bhakti, devotion, in the catharsis of the human soul. He insisted on Jnana, true. But he gave a new status to Bhakti in the spiritual evolution of man by demonstrating in his own person that only a true Jnanin can be a complete Bhakta.

*Called *Sri Vidya*, Sri being a name of the Devi.

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In his short life of thirty-two years, Shankara achieved that union of sage and saint, of wisdom and kindliness, which characterizes the loftiest type of man produced in India.

—Will Durant.

Advaita Vedanta provides a complete philosophical and conceptual framework within which the findings of advanced modern physical science can be placed without stress or tear. Monism seemed unattractive as long as scientists had to believe in the separate natures of matter and energy. But now that matter and energy have been proved to be equivalent aspects of one underlying something, the appeal of monism has become far greater, if not indeed irresistible.

—Arthur Isenberg.

TRIBUTES from

Western people can hardly imagine a personality like that of Shankaracharya. We contemplate with wonder and delight the devotion of Francis of Assisi, the intellect of Abelard, the virile force and freedom of Martin Luther, and the political efficiency of Ignatius Loyola; but who could imagine all these united in one person?

—Sister Nivedita.

What shall we say, then of the Master Shankara? Is he not the guardian of the sacred waters, who by his commentaries, has hemmed about, against all impurities of Time's jealousy, first the mountain tarns of the Upanishads, then the serene forest-lake of the Bhagavad Gita, and last the deep reservoir of the Sutras, adding from the generous riches of his wisdom, lively fountains and lake-

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lets of his own, the Great Self, the Awakening and Discernment.

—Charles Johnston.

We are quite ready to admit that Shankara's system is most probably the best that can be devised. We must admit without hesitation that Shankara's doctrine faithfully represents the prevailing teachings of the Upanishads in one point at least, viz., that the soul or self of the sage, whatever its original relation to Brahman may be, is in the end completely merged and undistinguishably lost in the Universal Self.

—Dr. Thibaut.

Others have written commentaries and books on Vedanta Sutras and the Upanishads, but there is none who is venerated as Shankara is all over the sacred land....The Prapanchasara is the first book of its kind and has shown that all the different forms of sadhana which in these days go under the general name of Hinduism are in harmony with Vedanta and that all mantras are meant for the realisation of the supreme Brahman.

—Sir John Woodroffe.

Great credit is due to Shankara and his school for having fought strenuously against the upholders of self-existence of the material world and brought the whole universe under the sway of God to whom it owes not only its organisation but also its very being. Shankara understood that the independent existence of another being would imply limitation of God.

Rev. J. F. Pessein.

ACROSS the SEAS

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SCENES from **RAMACHARITAMANASA** by Goswami Tulsidas

After conquering all the obstacles on the way by his wit and might and thus proving his worth for the great task lying ahead of him, Hanuman landed on the enemy's soil. He searched Janaki everywhere in Lanka including Ravana's Palace but with no result. When he was about to turn back thoroughly disappointed, he saw in that land of demons another splendid building with a temple of Sri Hari. He could discern that it was Bhakta Vibhishana's Palace.

Vibhishana Gives The Clue

रामायुध अंकित ग्रह
सोभा बरनि न जाइ।
नव तुलसिका बृंद तहँ
देखि हरष कपिराइ॥

The mansion (of Vibhishana) had the weapons (bow and arrow) of Sri Rama painted on its walls and was beautiful beyond words. The Vanara chief rejoiced to see clusters of young Tulasi plants there.

लंका निसिचर निकर निवासा।
इहाँ कहाँ सज्जन कर बासा॥
मन महुँ तरक करैं कपि लागा।
तेहीं समय बिभीषनु जागा॥
राम राम तेहिं सुमिरन कीन्हा।
हृदयँ हरष कपि सज्जन चीन्हा॥
एहि सन हठि करिहउँ पहिचानी।
साधु ते होइ न कारज हानी॥

"Lanka is the abode of Rakshasas; how could a pious man take up his residence here?" While the Vanara chief was thinking thus, Vibhishana (Ravana's youngest brother) woke up. He began to repeat Sri Rama's name in prayer and Hanuman was delighted at heart to find a virtuous soul. "I shall make acquaintance with him at all events; for one's cause would never suffer at the hands of a good man."

बिप्र रूप धरि बचन सुनाए।
सुनत बिभीषन उठि तहँ आए॥
करि प्रनाम पूंछी कुसलाई।
बिप्र कहहु निज कथा बुझाई॥
की तुम्ह हरि दासन्ह महँ कोई।
मोरे हृदय प्रीति अति होई॥
की तुम्ह रामु दीन अनुरागी।
आयहु मोहि करन बड़भागी॥

Having thus resolved, he assumed the form of a Brahmin and accosted Vibhishana. As soon as he heard Hanuman's

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words he rose and came where the latter was. Bowing low Vibhishana enquired after the Brahmin's welfare: "Tell me all about you, holy sir. Are you one of Sri Hari's own servants (Narada and others)? My heart is filled with exceeding love at your sight. Or are you Sri Rama Himself, a saviour of the helpless, who have come to bless me?"

तब हनुमंत कही सब
राम कथा निज नाम।

सुनत जुगल तन पुलक मन
मगन सुमिरि गुन ग्राम॥

Thereupon Hanuman told him all about Sri Rama and disclosed his identity as well. The moment Vibhishana heard this a thrill ran through the body of both the devotees and they were transported with joy at the thought of Sri Rama's host of virtues.

सुनहु पवनसुत रहनि हमारी।
जिमि दसनन्हि महुँ जीभ बिचारी॥

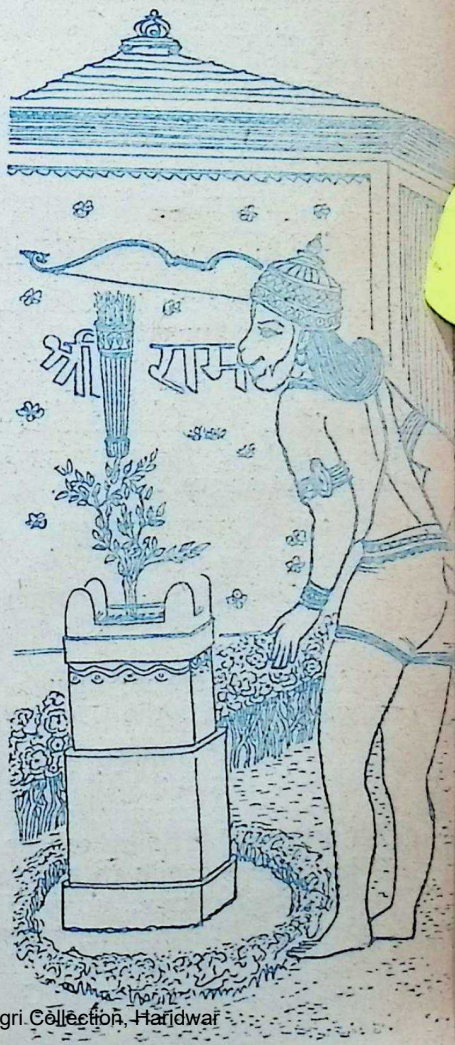
तात कबहुँ मोहि जानि अनाथा।
करिहहिं कृपा भानुकुल नाथा॥

तामस तनु कछु साधन नाहीं।
प्रीति न पद सरोज मन माहीं॥

अब मोहि भा भरोस हनुमंता।
बिनु हरिकृपा मिलहिं नहिं संता॥

जौं रघुबीर अनुग्रह कीन्हा।
तौ तुम्ह मोहि दरसु हठि दीन्हा॥

"Hear, O son of the wind-god, how I am living here: I am like the tongue in the midst of the teeth. Will the Lord of Surya Vamsa show His grace to me, knowing me to be masterless? Endowed as I am with a sinful (Rakshasa) form, I am incapable of doing any Sadhana (striving for God-realization), and for the same reason my heart bears no love for the Lord's lotus feet. But I am now



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confident, Hanuman, that Sri Rama will shower His grace on me; for, one can never meet a saint (as Hanuman) without Sri Hari's grace. It is only because the Hero of Raghu's race has been kind to me that you have blessed me with your sight unsolicited."

सुनहु बिभीषन प्रभु कै रीती।
करहिं सदा सेवक पर प्रीती॥

कहहु कवन मैं परम कुलीना।
कपि चंचल सबहीं बिधि हीना॥

प्रात लेइ जो नाम हमारा।
तेहि दिन ताहि न मिलै अहारा॥

"Listen, Vibhishana: the Lord is ever affectionate to His servants; for such is His wont. Tell me what superior birth can I claim—a frivolous monkey vile in every way, so much so that if anyone mentions our name early in the morning he is sure to starve that day.

अस मैं अधम सखा सुनु
मोहू पर रघुबीर।
कीन्ही कृपा सुमिरि गुन
भरे बिलोचन नीर॥

"Listen, my friend; though I am so wretched, the Hero of Raghu's race showed His grace even to me!" And his eyes filled with tears as he recalled the Lord's virtues.

जानतहूँ अस स्वामि बिसारी।
फिरहिं ते काहे न होहिं दुखारी॥

एहि बिधि कहत राम गुन ग्रामा।
पावा अनिर्बाच्य बिश्रामा॥

"It is certain that those who knowingly forget such a lord and go adrift should be miserable." Thus recounting Sri Rama's virtues, Hanuman derived unspeakable solace.

पुनि सब कथा बिभीषन कही।
जेहि बिधि जनकसुता तहँ रही॥

तब हनुमंत कहा सुनु भ्राता।
देखी चहउँ जानकी माता॥

जुगुति बिभीषन सकल सुनाई।
चलेउ पवनसुत बिदा कराई॥

Then Vibhishana narrated how Janaki had been living there. Thereupon Hanuman said, "Listen, brother: I should like to see Mother Sita." Vibhishana fully explained to him the method of seeing Her and the son of the wind-god took leave of Vibhishana and proceeded on his errand.

There is no higher virtue than charity. The lowest man is he whose hand draws in receiving; and he is the highest man whose hand goes out in giving. The hand was made to give always. Give the last bit of bread you have. even if you are starving. You will be free in a moment if you starve yourself to death by giving to another. Immediately you will be perfect, you will become God. —Swami Vivekananda

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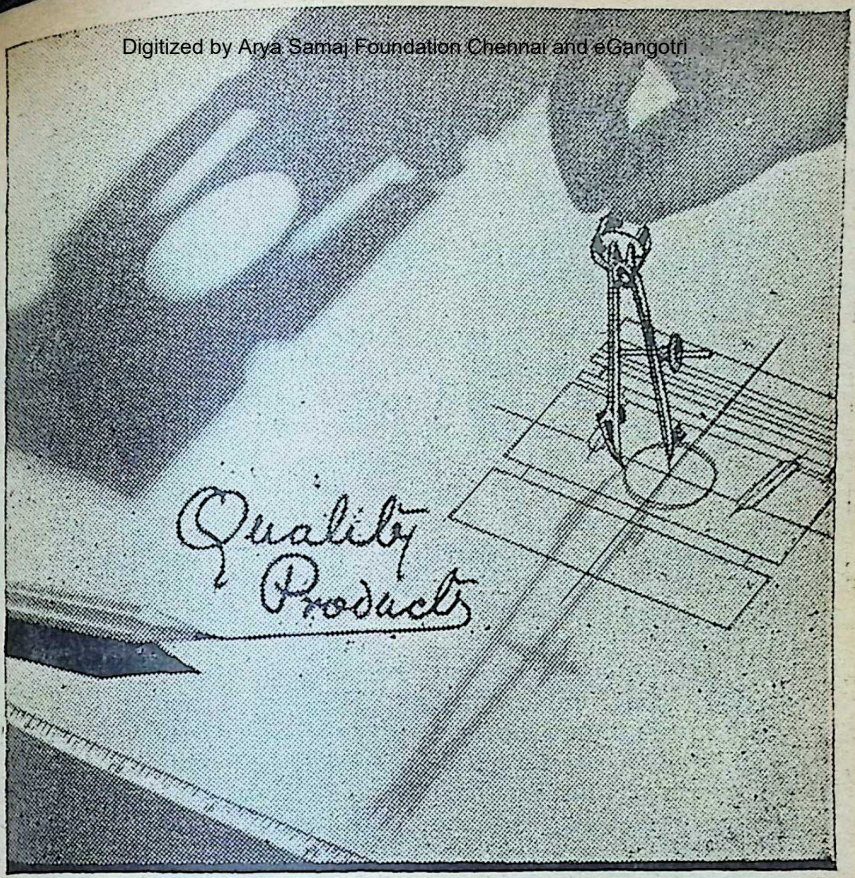

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KRISHNAVATARA

THE DESCENT OF THE LORD

K. M. Munshi

7. The Crisis in Hastinapura

THE waters of the Yamuna were lit up by the rays of the setting sun, reflecting the temples and houses of Indraprastha.

In the palace of the Kurus situated on the banks of the river, Satyavati, the widow of King Santanu, sat in her worship room. Her glowing darkish face, the colour of which she had inherited from her fisherman father, stood out against her white *sari* and the ashes she had applied to her forehead. Though over sixty, her face and figure bore the traces of the flaming beauty and grace which, half a century before, had captivated Sage Parashara and had made old King Santanu mad with passion.

A little to her right, on a plank covered with golden leaves, sat Gangeya, whom people called Bhishma, her step-son, over twenty years her senior. In spite of age and the white mane and beard, he sat erect. There was not a wrinkle on his brow but for the moment it was knit, and his eyes were sad.

In front of the queen, Muni Krishna Dvaipayana sat on a mat made of sacred grass. He was fairer than his mother, though not as fair as Bhishma. His features, inherited from some distant maternal ancestor, were irregular and homely, though they had a light on them of goodness and wisdom which no other countenance had ever been known to bear.

Vidura and Akrura sat on either side of the Sage.

'Krishna, I had to call you from Prayag suddenly, for a catastrophe again threatens the line of Emperor Bharat. No one can help us but you, my son. Oh, why was I born to trouble people again and again?' said Satyavati, her voice choked with emotion.

'Mother, I am glad you sent for me,' said the Muni in an affectionate voice. 'It is no trouble for me. Did I not promise you when venerable father took me away that I would ever be at your service? I am always yours to command.'

The smile of Vyas was irresistible and even in her grief Satyavati could not help smiling. Great as was her son, though living far away from her

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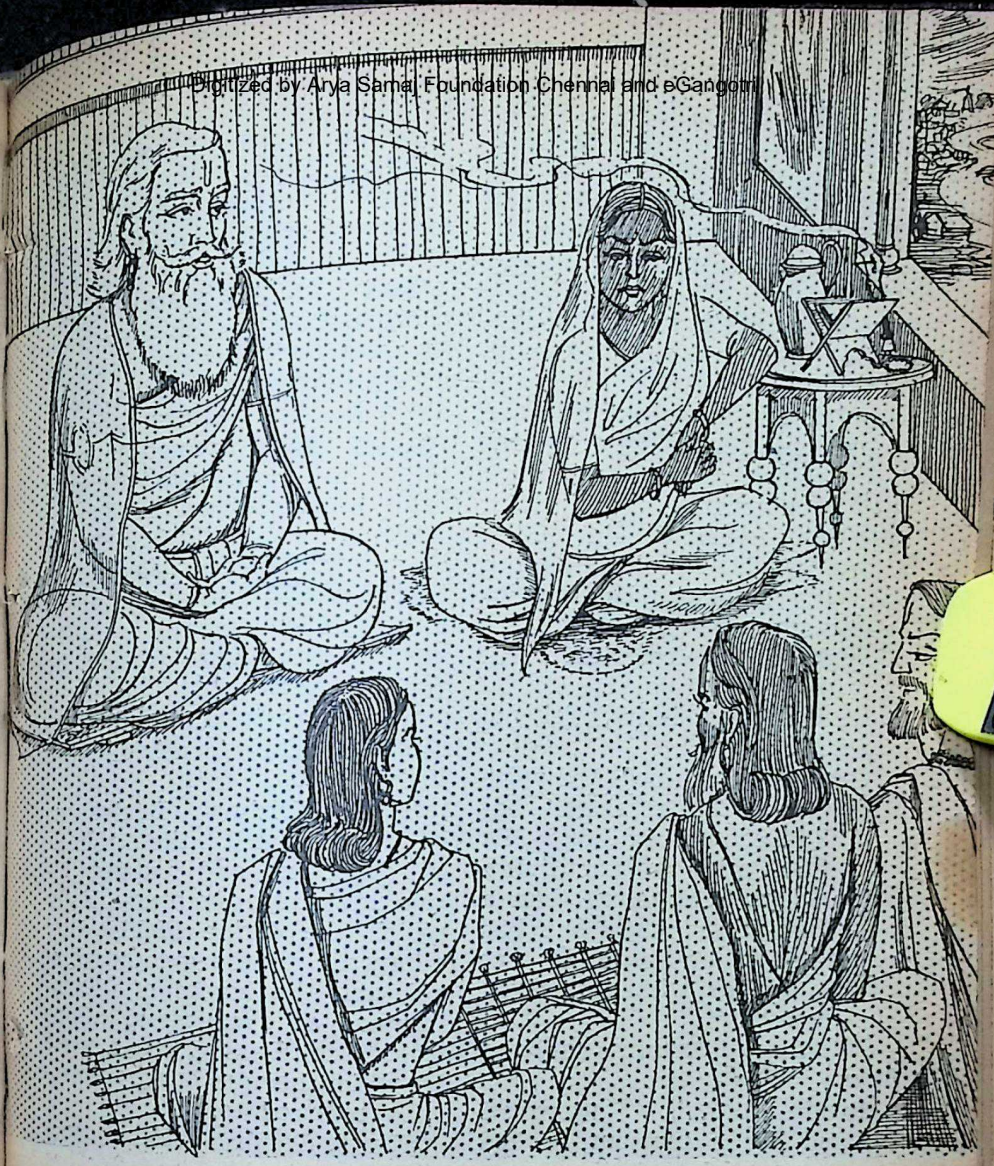

for a long time over the past years, he had been her darling and her main support in all the crises of her very difficult life.

'It was an evil moment when my father induced the Lord of Kurus to take a pledge from my Gangeya not to marry,' Satyavati said in a sorrowful voice, looking at Bhishma, who sat silent, an embodiment of self-restraint. 'Again and again in

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the past I begged of him to marry, but, Krishna, you know Bhishma as he is. He would not break his vow. In sticking to his vow, he has been cruel to me, his father and to his ancestors.

'Mother, don't give way to despair. Tell me what the trouble is.'

Satyavati again wiped the tears and replied, 'Two years ago, we celebrated the marriage of Dhritarashtra and Pandu. We thought that the line of the Kurus would flourish till the sun and the moon continue to rise in the sky. But now..... though they are married.....,' the queen broke down.

'Mother, what is it? Tell me frankly'.

Satyavati continued, her voice quivering, 'Dhritarashtra, being blind, cannot be a king. His wife Gandhari is pregnant, but a curse is on her. More than a year has passed since she has conceived, but the child that was to be has withered away in her womb.'

'What a misfortune!' said the Sage.

'Pandu.....', Satyavati stopped for a moment, looked at the ground in agitation, summoned up courage and continued in a low voice, 'He will not have any sons; he cannot; a curse is also on him.'

There was a moment of silence.

Bhishma spoke bitterly, 'All my life I have worked to enhance the glory of the great Kurus. But now there will be none to offer obsequial offerings to them.' His voice was low, bitter and sad.

'And I am the sinner,' interjected Satyavati. 'For my sake, Bhishma took the vow never to marry. And for that sin, Lord Shiva has not yet punished me enough. Can we not do anything to perpetuate Bharat's noble race?' Satyavati sobbed.

'That is not all,' said Bhishma in a low, self-controlled voice. 'If the world knows the calamity which threatens us, the glory of the Kurus would have gone forever.'

'What is it? Tell me, venerable Bhishma,' asked Muni Veda Vyas.

Sage Krishna Dvaipayana had performed the miracle of collecting and putting into a new shape the sacred *Vedas* which the divine Rishis had glimpsed in the great days of old, and the homes of learning had as a universal tribute called him Veda Vyas, a name by which he was being respectfully referred to.

'Kunti, Pandu's wife, cannot suffer to be childless. She has therefore decided to plunge herself in fire,' said Bhishma.

'Oh, I wish I had died!' exclaimed Satyavati and placed her hands on her forehead in despair.

Vyas saw his mother's face

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clouded with sorrow and spoke in accents of solace, 'Mother, don't give way to despair. All these years, you have fought with fate, so has venerable Bhishma, and won.'

'Krishna, what will happen when Bhishma joins his forefathers?'

'Mother, I know what troubles you. I am troubled myself. The Kurus are not merely kings. They are the guardians of *Arya Dharma*. If their empire dissolves, confusion will come and *Dharma* will disappear.'

'Sage, you rescued *Dharma* for us,' said Bhishma. 'You must help us now. You alone, among the wise, can show us the way.'

'Is Kunti here?'

'Yes, we have brought her here. We do not want Hastinapura to know of what we are passing through,' said Bhishma.

* * *

In another part of the palace, Pritha sat leaning against her old nurse, a picture of misery. She was the sister of Vasudeva, but having been adopted by King Kuntibhoj, was known as Kunti. Once she was bright and buxom, but now she was weak and emaciated, shedding tears day and night.

When Kunti saw the Muni coming to her, she got up and flung herself at his feet, sobbing piteously, unable to speak the appropriate words of welcome. The Muni lifted her from the ground affectionately, smelt her head and, enveloping her shoulders with his arm, led her to her seat with tender concern. He sat down near her on a grass mat which the old nurse spread for him, gave her his blessings and dismissed her with a nod.

'Kunti, what is this?'

'Master, I want to die—die—die. I don't want to live,' said Kunti in a voice trembling with emotion.

'My child, I know all about the curse which has fallen on Pandu. But I don't want you to be miserable.'

'Oh! I am never going to be happy and I want to die. You know how I love children. I have never seen the face of my child again, but I see it by day and by night before me—wanting me and waiting for me. I am the brutal mother who forsook it the moment it was born. And you took him away—and he was so beautiful...Oh Master, forgive me. I am going mad. I am being disrespectful to you. And, Oh Lord, I shall never have any child any more—never, never. And the laughter of my children, waiting to be born, will pursue me till I die. I want to die—die. Master, it is the only way out.'

The Sage gently placed his hand on Kunti. His constant smile, understanding and affection slowly began to have a magic influence on her and she began to outgrow her hysterical mood.

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Then the Sage spoke in tones of tender affection, 'My child, don't I know how loving you are, how you hunger for children—to love, to fondle, to live for and live in them?'

'Master, I am ashamed of myself for speaking to you like this, but what can I do? I can't help it.'

'Kunti, do not feel ashamed. Every woman should glory in her desire to be a mother. The woman who wants to be childless, who shuns children, who cannot live for them is a demoness. She is the curse of the family and the destroyer of *Dharma*.'

Veda Vyas's words spoken in a quiet affectionate voice reminded Kunti of her lost hopes and she again began to cry convulsively.

The Sage slowly caressed her hair in the manner of a loving mother. 'Kunti, your heart's wish will be fulfilled and the line of the Kurus will not fail. Will that suffice?' asked the Sage.

Kunti looked at the Sage with eyes bedimmed with tears, but full of a new, unbelievable hope.

The Sage was silent for a while. Then he spoke, 'Listen, Kunti, the venerable Ancients have ordained that if *Dharma* has to be maintained, family should be preserved at all costs; and the loving mother, who worships her husband and lives for her children, is the foundation of *Dharma*. *Niyoga* is sanctioned by the ancient Seers. So you can have children if you observe the vows I enjoin,' said Veda Vyas.

'I will do everything you enjoin,' Kunti said, her heart bursting with wild expectation. "But I shall not be untrue to my lord, the Best of Kurus.'

'You shall remain a *sati*. Pandu will give you the command, so will your elders consent. I shall then give you the *mantras* to invoke the gods. Reciting the *mantras* you will meditate on the shining ones; they will bless you; you will then offer a sacrifice of your body after performing proper rituals. Even while doing so, you shall think of no other man than your husband nor offer your affection or lust to any one else. Then the Lord, God of gods, Mahadeva, will bless you.'

'Master, Master, will it be right?' asked Kunti in excitement.

'It is right, my child. For a young woman to be a noble mother and remain true in duty and worship to her husband is highest *Dharma*. Child, you shall have *pranita* sons and you shall live for them...and they shall live for *Dharma*...Be happy. This is the promise of Satyavati's son,' said the Sage.

And the heart of Kunti bounded with a joy which it had not known for months.

[*To be continued*]

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B. J. COMPETITION No. 5

WHAT SRI RAMA MEANS TO ME

Swami Sreenivasananda Saraswati

SRI RAMA of Treta Yuga is an incarnation of Lord Hari of Satya Yuga and He alone has manifested as Sri Krishna of Dwapara Yuga. "Hari, Rama and Krishna" who form the bases of 'Kali Santarana Mantra' (*"Hare Rama Hare Rama Rama Rama Hare Hare"*, *"Hare Krishna Hare Krishna Krishna Krishna Hare Hare"*) are essentially identical representing the Absolute in the Saguna aspect.

Rama is *Dharma* personified. He has manifested Himself on earth to protect the righteous, destroy the wicked, establish *Dharma* and extirpate *Adharma*. On the eve of His coronation He leaves, in exile, for forests for full fourteen years in obedience to His father's command consequent upon the imperative need of immediate fulfilment of Kaikeyi's boons. Who knows what befalls and when and how Lord's Will operates in the life of man! Mark how dutiful Rama is and how equanimous in the environs of the relative world!

Rama is a *Dwandwatita*[1], *Stitaprajna*[2], nay even *Trigunatita*[3] who is essentially God in human garb. Neither worldliness nor Asuric Sampat as of Kama, Krodha, Lobha finds place in Him. Though He behaves just like an ordinary human in fulfilment of His mission on earth, He is never contaminated.

How staunch is His adherence to *Ekapatnivrata*[4] against the voluntary suit of the demoness Surpanakha! How loyal, faithful and loving unto His wife Sita for life! How Rama rescues Sita from bondage and sorrow in the demoniacal Ravana's fold! These are all object lessons for man of the world *to do utmost self-sacrifice* in the cause of Truth by thought, word and deed.

Even Rama is subjected to public opprobrium regarding chastity of His *spotless* wife.

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None save Sages like Viswamitra, Atri, Agastya knows Him as an Avathar of Vishnu. O How Maya densely veils man in Avidya but not one armed with 'Atma Jnana' from knowing the Truth!

Rama is truthful, valorous, just, equitable, foresighted, large-hearted and broadminded. He never makes considerations of sex or blood relationship before social conventions or distribution of justice, be the individual his own wife or brother or remote citizen.

Rama's devotion to sages, their instructions and blessings, to bestowing *Abhaya*[5] to refugees like Sugriva and Vibhishana, to Swadharma such as performing funeral rites to the vulture Jatayu, consoling His brother Bharata, conducting Puja to *Sami*[6] on Vijaya Dasami, His faith in Mantra-initiation as of 'Bala-Atibala' and 'Aditya Hridayam', His love of dips in the holy Tirthas like the Godavari, His visits to sacred places like Panchavati, His acceptance of the Seva of the pariah lady Sabari and of the heroic Hanuman, His proverbial 'Rama Rajya' are but a few instances for Grihastas to emulate Him in divinising their daily activities.

Where there is Rama, there abides Hanuman and vice versa. Rama is Omnipresent, Omnipotent and Omniscient. He alone is Prakriti, Purusha and beyond both. Adore and realise 'Rama' in person like Tulsidas and see Him everywhere and be liberated for ever!

---

1. *Dwandwatita:* One beyond the pairs of opposites as of joy and sorrow, gain and loss, heat and cold.
2. *Sthitaprajna:* One established in Self-awareness.
3. *Trigunatita:* One beyond Sattwa, Rajas and Tamas.
4. *Ekapatnivrata:* Vow of living with one's own single wedded wife.
5. *Abhaya:* Fearlessness.
6. *Sami:* A holy tree like peepal or banyan.
7. *Prakriti:* Manifested Universe.

It is vanity to hope, through physical violence and war, to put down wrong. The battle for right, conducted through physical force, leads to numerous wrongs and, in the net result, adharma *increases.*

* * * *

Envy is a deadly sin. It is a universal disease. If Brihaspati, who could defeat the goddess of knowledge herself in learning became a victim to envy, what is there to say about ordinary mortals?

—From: Rajaji's *Mahabharata.*

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BHAVAN'S JOURNAL

COMPETITION 6

3-ACT PLAYS

The number of playwrights in India today in all the languages put together, can be counted on one's fingers. In a country which produced Kalidasa and Bhavabhuti, Sri Harsha and Bhatta Narayana, this is a lamentable state.

Whatever the factors that have contributed to this state—there have been compensatory factors too—today, India, with her new-won freedom and colossal objectives before her, can and should be able to strike the spark from the embers and develop that branch of literature for which her past history is justly famous.

The BHAVAN'S JOURNAL which has been striving for the resuscitation of many aspects of India's glorious heritage has now taken a further step in activating the creation of new plays.

With the throbbing sense of national development pulsating in his veins, there is little doubt whatsoever, that, given the chances, the modern Indian litterateur with a penchant for the dramatic element in life would be able to produce dramas which can, at any rate, compare very well with the best of their kind produced elsewhere in the world.

It is the Journal's ardent wish that, by successive attempts, India would be able to rediscover herself in dramas and disclose her true worth to the outside world in this branch of literature.

With that end in view, the BHAVAN'S JOURNAL has pleasure in making a beginning by announcing a 3-ACT PLAY COMPETITION.

RULES & REGULATIONS

1. Original plays in English, neatly typewritten on one side of the page, about 10 pages of B.J. in length are invited from readers.

2. Themes should be mythological or historical in origin.

3. Treatment should be such as to bring out the soul of India in its best sense.

4. Technique, style, humour and ability to be staged will be individually considered in evaluation.

5. A cash prize of Rs. 100 will be paid to each of the three entries adjudged as best.

6. A Kulapati's gold medal will be presented to the very best entry in addition to the cash prize.

7. The panel of judges will consist of Kulapati Sri K. M. Munshi, Dr. C. P. Ramaswami Aiyar, Smt. Rukmini Arundale, Prof. R. Srinivasan, Dr. A. K. Das Gupta and Sri Adi Marzban.

8. The last date for receiving entries is June 28, 1959.

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Dr. P. A. Sorokin

Effects of Sex Indulgence

[CONTINUED FROM LAST ISSUE]

EFFECTS UPON MENTAL HEALTH

OVERDEVELOPED sexuality is one of the main sources of neuroses and functional psychoses. Mental disorders may be caused through chronic and excessive consumption of alcohol which usually accompanies promiscuity, or through syphilis and other venereal diseases contracted through illicit relations.

More important, however, are the mental disturbances directly resulting from libertinism. Constitutional factors involving sexual excesses play a significant role in the development of manic-depressive, schizophrenic, and paranoid disorders. Furthermore, intense inner conflicts, violent emotions, and continuous mental strains and shocks result from the lack of integration of biological drives, emotions, wishes, ideas, moral commandments, and social values of the promiscuous.

In the integrated personality, the "higher self" with its moral and aesthetic values controls the lower "ego" and the animal drives. The inner world of the individual and his overt behaviour are one orderly whole, free from major conflicts and contradictory motivations and actions, free from a multitude of tensions and stresses. Such a person enjoys peace of mind; he follows a clear-cut line of conduct determined by his system of values and his moral norms of "thou shalt" and "thou shalt not." He is insulated against most internal and external disintegrative influences. However trying and painful the strains of life, he bears them valiantly. Temptations to actions that contradict his code are unhesitatingly rejected, while calls to actions that are in accord with his "holy of holies" are joyfully

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accepted and, to a large extent, followed.

In contrast, the inner world and the actions of the libertine are a chaos. Lust dominates his thinking and feeling, and controls his overt behaviour. Because his is an organism in a state of biological disequilibrium, he cannot control its processes for his own well-being, nor can he resist the innumerable external forces incessantly bombarding it. His potential "self" and "rational ego" do not effectively exercise their function of directing the organism. His personality is undeveloped. His ego is shot through and through by innumerable tensions and conflicts: of his biological drives, one against the other, especially the preponderant sex drives against other urges; of the fragments of values and motivations with each other and with the biological drives; of his "self" with his "ego". He is tormented by feelings of guilt and remorse. His conflicting emotions and passions are continuously excited. He is a house divided against himself, whose various parts are at incessant war with one another. In such a condition he cannot achieve real peace of mind, and his malfunctioning organism and his splintered personality make him an easy prey for neuroses and functional psychoses.

The environment and mode of living of sex gluttons are saturated with intense strains, red-hot emotions, deadly conflicts. Their pursuit of pleasure necessitates continuous outbursts of lust, jealousy, anxiety, envy, fear, doubt, insecurity, hate. The hunt for new thrills is inseparable from these passions, which spring up now and then between sex partners and almost always between the profligate and the persons and groups whose vital interests are violated by his transgressions.

The slightest adverse event in the environment of the sex gluttons can precipitate a series of disintegrative personality changes. Disappointment, suspicion, failure, frustration, as well as the vulgarity, ugliness, and disease of their environment can precipitate neuroses and even psychoses.

Even a person of sound body, strong nerve, and integrated personality would need to mobilize all his resources in order to withstand successfully such great pressures. The weakened physical, emotional, and spiritual condition of the sex glutton usually makes him incapable of resisting them, and he eventually cracks under their weight. He often ends by becoming a psychoneurotic or a suicide.

This etiology of mental functional disorders contradicts sharply the fantastic Freudian theory which teaches that repression of incestuous or other-

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wise illicit sex behaviour is the main source of psychoneurosis. The psychoanalytical approach, which implicitly or explicitly advises full satisfaction of all impulses for the maintenance of mental health, is essentially unscientific as well as dangerous both morally and socially. Its practical application leads not to a decrease but to a multiplication of mental disorders. One can only regret that such ideas have gained prestige in scientific circles and are now accepted by a legion of psychiatrists, psychologists, educators, and "popularizers", and even by some ministers of God, although no adequate proof of their validity has ever been presented.

Among the substantial evidences supporting the thesis that sexual indulgence causes mental disorders, and refuting the Freudian theory, the parallel development of sexual freedom and neuroses should be noted.

If the Freudian approach is correct, then an increase of sex freedom among the members of a society should be followed by a decrease of functional mental disorders. On the other hand, if the etiology we have outlined is correct, we can expect a parallel growth of psychoneuroses accompanying the relaxing of limitations of sexual behaviour. The relevant facts seem to support the latter proposition.

To begin with, during the last few decades, both in America and in many European countries, the drift toward sex anarchy has been matched by a steady increase of mental disturbances. And this trend has developed despite a greatly expanded army of psychoanalysts and psychiatrists.

In the United States, the population has doubled since 1880. During the same period the number of patients in mental hospitals has increased by twelve times. In 1880 there were 63.7 mental patients in their hospitals per 100,000 of the population; now there are 366.7 per 100,000. Approximately 20,000 admissions to mental institutions are now made annually. There are about 650,000 patients in mental hospitals today, comprising some 47 per cent. of all hospital patients in the United States. Nor do these figures tell the whole story. At the present time, psychoneuroses have increased there to such an extent that, according to various estimates, between 25 and 50 per cent. of their adult population is considered mentally ill in some degree.

Not so strikingly, but essentially similar, has been the trend in some European countries characterized by an increasing sex freedom.

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Of course, this situation can in part be accounted for by more adequate and accurate diagnosis of mental illness; by more hospitals; and by similar facts. Granting, however, the significance of these causes, they nevertheless do not nullify the existence of this frightening increase.

It cannot and should not be argued that sex freedom is the only cause of the mental illness of our times. As will be shown later, there is a whole constellation of factors which contribute to the situation. On the other hand, it certainly cannot be argued that the increase of sex freedom and the theories and practices of psychoanalysis have reduced the prevalence of mental disorders.

And since both the increase of sex freedom and the proliferation of neuroses and psychoses have strikingly occurred during the same period, it can be considered that there is a causal relationship between them. Such is the first historic-statistical corroboration of our view.

Similar parallels between the spread of licentiousness and the multiplication of mental disorders have occurred in other societies, especially during revolutionary times. The periods of social and cultural decline in ancient Greece and Rome were characterized by sex anarchy and mental disorders. The same is true of the centuries of decline at the end of the Old Kingdom, of the Middle Kingdom, of the New Empire, and in the declining Hellenistic period of the Ancient Egypt; at the decay of Babylon and Assyria; and several times in the history of China. On the other hand, hardly any historical instance is known in which an increase of sexual freedom on a large scale has been paralleled by a decrease of mental disorder, or in which the turning back of the flood of sex anarchy has been followed by an increase of neuroses and psychoses.

Substantiating this evidence is the exceptionally high rate of mental disorders among royal families marked by promiscuity and excess in their sexual behaviour. The same is true of Bohemian artists, musicians, and writers; of heirs and heiresses; and of entertainment stars.

To sum up, promiscuous and especially illicit sex relations tend to undermine the mental health of their devotees, and excessive pursuit of sexual pleasure is one of the important factors in the development of psychoneuroses and functional psychoses.

[*To be continued*]

In the next issue

Effects of Sex Indulgence upon Moral Integrity & Creativity

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EACH IS GREAT IN HIS OWN PLACE

Swami Vivekananda

A CERTAIN king used to inquire of all the Sannyasins who came to his country, "Which is the greater man—he who gives up the world and becomes a Sannyasin, or he who lives in the world and performs his duties as a householder?"

Many wise men sought to solve the problem. Some asserted that the Sannyasin was the greater, upon which the king demanded that they should prove their assertion. When they could not, he ordered them to marry and become householders.

Then others came and said, "The householder who performs his duties is the greater man." Of them, too, the king demanded proofs. When they could not give them, he made them also settle down as householders.

At last there came a young Sannyasin, and the king similarly inquired of him also. He answered, "Each, O King, is equally great in his place."

"Prove this to me," asked the king.

"I will prove it to you," said the Sannyasin, "but you must first come and live as I do for a few days, that I may be able to prove to you what I say."

The king consented and followed the Sannyasin out of his own territory and passed through many other countries until they came to a great kingdom.

In the capital of that kingdom a great ceremony was going on. The king and the Sannyasin heard the noise of drums and music, and heard also the criers; the people were assembled in the streets in gala dress, and a great proclamation was being made. The king and the Sannyasin stood there to see what was going on.

The crier was proclaiming loudly that the princess, daughter of the king of that country, was about to choose a husband from among those assembled before her.

The princess of that country was the most beautiful princess in the world, and the husband of the princess would be ruler of the kingdom after her father's death. The idea of this princess was to marry the handsomest

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man, but she could not find the right one to please her.

Several times these meetings had taken place, but the princess could not select a husband. This meeting was the most splendid of all; more people than ever had come to it.

The princess came in on a throne, and the bearers carried her from place to place. She did not seem to care for any one, and every one became disappointed that this meeting was also going to be a failure.

Just then came a young man, a Sannyasin, handsome as if the sun had come down to the earth, and stood in one corner of the assembly, watching what was going on.

The throne with the princess came near him, and as soon as she saw the beautiful Sannyasin, she stopped and threw the garland over him.

The young Sannyasin seized the garland and threw it off, exclaiming, "What nonsense is this? I am a Sannyasin. What is marriage to me?"

The king of that country thought that perhaps this man was poor and so dared not marry the princess, and said to him "With my daughter goes half

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my kingdom now, and the whole kingdom after my death!" and put the garland again on the Sannyasin.

The young man threw it off once more, saying, "Nonsense! I do not want to marry," and walked quickly away from the assembly.

Now the princess had fallen so much in love with this young man that she said, "I must marry this man or I shall die;" and she went after him to bring him back.

Then the other Sannyasin, who had brought our king there, said to him, "King, let us follow this pair;" so they walked after them, but at a good distance behind.

The young Sannyasin who had refused to marry the princess walked out into the country for several miles. When he came to a forest and entered into it, the princess followed him and the other two followed them.

Now this young Sannyasin was well acquainted with that forest and knew all the intricate paths in it; he suddenly passed into one of these and disappeared, and the princess could not discover him.

After trying for a long time to find him she sat down under a tree and began to weep, for she did not know the way out.

Then our king and the other Sannyasin came up to her and said, "Do not weep; we will show you the way out of the forest, but it is too dark for us to find it now. Here is a big tree; let us rest under it, and in the morning we will go early and show you the road."

Now a little bird and his wife and their three little ones lived on that tree, in a nest.

This little bird looked down and saw the three people under the tree and said to his wife, "My dear, what shall we do? Here are some guests in the house, and it is winter, and we have no fire."

So he flew away and got a bit of burning firewood in his beak and dropped it before the guests, to which they added fuel and made a blazing fire.

But the little bird was not satisfied. He said again to his wife, "My dear, what shall we do? There is nothing to give these people to eat, and they are hungry. We are householders; it is our duty to feed any one who comes to the house. I must do what I can; I will give them my body."

So he plunged into the midst of the fire and perished.

The guests saw him falling and tried to save him, but he was too quick for them.

The little bird's wife saw what her husband did, and she said, "Here are three persons and only one little bird for them to eat. It is not enough; it is my duty as a wife not to let my

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husband's effort go in vain; let them have my body also." Then she fell into the fire and was burned to death.

Then the three baby-birds, when they saw what was done and that there was still not enough food for the three guests, said, "Our parents have done what they could and still it is not enough. It is our duty to carry on the work of our parents; let our bodies go too." And they all dashed down into the fire also.

Amazed at what they saw, the three people could not of course eat these birds. They passed the night without food and in the morning the king and the Sannyasin showed the princess the way, and she went back to her father.

Then the Sannyasin said to the king, "King, you have seen that each is great in his own place. If you want to live in the world, live like those birds, ready at any moment to sacrifice yourself for others. If you want to renounce the world, be like that young man to whom the most beautiful woman and a kingdom were as nothing. If you want to be a householder, hold your life a sacrifice for the welfare of others; and if you choose the life of renunciation, do not even look at beauty and money and power. Each is great in his own place, but the duty of the one is not the duty of the other."

Remy
SNOW
A.V.R.A. & Co.
BOMBAY, 2

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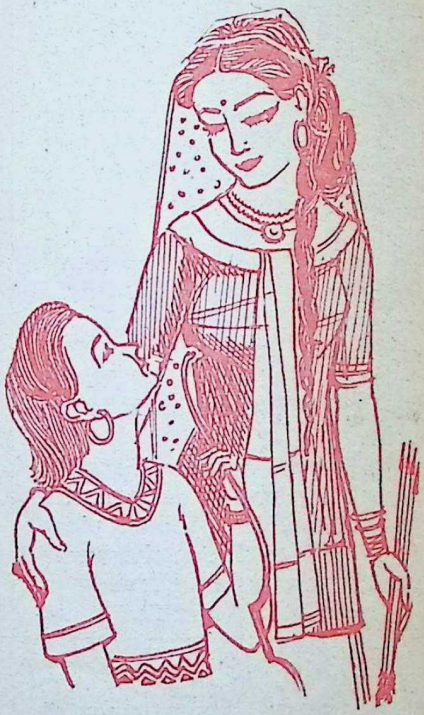
SRINGABHUJA

KING VIRABHUJA ruled over Vardhamana. Although he had married a hundred wives, he was not blessed with children for a long time from any one of them.

He consulted a *vaidya* famed for his accomplishments. The *vaidya* agreed to prepare a *rasayana* from a goat after eating which all his queens would bear children. The King ordered the *vaidya* to prepare the medicine without delay and placed sufficient funds at his disposal for the purpose.

As soon as the *rasayana* was ready, the *vaidya* went to the harem as the King was away and administered it to all the queens who devoured it in great eagerness. It so happened however that at that time Prime Queen Gunavari too was away from the capital on a mission of worship. But the *vaidya* was completely ignorant of it. So when the King on return heard that all Ranis except Gunavari had partaken of the *rasayana*, he sent for the *vaidya* who came posthaste.

"How is it that you have omitted to give the *rasayana* to our Prime Queen?" asked the King.



The *vaidya* who had exhausted the preparation on the 99 queens apologised for the omission and agreed to bring it in a couple of days and hastened home. He prepared an extract from the horns of the goat which was all that remained of the animal and gave the preparation to Queen Gunavari.

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In time all the hundred queens gave birth to sons, Gunavari a little later than others. King Virabhuja called the latter's son Sringabhuja since he was born out of the preparation made from the horn. Although all the princes were lovely to look at, Sringabhuja had in addition the distinction of being the most astute. Hence the King was greatly fond of him and his mother Gunavari. Every one knew who would be the future king.

●●●

Naturally the other Ranis disliked Gunavari and her son. They soon decided to plot against them. Heading the discontents was Rani Asuya Lekha. One day as the King went to her apartment, she acted Kaikeyi's part. The King asked her: "What can be the reason for your intransigence? I do not think I have left anything undone for you!"

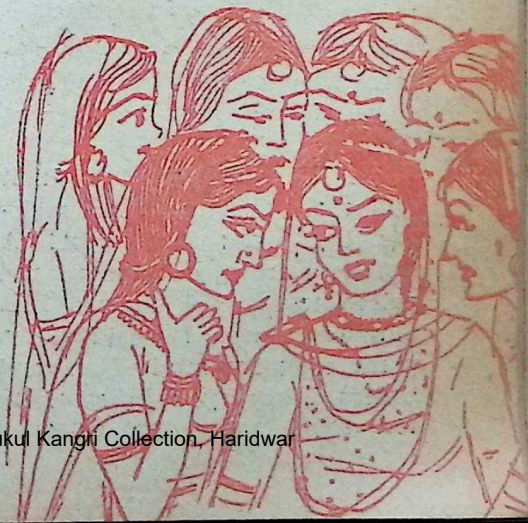
"True, my lord! I have nothing against you. But there are certain goings on in palace circles that puts me to utter shame. I do not know if you will like to hear it."

"Why not? It concerns me as much as it does to you. Please tell me!" importuned the King.

"People say that Rani Gunavari carries on with the comptroller Surasadatta. I do not know how far it is true," said Asuya Lekha with a drawn face.

(STORY)

The King bit his lips as the words little short of burnt his ears. On the one side his reason argued that Gunavari was the most virtuous of his queens and Surasadatta, a person of very high calibre. But jealousy has a way with men that will not listen to prevail.



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"Tell me who told you this canard?" demanded the King of Asuya Lekha.

"Ask your other queens. All of them are aware!" shot back Asuya Lekha.

Accordingly the King called all his other 98 queens and asked them about Asuya Lekha's charge against Gunavari. They all confirmed the charge parrot-like.

The King's head reeled. This was a matter on which he shied to consult his ministers. He came to the decision to isolate the two people concerned for a long time and wait for light.

So he called Surasadatta and said: "I have had a report that you have or contributed to have killed a brahmin. I order you, therefore, to expiate for the sin by undertaking a pilgrimage to all the holy places and *tirthas*."

Surasadatta pleaded innocence but the King thundered: "Unless you do as I have ordered, I will not look at your face."

With downcast eyes Surasadatta went straight on a pilgrimage wondering at the ways of fate.

The King next went to Rani Gunavari's apartment and seeking her, said: "My dear! A famous astrologer came to the palace to-day. I showed him our horoscopes. He said that a great calamity awaited us and unless I kept you in captivity for some time, the calamity would swallow us. I am greatly worried!"

"My lord! Why do you worry? Take me immediately to the prison. I shall stake my life and my all for the safety of my lord. Please do not hesitate," replied Gunavari.

The King was taken aback by her reply as her innocence and devotion to him became crystal clear. Even so, he thought, Surasadatta was blameless. Yet he had the scandal to reckon with. So he addressed his queen, "My dear, I shall convert this your palace as your prison and you shall stay here captive," and departed.

Prince Sringabhuja who learnt that his mother had been put in prison came and asked his father, "Is it true that my mother is in prison. For what crime, father?"

The King embraced his son fondly and parried the question by saying, "My son, it has been prophesied that she is passing through a very dangerous period. It may culminate in her death. Astrologers have advised me that by keeping her in prison we may mitigate the evil effects." Satisfied with that reply Sringabhuja went away.

All the 99 Ranis delighted in the success of their scheme.

●●●

Rani Asuya Lekha was not content with the persecution of Gunavari alone. She wanted to

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do away with Sringabhuja too. So, she called her son Nirvasabhuja and said: "My child! As long as Sringabhuja is alive, there is little chance for you or your brothers to get the affection of your royal father. Hence between you, you evolve a plot by which you must by joint effort send Sringabhuja into exile. For our part, we have succeeded in segregating his mother. Now it is your turn."

After this one day Nirvasabhuja along with his 99 brothers was undergoing training in the campus in the arts of archery, swordsmanship, horsemanship, etc. At that time, a strange-looking crane flew down into the camp and settled itself comfortably on their target. The brothers looked at it in wonderment.

At that time a Buddhist Bhikshu came that way and scaning the crane, told the princes: "O Princes! This is not a real crane. It is the Rakshasa King Agnichaya who has taken this shape and has hopped into your midst, God knows for what. So scare it away with your arrows!"

Following his advice the princes one by one aimed their arrows at the crane which cleverly dodged them all without moving from its perch.

The Bhikshu saw Prince Sringabhuja who was standing away without participating in the fun. He asked the princes to give the bow and arrow to Sringabhuja to take aim at the tell-tale crane.

At this Prince Nirvasa suddenly remembered what his mother had told him—to do away with Sringabhuja. He, therefore, thought here was a golden opportunity to get rid of Sringa. He reasoned thus: "Sringa is sure to hit the crane with an arrow and the bird is sure to fly away with it. I shall therefore give him father's golden bow and arrow. Without the arrow, he cannot see father's face. So he will run after the bird and without killing the Rakshasa he cannot get the arrow back. How can he win against a Rakshasa?"

So with great solicitude, Nirvasa gave Sringa the King's golden bow and arrow to take aim on the crane as desired by the Bhikshu. Agreeing to the suggestion Sringa shot the arrow which hit the bird which flew in the sky along with the golden arrow!

On seeing the bird flying away with the golden arrow, all the other princes raised a hue and cry and wailed; "How can we face our father without his golden arrow? Surely he will banish us all from the kingdom if he finds us delinquent. Sringa, please get us back father's golden arrow by some means or other!"

Sringa felt genuinely sorry for putting his brothers into

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such a sad plight. Promising to get it back, he ran after the crane through hills and dales and across rivers countenancing many a hardship.

Back at the campus the 99 brother princes felt immensely happy that they had succeeded in cleverly sending away Sringa for good.

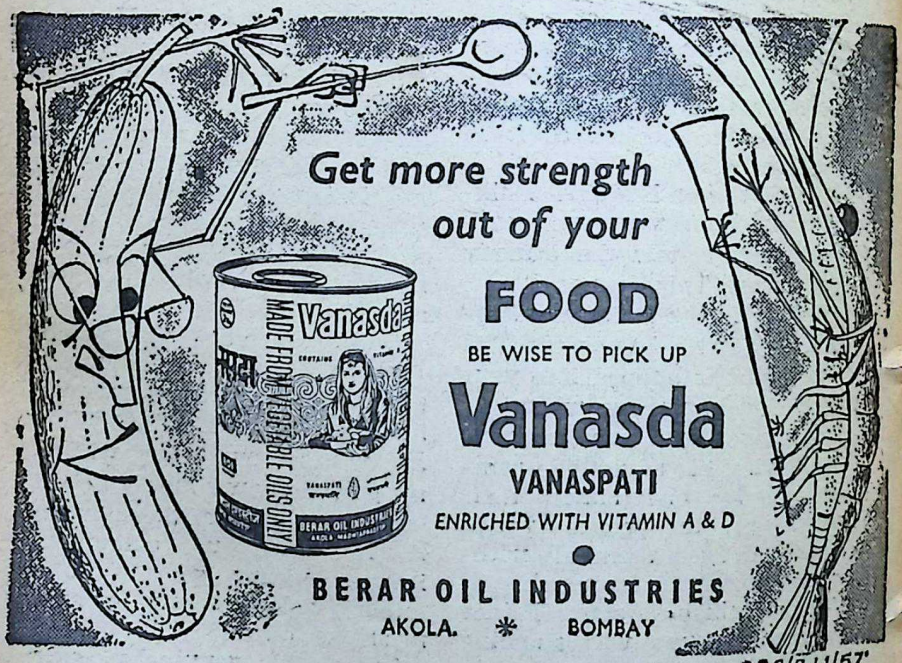
During the course of his pursuit of the crane, Sringa reached a wild forest where, exhausted, he fell down unable to move any further.

No sooner had he settled himself for rest than an extraordinarily beautiful damsel stood before him with longing eyes.

[To be continued]

In the air or in water no mark is seen of the passage of birds or fishes; so is entirely inscrutable the passage of the Knowers of the Self. The eye perceives not sound, being dissimilar by nature; the material eye cannot see the spiritual Self.

—Shankara



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PHILOSOPHY OF SHANKARACHARYA—(*contd, from page 23*)

tionship and perceptible to the sensory organs of man?" Again, some of the conclusions reached by astronomers and physicists that have culminated in the works of Einstein and men like Sir James Jeans, seem like passages from Sankara's exposition of the "relativity of knowledge" and the illusoriness of sensation and experience.

Incidentally, it may be observed that the saying *Yadidam kinchajagatsarvam Pranarajati nihsritam*, taken in conjunction with the *Brahmasutra* aphorism "Kampanat," is the assertion that Prana or life is a continuous vibration or manifestation of energy operating in the Brahman and the circumambient of the Supreme Self.

The details of Sankara's life are well-known. But a pointed attention of the readers have to be drawn to the Chandala incident at Varanasi in 'Manishapanchakam":—

Brahmaivahamidam jagachcha sakalam chinmatravistaritam
Sarvam chaitadvidyaya trigunayasesham maya kalpitam;
Itham yasya dridha matih sukhatare nitye pare nirmale
Chandaloastu sa tu dvijoastu gururityesha manisha mama.

The few verses of this poem contain the essence of Vedantic teaching and an enunciation of the ultimate unity of the universe that must lead to tolerance and infinite comprehension.

स्मितज्योत्स्नाजालं तव वदनचन्द्रस्य पिबतां
चकोराणामासीदतिरसतया चञ्चुजडिमा।
अतस्ते शीतांशोरमृतलहरीमम्लरुचयः
पिबन्ति स्वच्छन्दं निशिनिशि भृशं काञ्जिकधिया॥

As they drank the net of rays from the smile of your moon-like face
the cakoras' beaks grew sated from the oversweetness;
and so, because they want something tart, the stream of nectar from the cool-rayed (moon)
they drink each night to their fill at their pleasure, as though it were fermented rice water.

—*Saundaryalahari.*

The special glory of Sankara is that over and above being the protagonist of monistic approach, he is the author of innumerable 'Stotras' as already stated. The Jnana of Sankara is not a cold study of books but a warm-hearted striving to realize the truth, which, when turned towards a personal deity, becomes Bhakti. Sankara is as insistent as Buddha on the supreme importance of ethics as one of the fundamentals of spiritual life. But his outlook on Karma, on temple worship and on domestic ceremonial is synthetic and harmonious, and not at all destructive.

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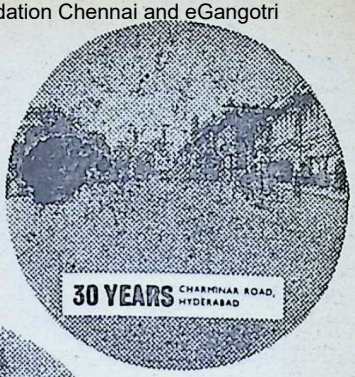

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QUESTION BOX

ANSWERS by K. M. Munshi

587

Sri Sreekantiah, Bangalore-2.

Q: *I read in an American book that Sankaracharya gave the first importance to experience, second to logic and only third to the* Vedas. *How is it then that the people equate his philosophy as being mainly supported by Vedas?*

A: I don't know on what grounds the American author of the book gives his opinion. You are an Indian. Why don't you read Sankaracharya's works yourself? To Sankaracharya, Vedas were the divine source of true knowledge. Logic only helps to convince that it is true, but the truth can only be tested as such by experience.

588

Sri G. K. Jairam, Mercara.

Q: *Do you think that prayer is more important than action?*

A: Action without prayer is blind groping; with prayer it becomes honest and effective.

589

Sri Vasudev N. Pai, Bangalore.

Q: *People say that one should have faith in oneself. Don't you think it is selfish?*

A: Faith in oneself does not mean that you should work for selfish ends. It means—

(1) that you should give up the habit of worrying, regretting and being afraid of consequences;

(2) that you should have courage to follow the plan of life made by you to the best of your ability;

(3) that you should be prepared to back up your solemn resolves with all you are worth, and in doing so, be indifferent to praise or blame;

(4) that you should have faith that God's will be done.

590

Sri Swaminathan, Secunderabad.

Q: *How do you account for the clash of* avataras *of the same God as in the case of Rama and Parasurama?*

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What is the meaning of the one disappearing and the other holding on?

A: (1) God descends on earth to establish Dharma and remove *adharma* in each age. The needs and difficulties vary from age to age, and therefore, the *avatara* of each age has a different function to perform.

(2) Parashurama belonged to an age when the ruthless violence of kings had to be curbed. Sri Ramachandra came in an age when *adharma* had taken the shape of deceit and pride and what was required was the example of noble character.

(3) The clash of two *avataras* is a poetic representation that the needs of each age have to dominate the needs of the one gone by.

591

Sri P. S. Jagannathan, Chingleput.

Q: *There is a feeling that in present-day India the North dominates over the South in many fields, and that the South is neglected. Even in the Government news-reviews a longer time is taken by the North. Why is this step-motherly treatment?*

A: The feeling is entirely unfounded. To-day at Delhi men from every State share power. Most of the news-reviews deal with what is happening in Government and the Parliament in New Delhi. Naturally, therefore, news comes from there, but the news has all-India character, not east, west, north or south.

592

Sri A. J. Ananda Rao, Dronachellam.

Q: *What is the easiest and cheapest way of becoming a political figure?*

A: There is no easy or cheap way to become a politician. It is a hard, hard way.

593

Sri A. C. Padmanabhan, Tiruchirapalli.

Q: *What is your view regarding hydrogenated vegetable oils being used as substitutes for the familiar gingelly, cocoanut or groundnut oils? Some doctors say that the latter are any day better hygienically. Is that correct?*

A: I am not a doctor. I use vegetable oil. Try each one and take what suits you best.

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OUR BOOK SHELF

THE RHYTHM OF HISTORY: By Arthur Osborne. Published by Orient Longmans, Bombay. 1959. Price: Rs. 4.50 nP.

THIS seminal book—a great mind in a little body—by the author of *Ramana Maharshi* and *Sai Baba* surveys human history during the past 2500 years and spots parallels and coincidences to demonstrate the rhythm of history. It starts with the 6th century B.C. exhibiting mighty beginnings in China, India, Persia and Greece; postulates the dictum that the real conquests are ideological (p. 27), compares Christianity in the Roman Empire to Buddhism in China; and rejects the crude point of view that if one religion is true, others must be false (p. 37). "History has gone in waves with parallel movements in the various civilisations of mankind, but these have never been replicas; they have always corresponded to the different circumstances" (p. 38). The author states that "two thousand years ago the unity and functional virility of Hindu civilisation was maintained by the caste system" (p. 45). We are told that in a medieval state, law and tradition guaranteed certain rights to the people and that, therefore, it was impossible for a medieval ruler to exercise the absolute power of a Roman Emperor or a modern dictator (p. 54). Sankara is described as a meteor performing enduring work (p. 56). "Medieval society had been a pyramid functionally similar to the Hindu caste system" (p. 92). The myth of Chinese Xenophobia is exposed (pp. 103-4). It is false to regard "our present mechanised civilisation as the final peak to which mankind has been ascending; it is more of the nature of an aberration or freak than the normal and final development" (p. 113). Mr. Osborne expounds the parallel and independent development of civilisations in the same period, except during recent times which witnessed a great contrast in the material achievements of the West and the East. The West is ignorant of the cultural and spiritual achievements of the East. "Even in the diffusion of wealth and contentment

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and in rural self-government, the India of today....stands far lower than that of Asoka" (p. 128). The world-wide civilisation of today is defective in three respects: it lacks inherent stability; it plunders the earth's resources recklessly; the current of history has begun to flow away from it (p. 130). Its catastrophic end is visualised in the traditional thought of the Hindus, Buddhists, Christians, Muslims and Jews (pp. 134-5). The author concludes that "it is only by rejecting the very bases of modernism and restoring the stability of a civilisation based on a spiritual tradition that the chaos of the threatened end could be averted, and this no government has the will or the power to do" (p. 115).

There are misprints on pp. 42, 44, 56, 73, 81 (in two places), 95 and 115. The Index is meagre: on p. 137, under Asoka, the reference to him on p. 128 is omitted. It is to be noted that the Buddha professed that he was only a revivalist attempting to restore the ancient way in contradistinction to the Brahmanical way (pp. 5 & 6). The Nalanda University originated about the middle of the 5th century A.D., not in the Maurya Age (p. 19). Babar is mentioned as a Persian adventurer (p. 97). We hail with delight the volume before us—profoundly analytical, eminently readable, critical, constructive and thought-provoking.

—*Prof. R. Sathianathier.*

VEDANTA BALABODHINI (in Sanskrit). With a commentary in Sanskrit by Sree Sachidanandendra Saraswati Swami. Published by the Adhyatma Prakasha Karyalaya, Holenarsipur, Mysore State. Price: 75 nP.

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expounded the quintessence of Advaita philosophy. These delectable verses, three in number, as only the Bhagavadpada could compose, define the aim of human life, stress the need for a devout worship of the Creator of the Universe and set out the thesis that the Supreme Reality is but the Self.

The author of the venture under notice comments in detail on each of these verses and, remaining steadfast to their spirit, has, in a very able, original and lucid manner, enlarged on the cardinal factors of the Advaita School.

We have pleasure to commend this book to those who wish to have an authentic idea of the deep underlying philosophical significance of the great Bhagavadpada's works. We have no doubt that this can form an ideal introduction to a study of Granthas of Adi Bhagavan Shankara.

—*Acharya T. A. V. Dikshitar.*

STORIES FROM *YOGA VASISHTHA*. By Swami Sivananda Saraswati. Published by the Yoga-Vedanta Forest Academy, Sivananda Nagar, Rishikesh. Pp. xxxiv+140. Price: Rs. 1.50 nP.

THE book under review is a very useful volume of the stories from the great Indian classic *Yoga Vasishtha*. The *Yoga Vasishtha* is not so well known to the public as other Advaita Vedanta classics. It embodies the principles of Advaita Vedanta taught by the venerable Sage Vasishtha to his royal pupil Sri Rama, the hero of the great epic, *Ramayana*. The style of the book has all the appearance of Valmiki's style. It is a huge work of 64,000 lines, divided into six chapters dealing with *Vairagya, Mumukshu, Utpatti, Sthiti, Upashanti* and *Nirvana*. It is one of the earliest Vedanta works which does not fight shy of the doctrine of Maya. The

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doctrine of Maya advocated in the *Yoga Vasishtha* is dangerously bordering on *mentalism*. But one cannot declare Sankara to be a mentalist (*vijnana vadin*) at all. The *Maya-Vada* of Sankara never goes in that direction. Sankara accords a status to the world different from that of dreams. No such effort is made in the *Yoga Vasishtha*.

The book is full of moral teachings instilling in us *Vairagya*. It has many useful hints for the *sadhaka*.

Swami Sivananda has done a very useful work in rendering the stories and the message of the book in simple language. His presentation is true to the original and refreshingly clear.

It is surprising that the book under review also includes a simple narration of the very popular story of *Satya Narayana*. This could have been printed separately. The book also includes some ten prayers in English under the caption *Universal Prayers*.

—*Dr. P. Nagaraja Rao.*

SWADHINA BHARATAM (in Sanskrit). By Prof. Ramanirekshan Sinha. Published by Sahitya Sadan Samartha, P.O. Kalyanpur (Darbhanga), Bihar. Price: Rs. 2/-.

EMPLOYING the Anushtub metre to fine effect, the author, in 14 *paricchedas* or chapters that constitute the book under notice, has attempted a historical survey of our country from the pre-historic past, through the Epics, the Buddha, Asoka and the Guptas to the advent of the British East India Company, the birth of the National Movement which under the leadership of Mahatma Gandhi has gained our independence from the British rule. In fact, the narrative goes on to comment on the post-independent era and the First Five-Year Plan.

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While every facet of our history is admirably portrayed, those relating to Sri Sankara and Ramanuja, Kalidasa and Kumarila Bhatta, must be singled out for special praise. What is of current importance is the fact that this attempt of the author has provided one more proof of the view that Sanskrit is about the only Indian language which by virtue of its remarkable, easy flexibility can be used as a vehicle for expressing the latest trends in the realm of thought, scientific and secular, and that Hindi must draw very heavily indeed on it.

The style is racy and in places, piquant. The book deserves to be prescribed as a non-detailed text for use in our educational institutions.

—*Acharya T. A. V. Dikshitar.*

LIFE AND TEACHINGS OF LORD JESUS. By Swami Sivananda. Published by the Yoga-Vedanta Forest Academy, P.O. Sivananda Nagar, Rishikesh. Pp. 222 + xix. Price: Rs. 3.

IT is a pleasure for a reader, especially the Catholic reader, to go through the *Life and Teachings of Lord Jesus* by Swami Sivananda, the owner of a prolific pen, as the book often enables one to understand the real Jesus Christ. The book is divided into six chapters giving more pages to emphasise the importance of Christmas. But I think, his chapters on the Sermon on the Mount and the Beatitudes excel in their exposition of eternal blessedness and perennial peace and are simply superb. Unlike the other people, in explaining Jesus's words with reference to the context and evaluating them in the light of reason, Swamiji seldom goes wrong. As an ardent disciple of Christ, of course in spirit, the author has taken much pain to study each and every word of the Master.

I am sure this book, as Julia Boldrini of Locarno, Switzerland, comments, will "inspire all Christian seekers after Truth, who do not only want to believe, but also to understand."

Swamiji has got only one style i.e., the style of sincerity. And that is why, even when he repeats every now and then the meaning of Christmas, we feel unweary.

The printing and get-up though cheap, the book is worth possessing and worth reading again and again as it contains valuable gems of immaculate perfection.

—*Sri O. P. Joseph.*

Edited by S. Ramakrishnan and printed and published by him for the Bharatiya Vidya Bhavan at Associated Advertisers & Printers, 505, Arthur Road, Bombay 7. Managing Editor: J. H. Dave.

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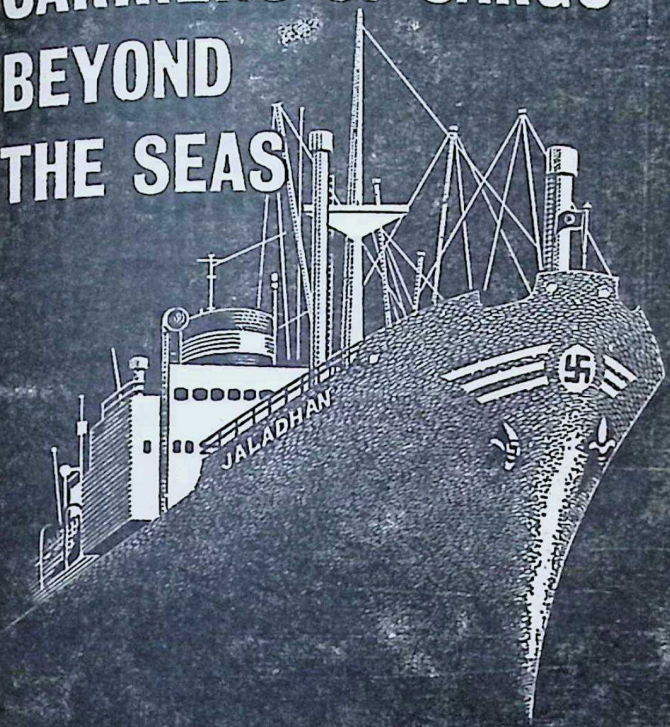

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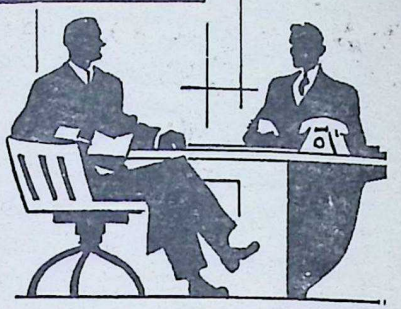

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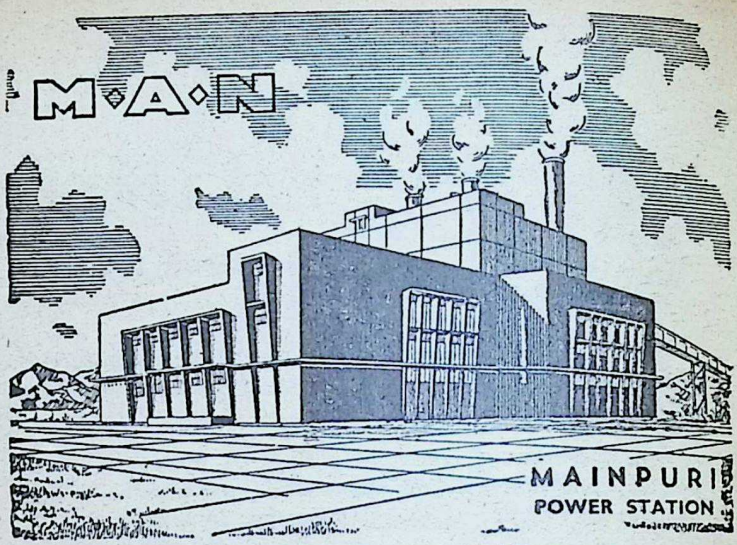

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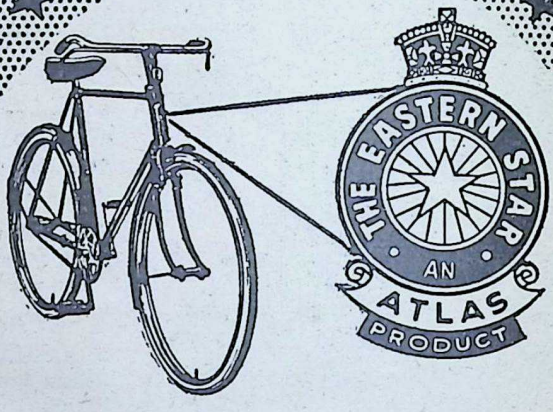

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COVER **VITHOBA PANDURANGA**
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HYMN TO PANDURANGA

महायोगपीठे तटे भीमरथ्यां वरं पुंडरीकाय दातुं मुनींद्रैः ।
समागत्य तिष्ठंतमानंदकंदं परब्रह्मलिंगं भजे पांडुरंगम् ॥

To that Panduranga, Who of all happiness is the root, in Whom do reside all the attributes of Para Brahman, Who stands erect on the banks of the Bhimavati to offer boons to Pundarika, who comes there in the company of the best of the Rishis, Himself fixed in the posture of a Mahayogin—to that Panduranga, I offer my respectful prayers.

—**Pandurangashtakam.**

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 180

★ *SHANKAR'S WORLD CONQUEST* ★ *REORGANISATION OF FAITH* ★ *KUMBH* ★ *HIS LIVING INFLUENCE*

Kyoto, Japan.
MAY 31, 1959.

MY YOUNG FRIEND,

NO sooner Shankar, then in his teens, saw and conquered Banaras than his fame spread through the centres of learning like wild fire. The country was ripe for an intellectual and moral revolution, and now its leader had come.

Kumarila Bhatta was a giant dialectician of the day. He had begun life as a Buddhist scholar, but had given up Buddhism to become the great exponent of the Mimamsa School. It taught that Ritualism, the performance of rituals, was the only way to Liberation. As such, he had spent the mature years of his life in overcoming the influence of Buddhist philosophy and logic amongst the intellectuals of the country.

Shankar, therefore, travelled to Prayag, possibly accompanied by a growing number of followers, and challenged Kumarila Bhatta to a ceremonial debate. It was a very presumptuous act, for Kumarila was an irresistible dialectician.

Shankar remained undaunted. '*Karma*—Ritualism—is only a step which purifies the mind of the individual on his way to Liberation,' said he. 'It was not the only way as Kumarila Bhatta had preached'.

As it happened, Kumarila Bhatta was then passing through a crisis. In his ceremonial debates with the Buddhist scholars, he had argued so far on the hypothesis that *Shruti* (the *Vedas* and *Upanishads*) was self-authoritative. He was now convinced that *Shruti* was God-given and self-authoritative, and

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even to have argued about it as he had done, he felt, was an unpardonable sin. Having decided to expiate for it by courting fire, he referred Shankar to his pupil Mandana Mishra, who was as formidable an exponent of Ritualism as the old master himself.

●●●

Accompanied by a large number of disciples, Shankar travelled from Prayag to Mahishmati on the Narmada, also a great centre of learning, to engage Mandana Mishra in a ceremonial debate.

Both Mandana Mishra and his equally learned wife, Ubhaya Bharati, were held in the highest esteem by the scholars of the time. As the tradition has it, 'even the parrots in their home announced the self-authoritative infallibility of the *Vedas*.' The challenge of the invincible Shankar, therefore, was not only an event in the world of the learned, but a spectacular event which even moved the masses.

By common consent, Ubhaya Bharati was appointed a judge. The *shastrartha* between the young Shankar and Mandana Mishra lasted for days before an assembly of critical scholars. Ultimately Ubhaya Bharati, in a rare judicial spirit, declared Shankar to have vanquished her husband.

Ubhaya Bharati next challenged Shankar to a ceremonial debate on sex, a subject of which she had expert knowledge, and young Shankar none at all, strict celibate that he had been from boyhood. Then, says the tradition, Shankar asked for a month's adjournment of the debate. In the interval, by his yogic powers, Shankar entered the body of the dying king Amaruka and mastered the mysteries of sex. When the month expired, Shankar returned to Mahishmati, carried on the debate with Ubhaya Bharati and vanquished her.

The Mishras had great intellectual integrity. Mandana became Shankar's disciple and joined his ascetic order under the name of Sureshwara. Tradition is silent as to what Ubhaya Bharati did. However, Shankar appears to have held her in deep veneration throughout life. To him, she was a living Saraswati, the Goddess of Learning, and as such he installed her in his monastic centre at Kanchi. It appears from another tradition that when she was dying, Shankar, then a great yogi, kept back her spirit by his mystic power.

Shankar, though an ascetic, regarded human relations as paramount. He travelled to his native village when his mother lay dying in distant Kaladi, and was present to cheer her dying moments.

●●●

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On Mandana Mishra becoming his disciple, Shankar emerged as the most formidable and authoritative exponent of Neo-Hinduism with Absolute Monism as its core. As he travelled from one centre of learning to another, he was honoured by the royal courts and the public as the pre-eminent leader among the scholars and ascetics of his day.

Shankar converted the gathering of scholars and disciples who accompanied him on his travels into a well-organised peripatetic University. Besides, during his endless peregrinations, the master composed elaborate philosophic works.

Heterodox cults were then being followed in the country. Mahayana Buddhism was still influential. But the vitality of Hinduism was slowly assimilating in its pantheon the personality of the Buddha whom even the Buddhists had come to regard as God. He was now the ninth incarnation of Vishnu, God in his preservative aspect. Kumarila, Shabara Swami and Mandana Mishra had already displaced the intellectual and ritualistic elements of Buddhism. Shankar's Vedanta obliterated its negative philosophic background.

Shankar purified and harmonised the different sects and cults of Hinduism in various ways. In order to co-ordinate their activities, he popularised the worship of *Panchayatana*, five deities, each of which so far had been the exclusive guardian deity of a separate cult. Shankar had the poetic gift and in his hymns he sang the praises of all major deities, and in the process of lauding the greatness of each, he read in each one of them some aspect of the Absolute, thus linking all cults with his Absolute Monism.

During the centuries which preceded Shankar, political and social confusion, and religious feuds had led to the domination of the Tantric practices which undermined the moral inhibitions of the people in which, as stated before, the Feminine Principle was regarded as the supreme expression of Divinity.

Saundarya Lahari (Wave of Beauty), one of the major hymns ascribed to Shankar, shows the typical magic by which he transformed the nature of Tantric worship of Devi or Shakti. In this hymn, Devi is accorded supreme position among the gods. She is even higher than her spouse, Lord Shiva, in the hierarchy, though both are accepted as one in cosmic significance. The other gods, even of so high a status as Vishnu and Brahma, only subserve Her purpose. And during the great Dissolution of the Universe, the only god to be saved is Lord Shiva, and that too because of Devi's wifely devotion to Him.

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Verse 34

You are the body of Shambhu with the sun and moon as your pair of breasts,
your self I take to be the flawless self of Bhava, O blessed lady;
hence, as you reciprocally realise each other as complement and essence, this
union exists of you two experiencing supreme bliss with equal savour.

Verse 35

You are mind, you are space, you are wind, you are the one fire for whom the wind is charioteer, you are the cosmic waters, you are the earth; when you are evolved into these forms, there is nothing more.
You only, to effect evolution of yourself in the form of the universe,
O young bride of Shiva, through your very nature bear the form of consciousness and bliss (Brahman).

Despite this rearrangement of the deities, the central motive of Absolute Monism thus runs as a thread in the hymn. She is the Brahman with which all aspirants after Liberation have to achieve complete identity.

Verse 22

"Do you, O lady (Bhavani), extend to me, your slave, a compassionate glance!"—
when one desiring to praise you utters the words "You, O lady" (which also mean, "May I be you"),
at that moment you grant him a state of identity with you, with your feet illuminated by the crests of Mukunda (Vishnu), Brahma, and Indra.

In another hymn, Shankar says:

"Wherever or in whichever manner I keep my head, I find that your Divine Feet are there and my head is resting thereon in absolute submission."

●●●

Sordid worldliness and decay of idealism, when they reach saturation, have been known to create a revulsion in the collective mind of the race, particularly in India; that is how Charvakism lost its hold over 2,000 years ago. In the seventh and eighth centuries there was a similar revulsion against sense-enjoyment as a reality of life. Of this movement of the spirit, Shankar was the highest exponent and in a sense its architect.

His message of *Vairagya*—detachment from sense-attractions—therefore, became a rallying point for all who revolted against the prevailing grossness. His hymns conveying this message came to be sung in temples, religious gatherings, and even private homes.

One of Shankar's hymns, sung in lilting rhythm, one of the most popular till the second decade of this century, in part, runs as follows:—

Worship Govind; Worship Govind,
To Govind alone offer your worship.

In the breasts and navels of women
Lie vanity, infatuation and delusion.
These are but the attractions of flesh,
Ponder over it, again and yet again.

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Worship Govind; Worship Govind,
To Govind alone offer your worship.

You will be born again, and again you will die
And again you will enter the womb of a mother.
This existence is difficult to be crossed
Unless His grace comes to you.

Worship Govind; Worship Govind,
To Govind alone offer your worship.

Your limbs will soon be trembling,
Your hair will be growing white,
Your mouth will be toothless,
You will totter forth with a staff in hand,
Yet the shackles of desires will leave you not.

Worship Govind; Worship Govind,
To Govind alone offer your worship.

●●●

Shankar's triumph had lightning swiftness, but it was not easily achieved. Those who still clung to the older schools of thought and tradition, declared him to be a 'Buddha in disguise,' for to many learned and devout men, Buddha was the arch-heretic. Once he was caught by the Kapaliks who worshipped Shiva by bloody and hideous rites, and was on the point of being offered as a human sacrifice. On another occasion, in Assam, attempts were made to poison him. But every time a miracle saved him. Nothing could hinder his irresistible career.

In about a decade, Shankar came to be recognised as a living deity. His personality and the miracles with which it was associated; his invincibility in ceremonial debates; his new and synthetic philosophy; the religious and moral impulses that his evangelism released—all evoked admiration and provoked responses in royal courts, seats of learning and centres of religion. Though a worshipper at all Hindu shrines, his guardian god was Lord Shiva, whose name he bore, and wherever he went, he himself was worshipped as if God Shiva had come to life. And his famous hymn, which describes the feelings of one who has attained the Absolute is one of sublime expression of self-realization:*

I am not the mind nor the intellect,
Nor am I the thought nor the cognising ego;
Neither am I the ear, the tongue, the nose, the eyes;
The sky is not I, nor the earth;
Neither fire nor wind am I;
For, I am Bliss-Consciousness:
Shiva is in me and I am Shiva.

I am not the breath, nor the five-fold vital oars,
Nor the seven elements, nor the five organs;
Speech is not me, nor hands, nor feet am I;
For I am Bliss-Consciousness:
Shiva is in me, and I am Shiva.

I know no aversion, nor any attachment know;
I covet not, nor does illusion shroud my eyes;
I have no pride, nor the touch of envy;

* *Nirvana Shatka.*

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Neither duty nor selfish purpose;
Neither desires, nor freedom am I;
I am Bliss-Consciousness:
Shiva is in me, and I am Shiva.

Transcended have I both virtue and sin;
As also pleasure and pain;
Even chants or sacred places, Vedas or the Sacrifices, have me not
Nor am I enjoyment;
Neither the enjoyable nor the enjoyer,
Bliss-Consciousness I am:
Shiva is in me, and I am Shiva.

Death claims me not;
Nor fear ever shake my calm;
Distinctions that part man from man, I know not,
I have no father, no mother even,
No brother, friend, no teacher, no pupil,
Nor have I another life;
For Bliss-Consciousness am I:
Shiva is in me, and I am Shiva.

I am the lord of all my senses.
All attachments have I shed, even freedom lures me not,
Changeless am I, formless and omnipresent,
For Bliss-Consciousness am I:
I am Shiva, Shiva is in me.

●●●

Shankar had come not only to found a school of philosophy or to preach a new doctrine. To give his movement of the Spirit a steel frame, he reorganised the ancient order of *sannyasi* ascetics, to which he belonged, into ten sub-orders, and members of each were distinguished by a distinctive name; hence it was called *Dashnami Sampradaya*, the Order of Ten Names. He prescribed the vows and rules of each sub-order and established the democratic governance of each.

He also reorganised the *Kumbh*, the great congregation held at Prayag, where for centuries Indians have been going every twelve years to bathe on an appointed day at the spot where the waters of the Ganga meet those of the Yamuna.

●●●

Then came the last great act of Shankar, giving institutional form to Hinduism. He established four *maths* or monastic centres, one at Badarikashrama in the North, Dwaraka in the West, Jagannath Puri in the East, and the fourth in the South where he had his headquarters at Sringeri. According to another version, Kanchi was also one of the principal *maths*.

Each *math* was to be in charge of a successive Shankaracharya, eminent in learning, pledged to strict ascetic vows and dedicated to preaching the master's teachings. Besides these principal seats of learning, monastic centres were founded at several other centres from where Shankar's influence had been radiating for the last 1,200 years.

At the age of thirty-two the master's life came to an end. Tradition has it that when the time had come to end his earthly sojourn, he entered a cave at Kedarnath in the Hima-

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layas and did not return.

Shankar's all-conquering tours throughout India have come down to us in a work called *Shankara Digvijaya*—Shankar's World Conquest. Tradition says that he also travelled to Greater India, from Balkh to Cambodia. But the *Digvijaya* leaves most important things about him unsaid: how he attracted learned men; how he influenced the masses; how he organised a powerful monastic order; how eminent men found self-fulfilment in following him; how thought, faith and rituals came to be revolutionised; and how, in an all too short a lifetime, he came to occupy a premier position as philosopher, inspired apostle and unique leader of men. If there was ever an empire-builder, Shankar was one. He had no armies, no money, not even a political battle to win. Yet he founded and left an empire of the Spirit which still flourishes.

●●●

Testimony to the tremendous contemporary influence of Shankar comes to us from Cambodia. King Indra Varman of Kamboja (A.D. 878 to 887), while installing the image of Shiva in Prasat Kandol Dom thus describes his *guru* Shiva Som:

"He learned all the *shastras* under Lord Shankara, before whose lotus-like feet bowed the heads of those scholars who had come to him like bees".

At Sringeri, there are statues of Vyas and Shankar, the latter receiving blessings from the former. Nothing could be more appropriate. Shankar carried forward the torch which had been lighted by Vyas, the first and greatest prophet of *Arya Dharma*.

●●●

As a result of Shankar's mission, the *Three Great Scriptures*—the *Upanishads*, the *Gita* and the *Brahmasutra*—again became the living fountain of our spiritual life. Pashupata Shaivism lost its grossness; Kashmiri Shaivism took shape. Horrid rituals gave place to detachment, purity and the sense of unity with God.

During the Era of Resistance when alien powers devastated the North India and persecuted Hinduism, the *Dashnami Sampradaya* led the movement against vandalism, resisting all religious and cultural onslaughts. *Sannyasis* were the spiritual guardians of *Dharma*. The Yogis kept alive the torch of mysticism. The Nagas, by their mysterious asceticism, maintained uncompromising tenacity; the *astradharis* or the members of the fighting wing, defended shrines, women, cows and the social order.

The sagas of the *Dashnamis*

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are recorded in the songs and stories of the cult.

By the beginning of the 19th century, British rule had been firmly established in India. Religious freedom was an accepted tenet of the new foreign rule, so that military adventure in defence of religion was no longer necessary. Another danger however appeared. In the wake of the British came the proselytising activities of Christian missionaries and the westernisation of Indian youth. Many westernised men and women lost sight of India's past greatness and the orthodox had no capacity left with which to draw fresh vitality from it.

The *dashnamis* prepared themselves to meet this new danger. The *sannyasis* toured the country, teaching, inspiring and enabling the orthodox to revitalise their faith and helping the new generations to appreciate and interpret *Dharma*. The *mahants* maintained centres of ancient learning and preserved the traditions of the order.

In the early years of the 19th century, a blind *Dashnami Sannyasi* named Virajananda burnt with zeal to save the *Dharma*. His young disciple from Gujarat caught his *guru's* fiery enthusiasm and spent a life-time in promoting a powerful revolt against religious and social decay and political bondage. His mission found its fulfilment, first in the Arya Samaj, then in the broadening spirit of Hinduism which his impact had aroused. It was left to Gandhiji after fifty years to fulfil the programme that Dayanand had been the first to plan.

Totapuri was a contemporary of Virajananda Saraswati. Ramakrishna, his disciple, restored the mystic vitality of *Dharma*, purging it of its sectarian dross. Under his inspiration, religious, educational and philanthropic institutions have been founded. Missionaries, the most famous of whom was Vivekananda, have gone out into the world on his behalf and by his authority. *Dharma* has reassumed its universal aspect and has found expression in the integral gospel of Sri Aurobindo. The *Dashnami Sampradaya*, the hierarchy which Shankar built up, has thus continued to function in the modern world.

Thousands of *sannyasis* still tour the country preaching Shankar's gospel and numerous *Goswamis* look after the *maths* of the order. His hymns are still sung by thousands in temples and homes throughout the country. The Shankaracharyas of the four monastic centres still command the respect of the multitude. No succeeding thinker in India has escaped his influence, positively or negatively.

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The Kumbh, the congregation of the faithful, reorganised by him, has become a permanent institution.

At the Kumbh in 1955, which I attended, five million men joined the congregation. There were hundreds of camps of religious leaders of different sects and orders and of them Shankar's order had the highest number of representative ascetics, of *sannyasis* who preach, the Yogis who seek Liberation by stern self-discipline and the *Goswamis* and the Nagas who wield arms. I also saw how the sub-orders elect their chief for a period of twelve years in the way Shankar had enjoined.

Thus, Shankar lived and died as one of the greatest religious leaders of all time, an inspired ascetic, a saint, a poet, a philosopher, a religious reformer and a social and moral organiser, who indelibly stamped his personality and teachings on all and gave Hinduism a new life and a new direction. He built up one of the greatest human organisations in his brief life of 32 years. He taught the human race that the need of existence is to rise above the demands of flesh, and to find, by graded step and conscious self-discipline, the supreme self-fulfilment—the attainment of the Absolute in life.

Yours sincerely,

K. M. Munshi

Life is an aspiration. Its mission is to strive after perfection which is self-realization. The ideal must not be lowered because of our weaknesses or imperfections. I am painfully conscious of both in me. The silent cry goes out to Truth to help me to remove these weaknesses and imperfections of mine. I own my fear of snakes, scorpions, lions, tigers, plague-stricken rats and fleas, even as I must own fear of evil-looking robbers and murderers. I know that I ought not to fear any of them. But this is no intellectual feat. It is a feat of the heart. It needs more than a heart of oak to shed all fear except the fear of God.

—Mahatma Gandhi.

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Directed by Vibhishana, Hanuman repaired to the 'Asoka Vana' and experienced no difficulty in spotting out Sita. In the meanwhile Ravana came over there and made efforts to seduce Sita but in vain. Concealing himself Hanuman witnessed the unsavoury scene, and Sita, though consoled by the demoness attendant Trijata, was still a prey to her all-consuming grief. Bewails she:

HANUMAN DELIVERS THE SIGNET RING

कह सीता बिधि भा प्रतिकूला।
मिलिहि न पावक मिटिहि न सूला॥
देखिअत प्रगट गगन अंगारा।
अवनि न आवत एकउ तारा॥
पावकमय ससि स्रवत न आगी।
मानहुँ मोहि जानि हतभागी॥

Sita said (to herself): "Heaven itself has turned hostile to me; there is no fire to be had and I cannot be cured of my agony otherwise. Sparks of fire are visibly seen in the heavens; but not a single star drops to the earth. The moon, though all fire, refuses to rain sparks, as if conscious of my wretchedness.

सुनहु बिनय मम बिटप असोका।
सत्य नाम करु हरु मम सोका॥
नूतन किसलय अनल समाना।
देहि अगिनि जनि करहि निदाना॥

"Hear my prayer, O Asoka tree: take away my sorrow and answer to your name. Your fresh and tender leaves bear the colour of flames; therefore, supply me with fire and do not aggravate my agony beyond limits."

देखि परम बिरहाकुल सीता।
सो छन कपिहि कलप सम बीता॥

The moment seemed like an age to Hanuman as he beheld Sita extremely distressed due to her separation from her lord.

कपि करि हृदयँ बिचार
दीन्हि मुद्रिका डारि तब।
जनु असोक अंगार
दीन्ह हरषि उठि कर गहेउ॥

Then, taking thought within himself, Hanuman dropped down

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the signet ring, as though the Asoka tree had thrown a spark (in response to her prayer). She sprang up with joy and took it in her hand.

चकित चितव मुदरी पहिचानी।
हरष बिषाद हृदयँ अकुलानी॥

Recognizing the ring she looked at it with wonder and was agitated at heart with a mixed feeling of joy and sorrow.

सीता मन बिचार कर नाना।
मधुर बचन बोलेउ हनुमाना॥
रामचंद्र गुन बरनैं लागा।
सुनतहिं सीता कर दुख भागा॥

As Sita thus indulged in fancies of various kinds, Hanuman spoke in honeyed accents and began to recount Sri Ramachandra's praises. The moment they reached Sita's ears her grief took flight.

तब हनुमंत निकट चलि गयऊ।
फिरि बैठीं मन बिसमय भयऊ॥
राम दूत मैं मातु जानकी।
सत्य सपथ करुनानिधान की॥
यह मुद्रिका मातु मैं आनी।
दीन्हि राम तुम्ह कहँ सहिदानी॥

Thereupon Hanuman drew near her, while Sita sat with her back turned towards him, full of amazement. "I am Sri Rama's messenger, mother Janaki: I solemnly swear by the all-merciful Lord Himself. This ring has been brought by me, O mother; Sri Rama gave it to me as a token for you."

नर बानरहि संग कहु कैसे।
कही कथा भइ संगति जैसे॥

"Tell me what brought about this fellowship between a man and a monkey." Then Hanuman explained the circumstances in which a union was brought about between men and monkeys.

कपि के बचन सप्रेम सुनि
उपजा मन बिस्वास।
जाना मन क्रम बचन यह
कृपासिंधु कर दास॥

As she heard the monkey's affectionate words her soul trusted him and she recognized him to be a servant of the all-merciful Lord in thought, word and deed.

हरिजन जानि प्रीति अति गाढ़ी।
सजल नयन पुलकावलि बाढ़ी॥
बूड़त बिरह जलधि हनुमाना।
भयहु तात मो कहुँ जलजाना॥

Perceiving him to be a devotee of Sri Hari she developed an intense affection for him. Her eyes filled with tears and a thrill ran through her body. "To me who was being drowned in the ocean of desolation, dear Hanuman, you have come as a veritable bark.

अब कहु कुसल जाउँ बलिहारी।
अनुज सहित सुख भवन खरारी॥
कोमलचित कृपाल रघुराई।
कपि केहि हेतु धरी निठुराई॥
सहज बानि सेवक सुख दायक।
कबहुँक सुरति करत रघुनायक॥

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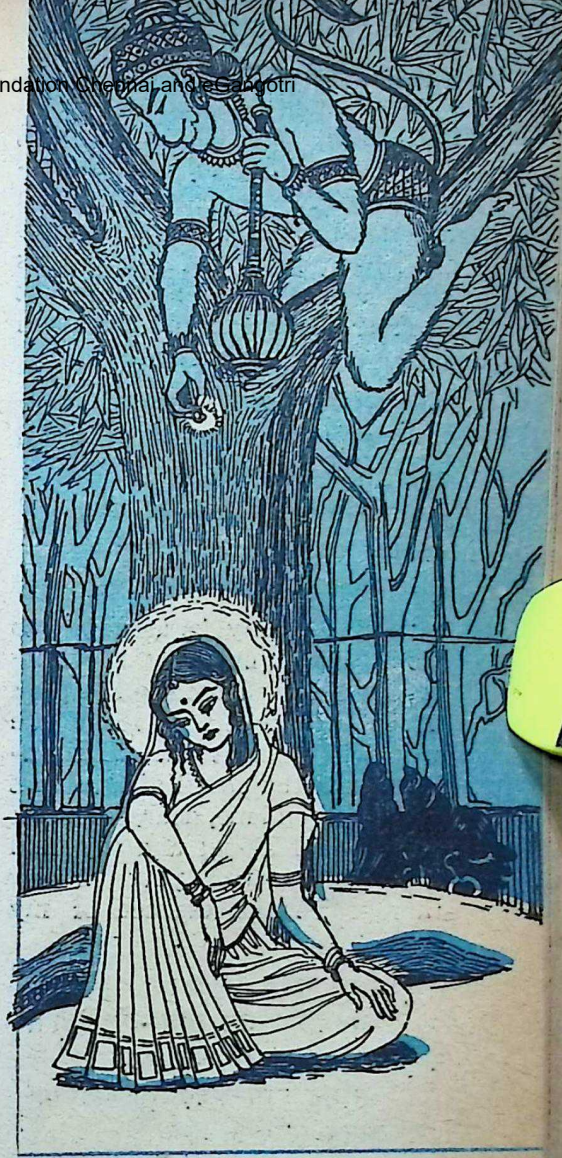
"Now, tell me, I adjure you, the welfare of all-blissful Sri Rama (the Slayer of Khara) and His younger brother (Lakshmana). Wherefore has the tender-hearted and compassionate Lord of the Raghus become so hard-hearted? Does the Chief of the Raghus ever remember me,—He who is by natural disposition a source of delight to His servants?"

देखि परम बिरहाकुल सीता।
बोला कपि मृदु बचन बिनीता॥
मातु कुसल प्रभु अनुज समेता।
तव दुख दुखी सुकृपा निकेता॥
जनि जननी मानहु जियँ ऊना।
तुम्ह ते प्रेमु राम कें दूना॥

Seeing Sita sore distressed due to her separation from her lord, Hanuman addressed her in soft and polite accents: "The Lord and His younger brother (Lakshmana) are both doing well, mother, except for the fact that the All-merciful is sorrowful because of your sorrow. Do not feel vexed at heart, mother; Sri Rama loves you twice as much as you love Him.



रघुपति कर संदेसु अब
सुनु जननी धरि धीर।
अस कहि कपि गदगद भयउ
भरे बिलोचन नीर॥

"Mother, compose yourself now and hear the message of Sri Rama (the Lord of the Raghus)." Even as he uttered these words, the monkey's voice was choked with emotion and his eyes filled with tears.

कहेउ राम बियोग तव सीता।
मो कहुँ सकल भए बिपरीता॥
नव तरु किसलय मनहुँ कृसानू।
कालनिसा सम निसि ससि भानू॥

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"Sri Rama said: 'Ever since I have been separated from you, Sita, everything to me has become its very reverse. The fresh and tender leaves on the trees look like tongues of fire; nights appear as dreadful as the night of final dissolution and the moon scorches like the sun.

कहेहू तें कछु दुख घटि होई।
काहि कहौं यह जान न कोई॥
तत्व प्रेम कर मम अरु तोरा।
जानत प्रिया एकु मनु मोरा॥
सो मनु सदा रहत तोहि पाहीं।
जानु प्रीति रसु एतनेहि माहीं॥

"'One's agony is assuaged to some extent even by speaking it out; but to whom shall I speak about it? For there is no one who will understand. The reality about the chord of love that binds you and me, dear, is known to my soul alone; and my soul ever abides with you. Know this to be the essence of my love'."

प्रभु संदेसु सुनत बैदेही।
मगन प्रेम तन सुधि नहिं तेही॥
कह कपि हृदयँ धीर धरु माता।
सुमिरु राम सेवक सुखदाता॥
उर आनहु रघुपति प्रभुताई।
सुनि मम बचन तजहु कदराई॥

Videha's daughter was so absorbed in love the moment she heard the lord's message, that she lost all consciousness of her body. Said the monkey, "Mother, collect yourself, and fix your thoughts on Sri Rama, the delight of His servants.

जौं रघुबीर होति सुधि पाई।
करते नहिं बिलंबु रघुराई॥
राम बान रबि उएँ जानकी।
तम बरूथ कहँ जातुधान की॥

"Had the Hero of Raghu's line any news about you, the Lord of the Raghus would not have tarried. The moment Sri Rama's arrows make their appearance like the sun, the demon host would be scattered like the shadows of night.

अबहिं मातु मैं जाउँ लवाई।
प्रभु आयसु नहिं राम दोहाई॥
कछुक दिवस जननी धरु धीरा।
कपिन्ह सहित अइहहिं रघुबीरा॥
निसिचर मारि तोहि लै जैहहिं।
तिहुँ पुर नारदादि जसु गैहहिं॥

"Mother, I would take you to Him this very moment; but, I swear by Rama, I have no such orders from the Lord. Therefore, wait patiently for some days more, mother, till the Hero of Raghu's line arrives with the troops of monkeys. Slaughtering the demons, He will take you away; while Narada and the other sages will glorify Him in all the three spheres of creation."

हैं सुत कपि सब तुम्हहि समाना।
जातुधान अति भट बलवाना॥
मोरें हृदय परम संदेहा।
सुनि कपि प्रगट कीन्हि निज देहा॥
कनक भूधराकार सरीरा।
समर भयंकर अति बलबीरा॥

"But, my son, all the monkeys must be pygmies like you,

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whereas the demons are mighty and great warriors. I have grave misgivings in my heart on this score." On hearing this the monkey revealed his natural form, colossal as a mountain of gold, terrible in battle, possessing great might and full of valour.

सुनु माता साखा मृग
नहिं बल बुद्धि बिसाल।
प्रभु प्रताप तें गरुड़हि
खाइ परम लघु ब्याल ॥

"Listen, mother: monkeys possess no great strength or intelligence either; but, through the Lord's might, the most tiny snake might swallow Garuda (the king of birds and the mount of Bhagavan Visnu)."

मन संतोष सुनत कपि बानी।
भगति प्रताप तेज बल सानी ॥
आसिष दीन्हि राम प्रिय जाना।
होहु तात बल सील निधाना ॥
अजर अमर गुननिधि सुत होहू।
करहुँ बहुत रघुनायक छोहू ॥
करहुँ कृपा प्रभु अस सुनि काना।
निर्भर प्रेम मगन हनुमाना ॥

Sita felt gratified at heart even as she heard the monkey's words full of devotion and revealing Sri Rama's majesty, glory and strength. Recognizing him as the beloved of Sri Rama she gave him her blessing: "May you become a repository of strength and virtue, dear child. May you ever remain immune from old age and death and prove to be a storehouse of good qualities, my son; and may the Lord of the Raghus shower His abundant grace on you." The moment the words "May the Lord be gracious to you" reached his ears Hanuman was utterly overwhelmed with emotion.

अब कृतकृत्य भयउँ मैं माता।
आसिष तव अमोघ बिख्याता ॥
सुनहु मातु मोहि अतिसय भूखा।
लागि देखि सुंदर फल रूखा ॥
सुनु सुत करहिं बिपिन रखवारी।
परम सुभट रजनीचर भारी ॥
तिन्ह कर भय माता मोहि नाहीं।
जो तुम्ह सुख मानहु मन माहीं ॥

"I have now accomplished all that I had to accomplish, my mother; for your blessing, everyone knows, is unfailing. Listen, mother: I am feeling frightfully hungry at the sight of these trees laden with delicious fruits." "I tell you, my son, this grove is guarded by most valiant and mighty demons." "Mother, I am not at all afraid of them, only if I have your hearty approval."

देखि बुद्धि बल निपुन कपि
कहेउ जानकी जाहु।
रघुपति चरन हृदयँ धरि
तात मधुर फल खाहु ॥

Seeing the monkey perfect in strength and wit, Janaka's daughter said, "Go, my son, and enjoy the luscious fruits, with your heart fixed on Sri Rama's feet."

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THE VEDIC ATTITUDE TOWARDS DEATH

Dr. A. C. Bose

THE Vedic attitude towards death is that of people who love life and wish to make the best of it. They know that life will come to its end, and also realise that it should do so, being material existence; still they want that it should not be shorter than it can be. They have put the 'target' of life at a hundred years, and are keen on making the period as full of fine achievements, and as happy and prosperous as possible. They do not wish to die an early death.

Verily a hundred years lie before us, Devas!
within which you cause the decay of our bodies,
Within which the sons become fathers;
break not in the middle the course of our fleeting life.
(*Rigveda*, I. 89.9)

"Let not the thread of my life," prays a sage, "be torn while I am weaving my song, nor the measure of my work broken before the time." (*R.* II. 28.5).

There is a prayer to Rudra, God of Death, to allow every member of the family, big or small, the growing or the grown, the father or the mother, to live the full life and not be snatched away by him (prematurely). "Destroy not our beloved bodies," the sage-poet pleads with him (*R.* I. 114.7). "We men, O Adityas, have death for our comrade (*manavah mṛtyu-bandhavah*)," so runs another

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prayer, "lengthen our days on earth so that we may live." (*R.* VIII. 28.22).

The ideal death contemplated by the Vedas is one that makes men drop off in ripe old age, like the cucumber from its stem. But they look forward to a state of deathlessness (*amṛta*) beyond death (*R.* VII. 59.12).

Death being accepted as a natural end of life, there is no reason why it should cast a dark shadow over it. When one dies, not only should the fact of his death be faced, but also the fact that others are alive and must have their fill of life, "going forth for dance and for laughter," and prolonging their lives to further times (*R.* X. 18.3). Death, instead of causing despair about life and indifference to the world, reminds the survivors of striving (to make a success of their lives) and living full lives:

> Accept life, welcoming old age, all of you striving one after another,
>
> May the Deity, maker of fair things, be gracious and make fair lives for you.
>
> (*R.* X. 18.3).

Rudra, God of Death, is not merely the destroyer but also the preserver of life: he has been described as the sweetener of life and increaser of nourishment (*sugandhim pustivardhanam*) (*R.* VII. 59.12). He is more—he is the Deity presiding over the replenishing of the earth through new births. Rudra performs a dual function—he destroys, he re-creates. In him, we may say, the contradiction of death and life finds a final synthesis. The biological process that brings death also brings new life; from the scorched earth shoots the green new blade. So Rudra, the bringer of death, is also 'the finder of husbands' (*pativedana*) for maidens.

It is interesting to note how the *Yajurveda*, reproducing the prayer to Rudra to release man, like the ripe cucumber from its stem, from death and not from immortality, follows it up with another prayer with the same *mantra* with necessary changes, asking him, the sweetener of life and finder of husbands, to release the maiden (who offers the prayer), like the cucumber from its stem, "from here" (*itah*, her father's place), and not from there (*amutah*, her husband's place) (*Yajurveda*, VS. 3.60). Rudra, in his later name Shiva, also continues to be the patron-Deity of maidens praying for husbands.

There is a beautiful stanza in the Funeral Hymn which makes men turn from death to the "unwidowed women with fine husbands, wives whose eyes are tearless, who are robust in health and lovely in their jewels," and gives them precedence, making them proceed to

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the house first, anointed with unguent and balm (*R.* X. 18.7). These robust, well married prospective mothers are, so to speak, life's challenge to death. Here the Vedic sages contemplate a sort of biological immortality for man.

True to their philosophy of life they ask the widow of a prematurely dead warrior not to cling to the dead husband but to "go up to the world of life, entering into the wifehood" of the man who takes her hand and woos her, and has symbolically taken the bow that was placed at the hand of the departed warrior, that promises him dominion, might and glory. She is promised a new conjugal union, rich in heroic offspring, in which the two together will fight the battle of life to victory (*R.* X. 18.8-9).

The Vedic sages found that it was not desirable to live interminably on this earth, even if it was possible to do so. They contemplate a time when men (having grown through different stages of their lives) continued to live indefinitely till one man chose to quit this world and carve out a path beyond it. They call him Yama or Brihaspati, who, renouncing his desire to win earthly immortality, laid down his dear body for the sake of man (*R.* X. 13.4). "He spied out the path for many travellers, Vivasvant's son, the gatherer of people (*sangamanam jananam*), Yama, the king ..."(*R.* X. 14.1). Through that path our fathers (*pitarah*) have travelled. The departed soul is desired to "unite with the Fathers and with Yama, with reward for his good works in the highest heaven (*parame vyoman*) (*R.* X. 14.8). Oblations are offered "to the Rishis of old, to the ancient seers, the pathmakers (*pathikṛt*)" (*R.* X. 14.15).

There are a few references in the Veda to the world after death, the kingdom of Yama. The hymn to Yama quoted above contains a reference to the two dogs of Yama's world (corresponding to Cerberus of Greek mythology). But a more poetic and sublime description of heaven occurs in the ninth cycle (*mandala*) of the *Rigveda*. It is a world of "eternal lustre (*jyotir ajasram*) where the divine light is set," the immortal world "where man wishes to be made immortal;" "where Yama rules as king, where the sacred shrine of heaven lies, where waters are young and fresh;" "where movement is free in heaven's three spheres, three regions (*trinake, tridive*), where the worlds are full of light (*jyotishmantah*)"; "the world of strong desires and inmost wishes," "where there are bliss and satisfaction"; "where there are joys (*anandah*) and delights, happiness and ecstasy; where all wishes have been ful-

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filled." (*R.* IX. 7-11). The Vedic heaven is a world of light and joy.

In a hymn attributed to the woman sage, Yami, there is a reference to the society in that perfect world (which she wishes a departed soul to join). It is the society of "those who are invincible through *tapas* (spiritual fire), and through their *tapas* have gone to heaven, and who created a great (tradition of) *tapas*"; "of those who fought in battles, the heroes (*shura*) who laid down their lives, and those who made thousands of gifts (in *yajnas*); "of the ancient followers of the Law eternal (*Rita*), the Law's supporters, and the Law's furtherers, the Fathers with their spiritual fire"; and of "the Poets (*kavi*) who led thousands, those who protect the Sun, the Rishis with *tapah*, who were born of *tapah*." (*R.* X. 154.2-5).

What happens to the body left behind?—we may ask. It "ends in ashes", says the *Yajurveda* (*Y.* VS. 40.15). But in the *Rigveda* we find a more characteristically Vedic reply. In the Funeral Hymn the survivors pray for the departed: "As the mother covers her son with the end of her garment, even so, O Earth, cover this man." They consign him to "the earth, the mother, (*mataram bhumim*)," "the earth, far-extending, beneficent," wishing that she may preserve him from annihilation (*nirṛti*) (*R.* X. 18. 11-10). (It may be the body or the remains of the burnt body that is so consigned). While the soul seeks immortality in heaven, the body is desired to find a material perpetuity in the bosom of Mother Earth.

Thus to the Vedic sage death is not a tragedy, but a natural end to our material existence, and a desirable end too, only it should come in its proper time, after life has been lived in full. It is desirable because it brings our mortal existence to a close and releases us for immortality (*R.* VII. 59.12).

Ultimately, death is as much a part of Divine grace as immortality: *Yasya chayamṛtam yasya mṛtyuh.* His shadow is immortality, yea, death too is his (shadow). (*R.* X. 121.2; also *Y.* & *Ath.*)

Having achieved human birth, a rare and blessed incarnation, the wise man, leaving all vanity to those who are vain, should strive to know God and Him only, before life passes into death.

—Srimad Bhagavatam.

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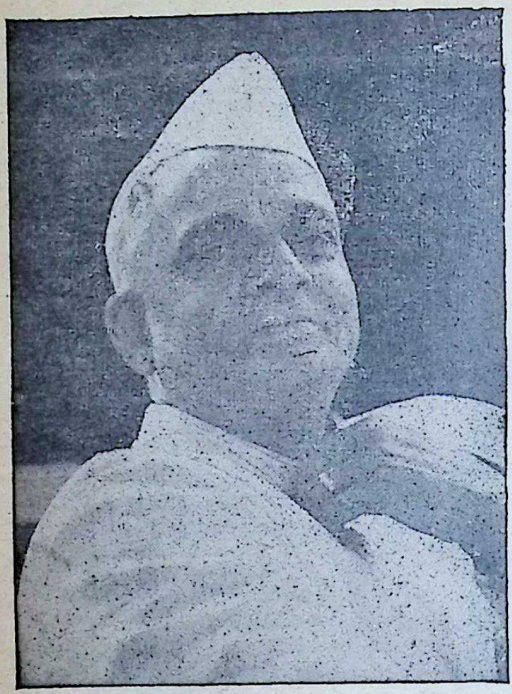

In India, the probe into the nature and laws of consciousness began very early and may be traced even to the Vedas. In a way, the evolution of the yoga system of discipline was the result of a scientific inquiry into our consciousness...The very root and rationale of man's civilization and culture is in the evolution of his consciousness and its tools.

R. R. Diwakar

STATES (AVASTHAA)

THE term consciousness is very difficult to define and I do not want to make any attempt at it here. We all associate it with life and living beings. It is a faculty and a power which enables a living creature to respond as an integral entity to external stimuli. This response or reaction may range from a simple reflex action, a nervine or nervous response to self-knowledge, as a result of introspection. The Sanskrit word 'chit' may normally connote what I mean here by consciousness.

A continuous and a conscious probe into the laws of external nature (external to himself) has been the significant characteristic of man since he first began to look around himself. It was perhaps mere curiosity which first prompted him to do so; but today it is the urge to master

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nature which is the power behind his incessant pursuit of the laws of nature. Similar has been man's pursuit of the knowledge of the laws of his own consciousness, and the purpose also may be said to be the same. Both these pursuits are natural and persistent and will continue to the end of time, since man lives, moves and has his being in two worlds as it were, the world of external nature and the world of inner consciousness. In fact, the action and reaction between these two, the play of these two, constitutes the whole gamut of human experience.

In India, the probe into the nature and laws of consciousness began very early and may be traced even to the Vedas. In a way, the evolution of the yoga

# of CONSCIOUSNESS

system of discipline was the result of a scientific inquiry into our consciousness. The inquiry, however, was inspired more by pragmatic considerations than by abstract ones. Here I am concerned only with one aspect of such an inquiry, namely the different states of our consciousness.

As early as the *Mandookyopanishad*, four distinct states of consciousness have been mentioned. I have not come across any further basic classification or more fundamental categorisation, though for purposes of distinguishing sub-states of a particular state of consciousness or for marking off emotional conditions there have been classifications such as 'sthāyī bhāva', 'sanchāri bhāva' and so on.

The four states mentioned in the *Mandookya* are, the state of wakefulness (*jaagrat*), the state of dream (*swapna*), the state of sleep (*sushupti*), and the state of communion with the Infinite (*tureeya*). Western thinkers have their own classification such as, the conscious state, the sub-conscious state, the dream state, the super-conscious state and so on. I do not wish here either to explain or compare or equate or discuss the differences nor to state all the classifications made by various thinkers, eastern or western. My main purpose is to point out that instead of restricting ourselves only to the four states of consciousness mentioned in the *Mandookyopanishad*, we may think in terms of seven states of consciousness. Of course, when we set about the business of classification, we have to see

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that each state is distinct and has special characteristics and that there is neither overlapping (*ativyaapti*), nor underlapping (*avyaapti*).

I am tempted to mention seven states (*avasthaas*) of consciousness because I think these can be clearly distinguished from each other and this classification helps us all the better to study our consciousness in a more comprehensive and scientific as well as systematic way. The seven states may be enumerated and described as follows:—

1. The state of wakefulness (*jaagrat*).
2. The state of unconsciousness or fainting (*moorcha*) brought about either by physical or psychological causes. This state is distinct from others, such as dream or sleep, and has special characteristics both on account of the cause or causes that bring about such a state and the content of such a state of consciousness.
3. The state of being caught up in imagination or of reverie (*kalpana*). This state too is distinct as during this state the faculty of imagination is aggressively active and positively working. This state is neither a state of wakefulness nor a dream-state (in dream will and co-ordination are absent or inoperative).
4. The state of inspiration (*spoortha*). This state is different and distinct from any other mentioned here. The condition of inspired consciousness is that the ego practically vanishes and becomes an instrument in the hands of a powerful idea or emotion which rules. Individual consciousness is practically suspended. The inspired person may well exclaim, as some poets have in fact exclaimed, that when in such a state, he was a helpless and unconscious instrument of a higher power for the time being.
5. The state of dream (*swapna*). This need not be explained. The will, the power of co-ordination, etc. are all suspended and everything seems to be out of joint during this state.
6. The state of sleep (*sushupti*). This too need not be explained. This is a state when consciousness is in suspense and comparatively at rest.
7. The state of super-conscious communion with the Infinite (*tureeya*). This state is also called *samaadhi*, though sometimes some stages in this state also are mentioned. This might be described as a state of consciousness which is reached only by a

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conscious and supreme effort of consciousness to rise above all seeming diversities in order to merge in the Infinity of Unity, for the time being or permanently.

I do not know how far this classification commends itself to those who read this article. But I may inform the reader that this has nothing to do with belief in any particular school of thought. This is an attempt to analyse the states of our own consciousness on the basis of our experiences and on the basis that consciousness (*chit*) is a faculty and a power peculiar to living beings. In man, consciousness has developed to a high degree and is becoming more and more capable of being highly introspective and self-conscious. The more the development of self-consciousness and the higher the degree of it, the more will be the capacity of man to master his inner power of consciousness. In fact, apart from the advances in science and technology, the fundamental evolution or revolution that brings about these advances is taking place in the consciousness of man. Physically man seems to be what he was millions of years ago; but in the meanwhile, what has evolved and is evolving is his consciousness and the instruments of that consciousness, namely the grey matter in his head, the brain, the nervous system. The very root and rationale of man's civilization and culture is in the evolution of his consciousness and its tools. All else is a reflection and a result, which in its own turn again reacts on man's consciousness and acts as a further incentive to fresh adventures.

Therefore, it is very important to study this consciousness of ours from as many points of view as possible. It is an unseen and half-known power and yet it is the real power behind man's present activities and future evolution.

The elements which make up man produce a capacity for pain.

The cause of pain is the craving for individual life.

Deliverance from craving does away with pain.
The way of deliverance is the Eightfold Path.

—The Four Noble Truths of Buddhism.

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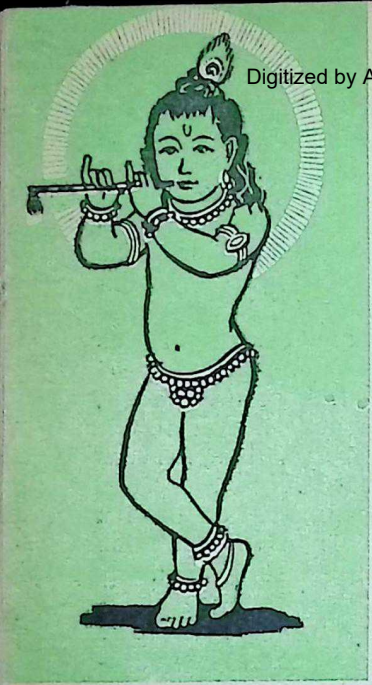

KRISHNAVATARA

THE DESCENT OF THE LORD

K. M. Munshi

8. Nanda Visits Mathura

FAMINE consumed the fair land of Vraja. Rivulets had dried up. Even the Yamuna had shrunk.

Gokul, the loveliest village of Vraja, was unhappy. The water level in the wells had sunk low. Cows, for want of sufficient water to drink, were all bones and skin. The Gopas (the cowherds) and the Gopis (their womenfolk) no longer laughed and sang and danced.

Nanda, the head of the Shoora Yadavas of Gokul, was anxiously watching the skies for rain. His three hundred cows once browsed over the luscious pasture lands, majestic like queens. Now they wandered over grassless plains, gaunt and thin, thirsting for water. Some of them even lay dying, pathetically looking at the sky.

Nanda did not care so much for his cows as for the men and women of Gokul, every one of whom he looked after with all the vigilance and affection of a wise father.

Yashoda, his wife, was also like a mother to them. She gathered all the womenfolk together and got them to pool their resources, so that no one would be left hungry or thirsty.

There had never been any such drought in Vrajabhumi before. People, therefore, shook their heads grimly. Such calamities, they knew, overtook people only when the ruler was

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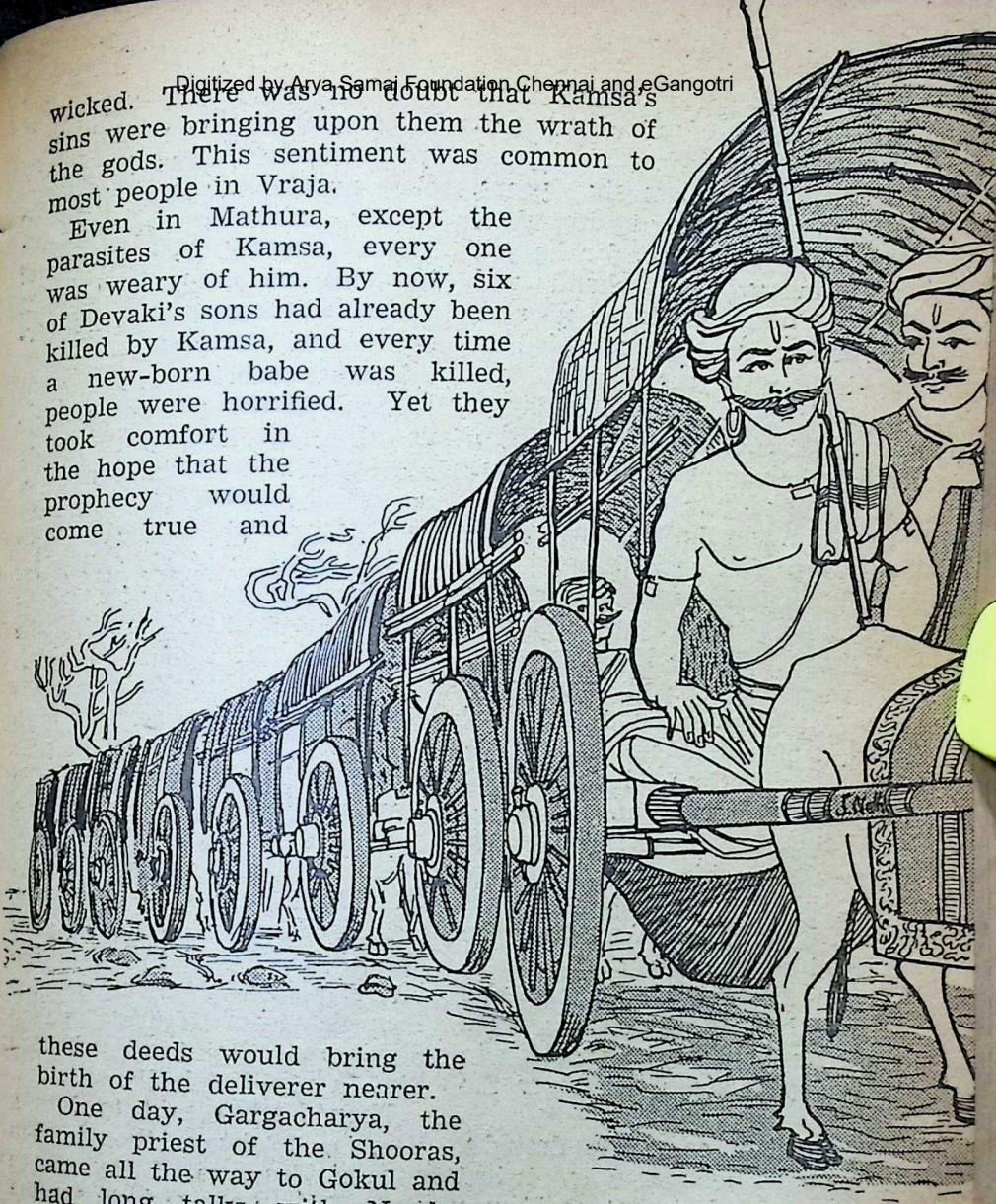
wicked. There was no doubt that Kamsa's sins were bringing upon them the wrath of the gods. This sentiment was common to most people in Vraja.

Even in Mathura, except the parasites of Kamsa, every one was weary of him. By now, six of Devaki's sons had already been killed by Kamsa, and every time a new-born babe was killed, people were horrified. Yet they took comfort in the hope that the prophecy would come true and



these deeds would bring the birth of the deliverer nearer.

One day, Gargacharya, the family priest of the Shooras, came all the way to Gokul and had long talks with Nanda. Garga's eyes were filled with anxiety, while Nanda's face, always beaming with a jovial smile, was set in firmness.

The next day, as Garga had already warned Nanda, Kamsa's men came riding to Gokul. The Prince had ordered Nanda to present himself at Mathura, they said. Nanda had already made up his mind to obey the summons. So, forthwith, eight carts were yoked, and with ten hefty Shooras with scythes in hand

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and swords swinging by their sides, the chief of Gokul travelled to Mathura.

During the last six years, Kamsa had grown desperate. He knew no peace, for he felt that every man's hand was against him. He knew no rest, for his mind was occupied in devising plans for fighting enemies, both real and imaginary. At night he could scarcely sleep, for he thought of treacherous henchmen plotting to assassinate him and the Yadavas awaiting their deliverer.

Though the deliverer was yet to come, Kamsa saw him day and night before his very eyes. As reports reached him as to how men and women talked of the coming deliverance in whispers, he felt an invisible net closing in upon him. Often he had nightmares, when he would awake from his sleep, his heart throbbing and his body bathed in perspiration. And then he would see the deliverer coming. Every morning he would rise from the bed, gnash his teeth and swear that he would win his way through, whatever the cost.

Then had come the drought, and on its heels, famine. It had led to general discontent. Kamsa saw resentment in every eye and decided to frighten the Yadavas into submission. His men moved about the countryside, threatening to take away the cattle and confiscate the lands of the farmers and the cattle-owners.

Kamsa, who was keeping a close watch over Devaki, counted the few days that were before she would be delivered of her seventh child. Or, was it the eighth?—sometimes wondered Kamsa.

Kamsa received the reports how jubilant the Shooras were at this news and how they were openly talking of the coming of a deliverer. Nanda was the most powerful of the Shooras and the father of his tribe. He never spoke openly of the deliverer, but Kamsa knew that he shared the faith of his people.

Even the other Yadava tribes began to acquire and absorb the faith. To hear his destroyer being awaited even when he was so powerful was galling to him. Something drastic had to be done, and so he summoned Nanda to his presence. Kamsa glared at Nanda angrily when, with due courtesy, the latter placed presents at the Prince's feet. Nanda's young Shooras stood statuesque behind him in respectful silence.

Then Kamsa said to Nanda, 'Nanda, I always thought you were a wise man. But you have not paid me the tribute for the last year. What do you mean by it?'

'Noble Prince, you know there was a drought. Then came this famine. We are starving. Our cattle are dying for want of

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water. How can we pay the tribute? From where?' replied Nanda with folded hands, his face wearing a broad smile.

'I don't care where you get the tribute from. I must have it. I have to run my kingdom. If you don't pay it, do you know what will happen? I will take away all your patches of land. My men will take them from you, and cultivate them better.'

'You are the overlord, Noble Prince,' said Nanda with a smile. 'But the lands are ours. Of course, you are the lord and the master, but the farmer is also the lord of his land, tiny though it be. For he, his family and his forefathers have given their very lives to it. I am not a learned man. But to take away even an inch of land from him, which is dearer to him than his life, is not *dharma*. A noble prince like you will, I am sure, not commit such an *adharma*. The gods would never forgive you.'

'I will commit *adharma* a hundred times over if I can get more money from your land, if it helps me grow in power. I want to feed my armies. I want to feed my servants. How can I do so? When are you going to pay your tribute?' So lashed out Kamsa.

'We certainly shall, when the gods favour us with rain and our cattle give us milk in plenty,' said Nanda, with a humorous twinkle in his eye.

'Very well, Nanda, I shall wait. I will let you and your people go this time. But if you so much as raise a voice against me, I will kill you and all your kinsmen. What is this nonsense about a deliverer? Are you thinking of my death?'

'A deliverer! Who talks about him?' asked Nanda, again with a humorous twinkle in his eye and a broad smile on his face.

'Your Shooras do. Ask them to keep their mouths shut,' shouted Kamsa.

'As my lord pleases,' said Nanda.

'Now go,' shouted Kamsa again.

'I have a favour to ask, if my lord is pleased to listen.'

'What is it?'

'May I speak?' asked Nanda, his eyes twinkling as if he was cracking a joke. 'If you want me to talk to my Shooras, let me meet my chief, Vasudeva. Then I can speak to them on his behalf too.'

'Do what you like. But if you don't behave yourself, you shall lose every inch of your land,' said Kamsa.

'You are the lord of the earth,' said Nanda and withdrew, after prostrating himself before the Prince.

●●●

And thus it came to pass that Nanda, accompanied by Akrura of the Vrishnis and Gargachar-

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ya, the family priest of the Shooras, met Vasudeva and Devaki. Rohini, Vasudeva's elder wife, who was then far advanced in motherhood, was also present.

They conferred long and anxiously. The situation appeared to be hopeless, as they could not think of any possible way to escape the clutches of Kamsa. Then Rohini spoke, her cheeks flushed, and all listened with awe. She had decided, she said, to find the way.

'The prophecy shall be fulfilled,' she said in a solemn voice, tears running down her cheeks.

The next morning Rohini left for Gokul with Nanda. But the carts, which had brought Nanda's party to Mathura, did not all leave for Gokul. Except the one in which Nanda travelled with Rohini, the others halted at different stages on the way.

That night Kamsa had a dream, from which he awoke with a scream. He rose from his bed breathless, shivering in every limb, surprised to find himself alive.

Kamsa dreamed that, with sword in hand, he entered the chamber in which Devaki was confined. And behold, Devaki had borne two sons, both of whom were kicking lustily. And the eighth one, bonny and luscious like a blue lotus, grew in size moment after moment. Kamsa's hand, which held the sword, was paralysed, and he could not believe his eyes. The boy, his face flaming beautiful, had a diadem on his head and a *chakra* (discus) in his hand. And he himself stood speechless as the boy threw his discus at him. And behold, the *chakra* came flying and severed his head from his body.....and he himself saw his head rolling on the ground and lying in a pool of blood. And he saw the boy smiling and smiling.....

Then Kamsa called Putana, the dread wife of Pradyota, the chief of his guards, whom he had appointed to watch over Devaki. She was his confidential adviser, and he told her of the dream that he had.

And Kamsa ordered Putana to make inquiries and ascertain whether Devaki was on the eve of confinement. She went and made proper inquiries and reported that it would take at least thirty days before a child would be born to Devaki. Then Kamsa breathed freely out of a sense of relief.

[*To be continued*]

In the root divine Wisdom is all-Brahman; in the stem she is all-Illusion; in the flower she is all-World; and in the fruit, all-Liberation.

—*Tantra Tattva*

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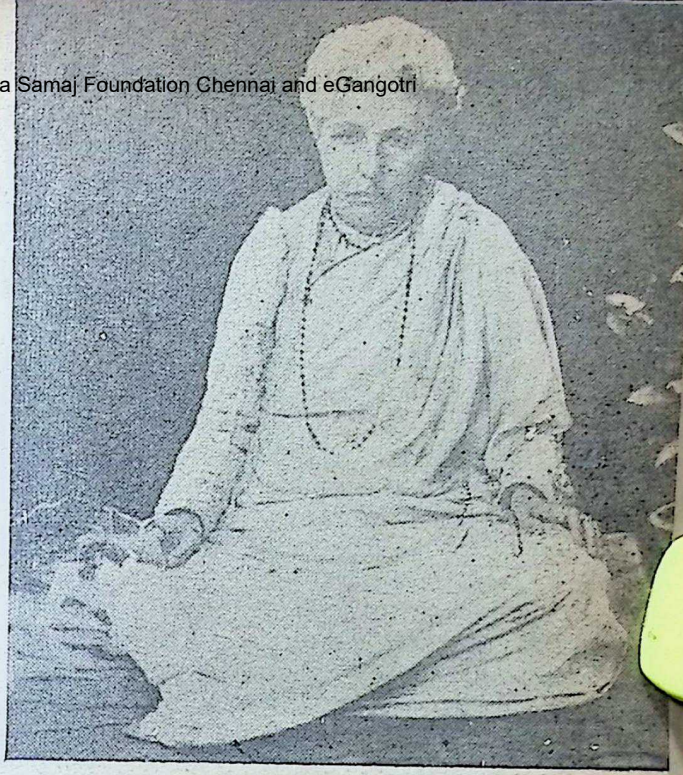

How God Came Into My Life—14

ANNIE BESANT

THE VOICE SOLVED THE RIDDLE OF LIFE

SINCE 1886 there had been slowly growing up a conviction that my philosophy was not sufficient; that life and mind were other than, more than, I had dreamed. Psychology was advancing with rapid strides; hypnotic experiments were revealing unlooked-for complexities in human consciousness, strange riddles of multiplex personalities, and, most startling of all, vivid intensities of mental action when the brain, that should be the generator of thought, was reduced to a comatose state. Fact after fact came hurtling in upon me, demanding explanation I was incompetent to give. I studied the obscurer sides of consciousness, dreams, hallucinations, illusions, insanity.

Into the darkness shot a ray of light—A. P. Sinnett's "Occult World," with its wonderfully

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Sitting alone in deep thought . . . . filled with an intense but nearly hopeless longing to solve the riddle of life and mind, I heard a Voice that was later to become to me the holiest sound on earth, bidding me take courage for the light was near.

suggestive letters, expounding not the supernatural but a nature under law, wider than I had dared to conceive. I added Spiritualism to my studies, experimenting privately, finding the phenomena indubitable, but the spiritualistic explanation of them incredible. The phenomena of clairvoyance, clairaudience, thought-reading, were found to be real. Under all the rush of the outer life, already sketched, these questions were working in my mind, their answers were being diligently sought. I read a variety of books, but could find little in them that satisfied me. I experimented in various ways suggested in them, and got some (to me) curious results. I finally convinced myself that there was some hidden thing, some hidden power, and resolved to seek until I found, and by the early spring of 1889 I had grown desperately determined to find at all hazards what I sought.

A fortnight passed, and then Mr. Stead gave into my hands two large volumes. "Can you review these? My young men all fight shy of them, but you are quite mad enough on these subjects to make something of them." I took the books; they were the two volumes of *The Secret Doctrine*, written by H. P. Blavatsky.

Home I carried my burden, and sat me down to read. As I turned over page after page the interest became absorbing; but how familiar it seemed; how my mind leapt forward to presage the conclusions, how natural it was, how coherent, how subtle, and yet how intelligible. I was dazzled, blinded by the light in which disjointed facts were seen as parts of a mighty whole, and all my puzzles, riddles, problems, seemed to disappear. The effect was partially illusory in one sense, in that they all had to be slowly unravelled later, the brain gradually assimilating that which the swift intuition had grasped as truth. But the Light had been seen, and in that flash of illumination I knew that the weary search was over and the very Truth was found.

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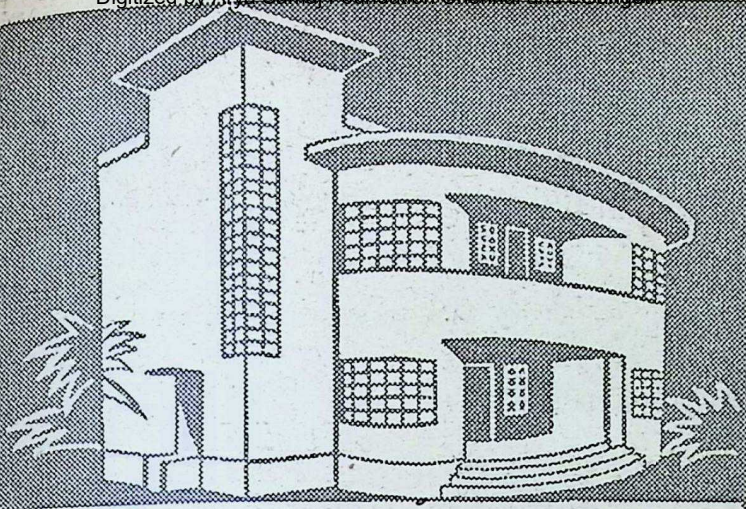

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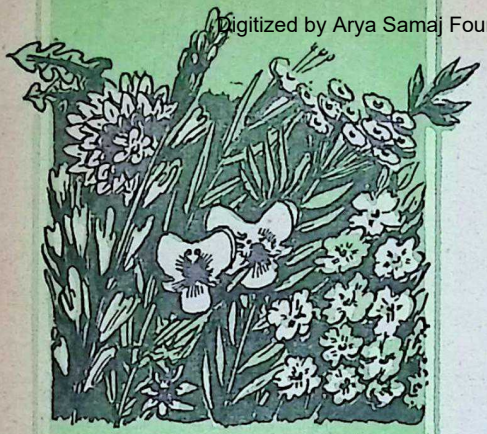
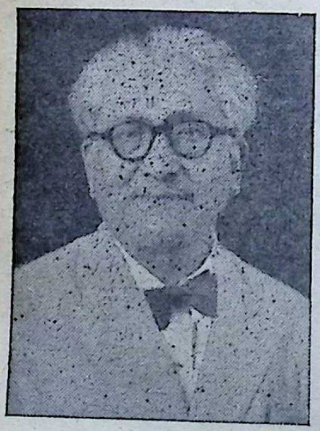


FLOWERS

with which he paints them. The variegated colours, the multi-hued riotousness, the shade, the blend, the tone depict the deft brush of a supreme Artist that is God. Their various patterns—one utterly different from the other—yet as beautiful, the colour—each different from the other—yet mixed in thousand tints of rare hues, the delicate forms and shape, the softness, the tenderness, the refined delicacy of some of the tiny fragrant flowers show how deep and tender must be the heart of the One who conceived and created them. The loveliness of these flowers cannot

THE LANGUAGE OF GODS

A LITTLE tiny flower nodded pleasantly this morning and smilingly said, "May I be the subject of one of your discourses to your readers?" And it looked at me so beseechingly and with such pleading eyes, that I had no heart to say, "No". But what shall I write of these tiny angels of God! I shall write as I am inspired and my readers will listen.



The author Sri R. K. Dalal

Flowers—how my heart jumps with joy at their sight! What colours, what glory, what rapture is hidden in their form, their size, their shape, their delicateness! Flowers are the language of Gods. He expresses His emotion in gorgeous colours but strike you as coming from an immaculate conception of that Supreme Intelligence, which

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What philosophy of life the flowers weave around their ephemeral existence! They live and laugh, they sleep and dream; they look and smile. To them life is but one long spell of joy, peace and serenity.

thrills and throbs behind all creations in this world.

What philosophy of life they weave around their ephemeral existence! They live and laugh, they sleep and dream; they look and smile. To them life is but one long spell of joy, peace and serenity below. They spend their spell of bubble-like existence; then wilt, droop and die. But in death they also leave an eternal message.

बलिहारी उस फूल की जामे दुगुनी बास।
अपना तन मन सौंपकर हुई पुरानी घास॥

While it lives, it spreads sweet fragrance of its existence all around. When it dies it surrenders its self to others and droops and wilts and fades and becomes a dry old weed. It lived to give joy to others.

फूलन थे सो गिर पडे चरणकमल से दूर।
कलियों की गत अगम है तामें राम हजूर॥

These flowers which had bloomed, and puffed with the joy of fleeting existence, fell away from the Lotus Feet of the Lord. The buds, however, remained in the very heart of the Lord where they reposed in eternal peace and joy. Those of us who become filled with worldly pride fall away in life from the great objective viz., God. They do not realise God. While those tiny, humble, nameless souls who fix their gaze inward and then walk on earth, live in the presence of the Lord Himself.

पान झरंता देखते हंसति कूंपलिया।
हम चले तुम चालीहो धीरी बापलिया॥

Little buds laughed at the falling leaves in Autumn. At that the leaves gently protested and said: "My little sisters, we are going to-day, thou wilt go to-morrow, so why laugh?

"As you are now, so once was I
As I am now, so once you'll be
Prepare, therefore, to follow me."

मालन आवत देखकर कलियाँ करीं पुकार।
फूले फूले चुन लिए काल हमारी बार॥

At the approach of the gardener the little buds cried aloud in anguish, "To-day the gardener has come to gather the full-blown flowers in the garden. To-morrow it will be, alas! our turn to be so picked and gathered with our forefathers. All life begins, exists and ends so!

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What life can compare with this? Sitting quietly by the window,
I watch the leaves fall and the flowers bloom, as the Seasons come and go.

—*Seccho.*

जल में बसे कुमुदिनी, चंदा बसे अकास।
जो जाके हिरदे बसे वोही तिन के पास ॥

Kumudini, the beloved, lives in water; Moon, the lover, stays in heavens. What a distance, and alas! What a separation! And yet, notwithstanding the vast expanse of separatedness, Moon stays in the little heart of Kumudini—how close, how near and dear he stays there!

साँची प्रीति कमल की जल सूखे मर जाय।
झूठी प्रीति बकराज की जल सूखे उड़ जाय ॥

True love is of Lotus, false love is of the Stork. The one dies, the other flies away when the waters of the pond dry up. One lives with water and dies with it. The other feeds and enjoys while water gives nourishment and life, but once it dies, it departs leaving no trace even for the memory of gratefulness behind.

नित्य कमल जलमां रहे लेश न भेदे नीर।
काम न भेदे तेहने जिनके शुद्ध शरीर ॥

The Lotus forever lives in water, yet water dares not touch it. Similarly he whose life is not touched by passion, lives unattachedly and peacefully in the world, unaffected by its tempests, storms and stress.

पूछो चाही चकोरने, पूछो जलचरराय।
कांतो पूछो कमलने स्नेही गये का जाय ॥

Ask Chakor, ask the fish, ask the Lotus in water: what happens when the dear one departs from life? What void, what separation and what impenetrable darkness hold your heart?

Aren't the above lines of Kabir so full of meaning and so full of life's philosophy! Each flower thus bears a message of our Lord. We must have eyes to see and ears to listen. Flowers speak to the heart and not to the mind. They bear the Lord's message everlastingly on their person for those who care to 'pause and listen.' For this the ears must be attuned to the Infinite and the eyes must be turned inward to the temple of one's heart where the Lord resides. Flowers teach that although life may be short and transitory, it yet may be full of joy and peace and serenity. It may be as beautiful as one's dream. The evanescent joy of colour, the deliciousness of its fragrance, the subtle artistry of its form, spread around the innocent joy of a laughter of a baby. It tells of the dream like

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existence that is this life. James Barrie has said:

"When the first baby laughed for the first time, the laugh broke into million pieces, and they all went skipping about. That was the beginning of fairies—nay also flowers!"

Flowers serve all big and small alike. They do not know the worldly distinction. They would gleam as pleasantly on the lapel of a rich man's coat as in a poor woman's hair-do. It will beautify both, and will give a sense of pleasure and joy. Flowers serve all, big and small, rich and poor, prince and peasant, divine and worldly. When flowers hang round in floral tribute to one's deity in a temple, they become an expression of one's heart's obeisance. When a straggling flower peeps out from the poor girl's gorgeous cascade of hair, it expresses the gratefulness to God for such rich joy and colour to one so poor and bereft of worldly belongings—a life of poverty and want.

Flowers will glorify the beauty of womanhood. They floodlight her face and make it shine with the inner radiance of womanhood. Flowers round the neck of one's father or mother, round the neck of one's Guru or teacher show the gratefulness of heart which no eloquence of words have ever expressed. Flowers round the neck of one's beloved express the joy of one soul merging into another and express the delight of one heart throbbing and thrilling in two human bodies. It shows utter surrender of one and the complete fusion and acceptance of the soul of the other, abiding forever in one's bosom until "Death doth us part". Flowers on the altar expresses humility, the surrender at the feet of the Lord. The flowers speak when the words fail and falter. They speak their message through our silence and tears!

Flowers on the tomb of one's dear and near ones bring memories of joy and sadness of the life lived and enjoyed, but now a void and vacancy too big and deep to fill—memories come thronging through the corridors of time bringing with them messages of tears and laughter of long ago. Flowers seen in their garden-bed spread their exuberance of multicoloured tints—the riot, the sweet confusion of colours—that reels your aesthetic sense in sheer rapture. When a shy, blushing bride offers garland to the bridegroom—a floral tribute of her heart—what unspoken joy wells in the hearts of both! They faintly express themselves in the flickering smiles that lit up their faces. Their hearts stretch forth in order to envelop each other in the loving embrace with one thought, one mind and one heart.

When I see a glorious stretch

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of flower bed—as I did years ago when I was in England—I do not know what joy leapt up in my heart! In England some of the gardens that I saw—Kew Garden, Kensington Garden; in Paris the gardens of Versailles; in Switzerland the tiny gardens that surround each house on the steep mountain side, nestling like birds' nests in the surrounding glory of breathless sylvian beauty—are memories that will haunt me to my dying days with their witchery, their dream-like beauty. You shout in sheer joy at the magnificent sight: "If there is Heaven on earth, it is here, it is here." With flowers you associate colour, with flowers you associate refinement, with flowers you associate the sunshine of your heart, with flowers you associate innocence of childhood, with flowers, alas! you associate also the flitting ephemeral existence—that is human life. Flowers are a thing of beauty that is joy forever.

The evanescence of life like the bubble-like existence of a pearly dew, on the morning lily of the valley—could it be better expressed except in the following words:

"Life is but a jest:
A dream, a doom;
A gleam, a gloom—
And then—good rest!

Life is but a play;
A throb, a tear,
A sob, a sneer;
And then—good day!"

Flowers of life carry the same message to all of us. I associate the purity of life with flowers; innocence of childhood with flowers; sunny smile of an immaculate maiden's heart with flowers. Eternal gurgling laughter in a baby's mouth, the sunny smile that gleams and glows on the rosebud's lips at the presence of motherhood can best be expressed in terms of flowers.

Life is a gleam of Time between two Eternities. So let us live amidst flowers, say it with flowers, and die and disappear bedecked in flowers—flowers man's best companions here and in Heaven.

Let me close this discourse with an eloquent tribute to flowers from the inimitable pen of our favourite Kahil Gibran. He wrote "The Song of the Flower" in language of incomparable beauty and majesty.

I am a kind word uttered and repeated
By the voice of Nature;
I am a Star fallen from the
Blue tent upon the green carpet
I am the daughter of the elements
With whom Winter conceived
To whom Spring gave birth; I was
Reared in the lap of Summer and I
Slept in the bed of Autumn.

At dawn I unite with the breeze
To announce the coming of light,
At eventide I join the birds
In bidding the light farewell.

The plains are decorated with
My beautiful colours, and the air
Is scented with my fragrance.

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As I embrace slumber, the eyes of
Night watch over me, and as I
Awaken I stare at the Sun, which is
The only eye of the day.

I drink dew for wine, and harken to
The voices of the birds, and dance
To the rhythmic swaying of the
grass.

I am the lover's gift; I am the
wedding wreath;
I am the memory of a moment of
happiness;
I am the last gift of the living to
the dead;
I am part of joy and part of
sorrow.

But I look up high to see only
light
And never look down to see my
shadow
That is wisdom which man must
learn.

Flowers may *beckon* towards us, but they *speak* towards Heaven and God!

While speaking about the message of life that each flower imparts to man on earth, how can I resist the temptation of quoting the beautiful lines of Harindra Chattopadhyaya on "The Wayside Flower":

Yon clouds that fill the sky are
like the grey side
O human lives that go and come
and go....
To-night all suddenly I seem to
grow
Like a sweet flower upon some
country wayside
Unnoticed by the casual passer-
by
I do not ask the Fashioner of
Flowers
Why I was born at all, or what
the reason
Is for my trivial life of solitude
He set me by the wayside for my
good
This much beyond a shade of
doubt I know,
And so I am content to pass my
hours
Unnoticed by the casual passer-
by
Yea, and to add unto the flower-
ing season
My individual loveliness, and die.

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J. H. DAVE

SAHYADRI

THE central tableland of India which forms a greater part of the Indian Peninsula consists of a plateau which extends from 21°N to 12°N latitude. Its average elevation is about 2,000 ft. above the sea level. This tableland is enclosed on all sides by mountain ranges. To the west of it lies the famous Sahyadri mountain range of the Western Ghats. To the east of this tableland are the Eastern Ghats.

These two ranges of the Western and the Eastern Ghats meet in Southern India like an apex of an inverted triangle. The Western Ghats have an approximate length of about 1,000 miles. According to the ancient geography of India the northern portion of the Western Ghats is known by the name of Sahyadri and southern portion is known as the Malaya Mountain. The range of the Western Ghats passes through Bombay, Mysore, Coorg and Madras. The range begins in the north at the *Kundaibari* pass in the Khandesh district. It is situated in 21° 6′ N and 74° 11′E. From this place this range goes southwards and runs parallel to the sea-coast. Its average distance from the sea is estimated to be between 20 to 65 miles and the maximum height is about 4,000 feet. While going southwards the Western Ghats throw out many lateral ranges which run from west to east and divide the different river valleys of Godavari, Bhima, Krishna, etc. These lateral ranges are those of the Satmalas between Godavari and Bhima, the Mahadev range between Bhima and Krishna etc.

The Western Ghats have become famous in the Maratha history on account of numerous forts which are situated on its different mountain summits.

River Godavari rises from the Brahmagiri hill near Tryambak. Here is the famous Jyotirlinga of Tryambakeswara. Nearby are situated the hills of the Nilgiri with the temple of Nilambikadevi and *Gangadwar* which is also known as *Kaulagiri*. The latter has the temple of Godavari river.

The *Kundaibari* pass in Khandesh was the ancient trade route between Broach and the Deccan. On the *Babhulna* pass there are two old forts of *Salher* and *Mulher*. *Thalghat* is also known as the *Kasara Ghat* and it is on the boundary of

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Thana and Nasik Districts. Along with the Bhore Ghat or *Borghat*, it is considered an engineering feat and is one of the important trade routes. The Pimpri pass was the ancient trade route between Nasik, Kalyan and Sopara and the two forts of *Alang* and *Kulang* were constructed to guard it. From the main line of Sahyadris three spurs stretch out into the Ahmednagar District from west to east. The first is the *Kalsubai* range branching off at *Kulang*. *Kalsubai* is a conical summit of this spur and is 5,427 feet high. The second range or spur is the *Baleshwar* range branching off at *Ratangadh*. This range goes up to the Baleshwar which has a height of 3,828 feet and which contains an old and ruined *Hemadpanti* temple. The third range leaves the Sahyadris at Harischandragadh. It is the longest and lies between rivers Godavari and Bhima. Harischandragadh fort is situated in the Akola taluka of the Ahmadnagar district and is 4691 ft. high. The temples on the summit and the fort are visited by numerous pilgrims, particularly on the Mahasivaratri day. Below the fort there are five caves believed to be of about the 10th century A.D.

Nana pass was on old route between *Junnar* and *Konkan*. The hill fort of *Shivner* is situated in the *Junnar* taluka of the Poona District. This place was an old Buddhist centre. It still has several cells and chapels. The Budhist centre here is believed to be as old as the 3rd century B.C. The fort of Shivner came to Maloji Bhonsla, the grand-father of Shivaji, in 1599 A.D. and it was here that Shivaji Maharaj was born in 1627 A.D.

Near the source of river Bhima there is the famous Jyotirlinga of Bhima Shankar. There is a difference of opinion with regard to this Jyotirlinga. According to another view Bhima Shankar Jyotirlinga is said to be situated in Assam near Gauhati.

Chakan fort is situated in the *Khed* taluka of the Poona district. It is said that it was constructed in the 13th century by an Abyssinian chief. *Chakan* and *Junnar* were famous military centres. It came to the hands of Maloji Bhonsla as a grant from Bahadur, the Ahmednagar ruler, in 1595. It was captured by the Mughal general Shaista Khan in 1662. It was restored to Shivaji Maharaj by Aurangaseeb in 1667.

The *Bhore* or the *Khandala* pass is on the Bombay-Poona road and nearby there are famous Buddhist caves like *Karli*, *Bhaja*, *Bedsa* etc. About 4 miles from the station of Malavli, is the Buddhist cave of Karli which is considered as the largest and the most com-

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plete Chaitya cave in India and is the best preserved also. The cave is believed to be as old as the 2nd century B.C. The cave of Bhaja also dates from 200 B.C. and is situated very near the Malavli station. The caves of Bedsa are about 5½ miles from those at Bhaja and are believed to be a little later.

The forts of *Simhgarh* and *Purandhar* are situated in the Haveli taluka and the Purandhar taluka respectively, of the Poona District. The fort Sindgarh was originally known as *Kondhana.* Shivaji Maharaj acquired it, for the first time in 1647 and changed its name to Simhgarh. The Mughal General Shaista Khan came on that side in 1662 and *Simhgarh* was under blockade in 1665. It was retaken by *Tanaji Malsure* in 1670 after a very daring and heroic fight. In the desparate struggle which took place, Tanaji fell. Shivaji Maharaj grieved over Tanaji's death and said that *Simhgarh* i.e. the fort of the lion was taken but the lion himself was dead i.e. the Simhgarh fort was captured but Tanaji was lost. The Purandhar hill has two forts viz. those of the Purandhar and the Vazirgarh. The hill is situated about 20 miles south-east of Poona. The higest point of the Purandhar fort is 4,422 ft. Here there is a Siva temple. The Purandhar fort was with Alauddin Hasan Gangu, the Bahmani King, in the 14th century and it came to Maloji as a grant from Bahadur of Ahmednagar. Shivaji recaptured the fort of Purandhar in 1670. This fort of Purandhar was the usual safe retreat of the Peshwas.

The fort of Raigarh is famous on account of the *Samadhi* here of Shivaji Maharaj. It is situated in *Konkan* in the Kolaba District. Here there are idols which were worshipped both by Swami Ramdas Samartha and Shivaji Maharaj.

The hill station of Mahabaleshwar is situated near the source of the Krisnna river. It is a famous summer resort of the Bombay State. It was established first by Sir John Malcolm in 1828. In its neighbourhood are situated the Pratapgarh, Makarandgarh, Kamalgarh, and the Robber's caves. The Siva temple of Mahabaleshwar is at a height of 4,385 ft. and is considered as a sacred place of pilgrimage. It is about three miles from the main Bazar of Mahabaleshwar. Legend says that when Brahma, at the time of the first creation, was performing penance here, he was disturbed by two demons, Atibala and Mahabala. The former was killed by Vishnu. But Mahabala who was more powerful was subsequently killed after a great fight by Adi Maya. Thereafter, Brahma completed his *Yajna* here.

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Vishnu abides here as Atibaleswara, Brahma as Kotiswara and Sankara as Mahabaleswara. This area is believed to be the source not only of river Krishna but also of rivers Savitri, Venya, Kakudmati (Koyna) and Gayatri.

The Kumbharli pass leads to the towns of *Patan* and *Karad* and through the *Amba* pass the road leads from Ratnagiri to Kolhapur.

In 1661, Shivaji Maharaj built the temple of Goddess Bhavani in the fort of Pratapgarh and from this time his religious observances became very strict. He made Swami Ramdas his Guru and he is said to have offered all his territories to him. The Swami did not need any land or kingdom and the Guru is said to have given them back to Shivaji Maharaj with an order to adopt the Bhagava Colour of the robes of the Sannyasin Guru for his Bhagava Zanda or the Saffron banner.

Panhala fort is on the Panhala spur of the Western Ghats in the Kolhapur district. The fort is said to have been constructed by the Silahar ruler Bhoja Raja in the 11th century. After the death of Afzal Khan Shivaji Maharaj took it from Bijapur in 1659. Panhala is also a very good health resort. In the Karavira Mahatmya Panhala is associated with Sage Parasara. There are temples of Sambhaji and Jijabai. There is also a shrine of the Muslim Saint Sadhoba. The fort of Panhala has a circumference of 4½ miles. The name Panhala is said to be derived from Pannagalaya or the abode of serpents.

The Castle Rock has an elevation of 3,000 ft. and nearby is the Dudh sagar water fall. The Goa frontier is only three miles west of the railway station.

O Friend, hope for Him whilst you live, know whilst you live, understand whilst you live; for in life deliverance abides.
If your bonds be not broken whilst living, what hope of deliverance in death?
It is but an empty dream that the soul shall have union with Him because it has passed from the body;
If He is found now, He is found then;
If not, we do but go to dwell in the City of Death.

—Kabir

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B. J. Competition—5

What Sri Rama means to me

● A. K. Venkiteswaran

TWO things I honour in Sri Rama's personality of epic grandeur—one, the "life divine" that a common man can lead in spite of mundane circumscriptions; and the other, a sublime love that, transcending human barriers, extends to all sentient creatures and embraces sometimes insentient things as well.

Sri Rama is not a historical character, neither a mythological figure, nor still a mere figment of a poet's fertile imagination. Born of divine designs, he remains in the golden leaves of Valmiki's epic an ideal man with all the inherent weaknesses of earthly existence, rising high, by his noble qualities and unique virtues, to the pinnacle of pre-eminence.

Rama does not know that he is Vishnu incarnate. He yields to Kaikeyi's evil desire and wanders through the pathless woods. He pines in sorrow at Sita's separation like the flickering flame of a lamp devoid of oil. Acting on impulse and with a mind clouded with grief, he becomes an ally of Sugreeva only to kill Vali in guile. Eventually he entangles himself in a bloody battle with Ravana. In short, he falls upon the thorns of life and bleeds.

But amidst this shade of gloom, he stands firm as a rock of strength, a beacon of nobleness and a tower of glory. He is an embodiment of Truth and all that is good in humanity. He immensely loves his parents. To maintain his father's unsullied honour, he prefers bark habiliments to the regal garments. He never thinks ill of Kaikeyi and considers her as the passive instrument of Fate which compels him to take Sita to the wilderness, which lures him in the form of a golden deer

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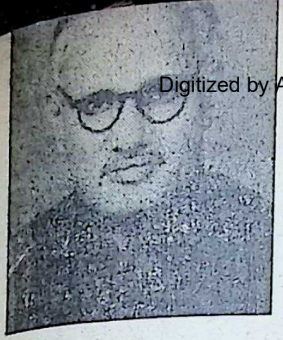
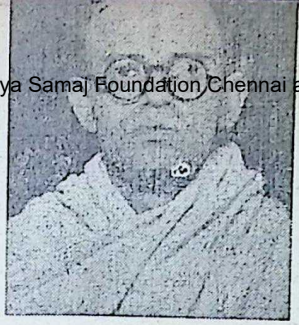
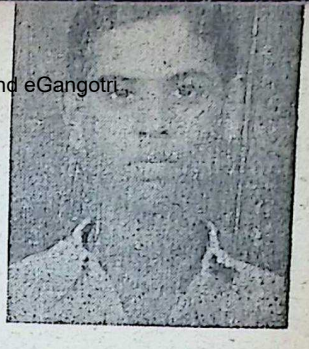

In B. J. Competition No. 5 titled 'What Sri Rama Means to me,' the first and second prize-winning entries were published in the issues of this journal dated May 3, 1959 and May 17, 1959 respectively. Photo shows (from l. to r.) Sri Bh. Satyanarayana, Swami Sreenivasananda, and Sri A. K. Venkiteswaran, the Consolation Prize-winner whose entry has been published alongside.

and paves the path of Ravana's final doom. He annihilates all evils that present themselves in the form of Ravana and his horde, under the guise of regaining Sita. Thus by discharging his Kshatriya Dharma, he carries out his divine purpose. Again, Rama neither exults when fortune smiles on him nor laments when ill fate torments him. He is always calm and serene like the majestic sky. He remains the same when he is hailed as Yuvaraja and when he is exiled from his kingdom.

We gaze with wonder at this star of all-embracing love. He is a monumental shrine of universal love. His love for his kith and kin is admirable yet natural. But the exaltedness of his love lies in his sincere affection for Kaikeyi and Bharata. He respects Jatayu, a bird, as his second father. Hanuman, a *vanara*, is his most devoted Bhakta.

He locks in embrace the tribal chief Guha. He honours Sabari, an ascetic born of the untouchable caste. Vibhishana, a *rakshasa*, is his friend. He pays homage to the confluence of the Sarayu and the Ganga. The luxurious foliage of the forest thrills his heart. Thus Rama loves life in all its manifestations and even the lifeless things.

To conclude, *Ramayana* is the greatest love story ever written and Sri Rama is the great lover round whom Valmiki weaves a golden web of divine love. Love, taking the form of a Prince, demands us to sacrifice our life at its altar.

> "He prayeth best who loveth best
> Both man and bird and beast."

Minds are conquered not by the arms but by greatness of soul.
—Spinoza.

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QUESTION BOX

ANSWERS by K. M. Munshi

594

Sri Satyanarayana, Pentapadu, (Andhra).

Q: *When did river Saraswati, which does not appear in the map, sink into the sands of Aryavarta? Please tell me if there is any authority.*

A: (1) During the Vedic times the Saraswati was a large river on the banks of which the great Rishis had their *ashrams.*

(2) Some time after the Vedic Age and the lifetime of Veda Vyas, some changes appear to have taken place, like the following:

(a) Saraswati as a flowing stream became a series of lakes as in Kurukshetra. Her old bed is still there and is called Gaghar.

(b) By means of some geological change the waters of the Saraswati which had flowed westward began to flow eastward and became the Jamuna which joined the Ganga.

595

Sri M. N. P. Krishnamurthy, Gudur.

Q: *We read in Puranas that many of the Rishis went to the Himalayas to perform* tapas. *Would not they have succeeded if they had performed it in their own place, or even elsewhere?*

A: Have you ever tried, in your own place, to get rid of attachment, fear and wrath, anxiety and worry? If you have to get rid of them, you must train yourself in solitude, become विविक्त सेवि as the Gita says, living in solitude. Then you can meditate better. Nobody became really great without seeking solitude.

But if at the same time you want to transcend the narrow bonds of life, you must go and live in solitary places full of natural beauty, where you can realise the immensity of the universe; where you can get the inspiration to be in tune with the Infinite, and where you may realise the Absolute.

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wives may object....

It had all started in Mahesh's office when a Life Insurance Agent was discussing a Policy for Rs. 5,000. "I'll have to talk to my wife," Mahesh said. "If it's all right with Indira, it's all right with me."

So here they were—with Indira an immediate opponent. She had obviously a blind, superstitious opposition to Life Insurance. The Agent saw it was no use.

It was a surprise therefore when Mahesh phoned the next day. "About that Policy, will you come around and complete the formalities?" "But your wife doesn't want you to..." the Agent began. "She needn't know," Mahesh firmly replied.

Five years later Mahesh succumbed to a ruptured appendix. The Agent rushed over to Indira... When he told her about the Life Insurance Policy, she looked at him disbelievingly. With the Rs. 5,000 she received, Indira bought a sewing machine and other equipment to start sewing classes. This occupation provided her with a steady income.

The other day this same Agent received an invitation from Indira—it was her daughter's wedding. At the ceremony Indira came towards him. "Wives may object to Life Insurance." she said slowly, "but widows never will."

LIFE INSURANCE

—the day you insure you're secure

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allegory of the chariot

M. Yamunacharya

THE Allegory of the Chariot is one of the most fascinating allegories we come across in the world's literature. It first occurs in the *Kathopanishad* and is later adopted by the *Bhagavad Gita*. In ancient Greek thought we find it in Plato's *Dialogue Phaedrus*.

In the *Kathopanishad*, Nachiketas crossed the barrier of death and returned to the mortals bringing the *Nachiketāgni* or *Nachiketas Fire* with him. The Nachiketas Fire is the undying fire in the mind of man impelling him to search for the inner meaning of life and death and which can never be extinguished.

The wisdom that Nachiketas brought into the world of men is put by him in the form of an allegory.

In the poetic translation by Sir Edwin Arnold it reads thus:

"Look on the spirit as the rider!
Take the body for the Chariot! regard the mind as reins,
The senses as the steeds; and things of sense
The ways they trample on. So is the Soul
The Lord that owneth spirit, body, will,
Mind, senses—all; itself unowned.
Thus think the wise!"

"He who is unwise, drives with reins
Slack on the neck o' the senses; then they ramp,
Like restive horses of a Charioteer."

"He that is wise, with watchful mind and firm,
Calms those wild five, so they go fair and straight,
Like well-trained horses of a Charioteer".

"The man unwise, unmindful, evil-lived,
Comes not to that fixed place of peace; he falls
Back to the region of sense-life again!"

"The wise and mindful one, heart-purified,
Attaineth to the changeless place, wherefrom
Never again shall births renew for him!"

"For whoso rides this Chariot of the flesh—
The reins of mind well-grasped; the Charioteer
Faithful and firm—comes to his Journey's end,
Vishnu's abiding-seat, the utmost Home."

The *Bhagavad Gita* wants us to understand the soul as the rider in the Chariot (*Ātmānam rathinam viddhi*) and the body as the Chariot (*Śariram rathamevaca*) and the senses as the horses (*Indriyāṇi hayānyāhuḥ*) and the mind as the reins with

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which the horses are held and reason or intelligence is looked upon as the driver of the Chariot (*Buddhintu sārathim viddhi*). The description in the *Gita* seems to be a faithful transcript of the Upanishadic allegory almost in similar terms.

It is now interesting to read the equally vivid description of this image or allegory in Plato. In his *Dialogue Phaedrus*, Plato speaks of the soul as a thing that 'the tongue of man' may speak only 'in a figure'. The figure he employs is 'a pair of winged horses and a Charioteer.' One of these horses is of noble origin and the other of ignoble origin. The result is that 'driving is no easy matter'. Body and soul are thus united and yoked to the same Chariot. The steed of the body 'who has evil in him' sinks 'heavily to the earth' when he has not been rightly trained by the Charioteer. Plato describes this as 'the hour of agony and extremest conflict for the soul.' The wing of the horses is described as 'that corporeal element which is most akin to the divine and is intended to soar aloft and carry that which gravitates downwards into the upper region, where dwell the Gods. Now the Divine is beauty, wisdom, goodness and the like: and by these the wing of the soul is nourished, and grows apace; when fed upon evil and foulness and the like, wastes and falls away!'

The purport of the Allegory seems to be to teach us that the will or Buddhi or the determinative faculty is the attribute suggestive of the freedom of the Soul, its power of choice. It is the master seated in the car. The *Manas* is a psychophysical factor or constituent organ (*Karaṇa*) which the will, the power of the Soul, uses as the vehicle for its expression. It presupposes the inherent power of the soul to act according to its choice. Will-power (*Sankalpa-sakti*) is thus the soul's essential attribute. The more this power is exercised the more is the soul expressed. The will may be spoken of as the energy or the *Elau vital* or *chaitanya* of the soul.

Arjuna tells Krishna that the control of the mind is as difficult as catching the wind (*Vayoriva sudushkarām*) and the answer from Krishna that can never be bettered by any one is that this becomes possible by steady practice (*Abhyāsa*) and dispassion (*Vairagya*).

None can fail to notice the family likeness of the Chariot allegory in these three great books of the world.

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CALL for SAME SEX ORDER

Dr. P. A. Sorokin

Effects of Sex Indulgence

[CONTINUED FROM LAST ISSUE]

EFFECTS UPON MORAL INTEGRITY & CREATIVITY

THE effects of promiscuity and illicit sex relations upon the moral integrity of the individual are fairly disastrous. The sex adventurer has to lie to each of his successive bed-partners by denying liaisons with others. The adulterous husband must lie to his wife, and the disloyal wife must lie to her husband. A girl or boy involved in an illicit relationship must lie to the parents. And the sex glutton is forced to lie incessantly to his neighbours, his friends, his co-workers, his employer, in order to hide the real state of affairs.

A still more crucial gap in the armour of integrity is made by the transgressor's violation of the marriage vows and of duties toward children, parents, and fellow men and women and toward the political, religious, and other groups of which he is a member. And by so violating these vows, the transgressor is breaking one of the mainstays of the whole moral fabric of his personality. This fabric is like a spider's web: if you breach one of its focal points, you endanger and even ruin the whole web. The violators are more and more pressed to become encyclopedic nihilists, demoralized human flotsam, and now and then hardened criminals.

However, the demoralizing effects of libertinism upon its devotees are so well known and so widely apparent that we need not here enter into a detailed discussion of them.

●●●

One often hears that sex diversions are necessary and beneficial for the inspiration and achievement of poets, musicians,

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artists, actors, inventors, builders of great political and economic empires, creative scholars, scientists, and philosophers, even for moral and religious leaders. For buttressing this argument, mention is usually made of the somewhat libertine behaviour of Cellini, Boccaccio, Ovid, Horace, Villon, Mozart, Schubert, and a few others.

To what extent is this theory valid? In the first place, nobody has as yet proved that these or any other geniuses became creators because of sex adventures. Nobody has demonstrated that these adventures were even instrumental in the unfolding of creative potential. On the contrary, some of these geniuses either died prematurely or were seriously harmed by the effects of their sexual unorthodoxy. The early death of Schubert was largely due to venereal disease; the banishment of Ovid was in part caused by his liaisons; the premature death by duelling of two of Russia's greatest poets, Pushkin and Lermontov, was the result of the activities of other libertines, of their own promiscuity, and of the infidelity of Pushkin's wife; the nervous breakdown of the allegedly homosexual Tchaikovsky followed his hasty and foolish marriage; the premature termination of the literary creativity of Oscar Wilde was caused by his homosexuality; the illicit liaisons of Mozart, Chopin, Pergolesi and many others had obviously depressive influences upon their artistic lives; these and hundreds of similar instances clearly testify to the harmful effects of promiscuity upon the creativity of musicians, artists and writers.

In the second place, the sex adventures of the Bohemians have been exaggerated. We must not forget that many of these men had their liaisons at an early period of their lives, and that their affairs hardly exceeded a few premarital relationships. From every standpoint, such liaisons have little in common with debauchery. Actually, there remains little more than myth concerning the excessive sexuality of the Bohemians, and certainly this can hardly be considered as having facilitated their creativity.

Thirdly, this popular theory is decisively repudiated by the fact that an overwhelming majority of creative geniuses have been either perfectly normal in their sexual activity or have even been ascetic or semi-ascetic. Pythagoras, Socrates, Plato, Archytas, Aristotle, Euclid, Plotinus, Archimedes, Hesiod, Aeschylus, Sophocles, Pheidias, Varro, Copernicus, Newton, Albertus Magnus, St. Thomas Aquinas, Palestrina, Victoria, J. S. Bach, Dante, Beethoven, Kant,—these and a vast array of creators in the Western cul-

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ture were in their sex life either normal from the standpoint of the prevailing standards of their society and period, or were more continent than their contemporaries.

As to religious creators and great moral leaders, they have been either ascetic, like most of the monastics, or became continent or semi-continent after the beginning of their religious and ethical creativity, like Buddha, Al Ghazzali and Gandhi. It is not a chance matter that continence is viewed as a necessary condition for fruitful leadership by most of the monastic constitutions of the East and West, by the powerful currents in Hinduism and Buddhism, by Jainism and Sufism, by early, Medieval and Roman Catholic Christianity, by many spiritual teachers (*spiritualis pater*, guru, sheikh) beginning with the ancient Yoga guru and ending with Gandhi, Sri Aurobindo, and other leaders of recent time. Most of these require chastity, not for the purpose of torturing the body or securing salvation for the soul, but as a condition necessary for the attainment of the highest spirituality.

No less decisively is the misconception repudiated by the fact that gross libertines rarely, if ever, have become eminent in any field of creative activity. Mere sex is neither a sufficient nor an advantageous condition for writing a poem, composing a piece of music, painting a picture, or achieving any other significant goal. The reasons for this are obvious. Any notable achievement requires long training, persistent labour, and concentration. Thomas Edison's statement that his inventions were due to 10 per cent inspiration and 90 per cent perspiration is applicable in the main to any creative work. The result is that little time and energy can be spent in pursuit of sexual thrills. On the other hand, when an individual lives in order to satiate his passion, he has neither the time, nor the energy, nor the power of concentration necessary for the development of his creative potential.

These observations are reinforced by the very ancient Tantric Yoga theory of the Kundalini Sakti, or the Divine Mother, or the "Serpent Power," as the active creative force in the universe. In the human being, this power lies dormant at the base of the spinal column, and its awakening is necessary for arousing spiritual consciousness and creativity. Once awakened, it ascends along the mystic Sushumna canal through the sex centres, or lotuses, until it reaches the thousand-petal lotus at the top of the head. In this ascent, it transforms sexual energy into spiritual or creative energy.

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For somewhat different reasons, complete continence is also strongly advised by the doctrine of the Brahmacharya to aspirants toward spiritual and moral growth. In recent years, this doctrine has become widely known throughout the world through the writings and activities of Gandhi and his followers. And the central point of this ancient belief,—namely, the possibility of transforming the energy of an unsatisfied sexual drive into a form of creative achievement,—has been repeated again and again in diverse variations by many religious creators, scholars, and scientists, down to the recent theories concerning the sublimation of unspent libidinal energy into a creative energy, as propounded by Herbert Spencer, Winiarsky, Oswald, Freud, and others.

The convergence at this point of the otherwise so contrasting theories of Freud and Aurobindo and Gandhi, of the Hindu Tantric and Raja Yogas and of the rules of St. Basil the great, St. Benedict, St. John Cassian, and other Christian monastic fathers, suggests that these beliefs contain a great deal of truth. If so, they reinforce the conclusion that the more time, energy, and effort given to pursuit of pleasure, the less remains for creative tasks; and vice versa. And Herbert Spencer, E. A. Westermark, J. D. Unwin, and others add to these considerations several "evolutionary" reasons for the incompatibility of excessive sexual activity and social and cultural creativity.

[*To be continued*]

In the next issue—

EFFECTS OF SEX INDULGENCE UPON HAPPINESS, FAMILY AND ASSOCIATES

Purity of heart springs from desirelessness. He has no grief who has no desires; but sorrow upon sorrow descends on the heart which is a prey to desires. Sorrow seizes the heart that does not shake off its attachments to the world. All the ills of life vanish into nothingness, when our heart is rid of the triple evils of lust, wrath and ignorance.

—Tirukkural.

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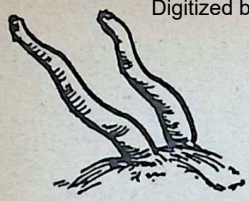
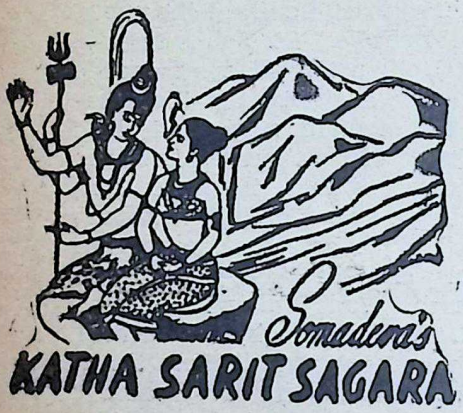


SRINGABHUJA

(CONTINUED FROM LAST ISSUE)



(STORY)

PRINCE SRINGABHUJA was greatly fascinated by the girl who stood before him even as she was fascinated by him.

"Who may you be?" asked Sringabhuja of the girl.

Replied she: "I belong to the city of Kolahala where *dharma* prevails at all times. My father is a *rakshasa* king by name Agnichaya. The woman whose beauty has attracted you is called by the name of Rupasikha. Now, tell me all about you."

Sringabhuja related to her all about him ending with his shooting of the crane and his following it.

Replied Rupasikha: "The crane was no other than my father. To have shot the arrow on him speaks much of your valour, for I know it for a fact, it is near impossible."

Resuming she said: "It may interest you to know that I removed the golden arrow myself and I am keeping it in my custody. Now, would you permit me to talk about you to my dad and take you before him later?"

Sringabhuja agreed and she departed while he stayed behind.

Seeking her father, Rupasikha caressed his beard and said: "Daddy, I have met my man. His name is Sringabhuja. He is a human prince and is a fit husband for me in every respect. I am determined to marry him. I want your consent."

"But, dear, you forget that humans are our first-rate food" expostulated he.

"I know all that, dad. If I cannot marry him, I shall lay down my life here and now at your feet!"

"If that is the way you feel about him, I am game for the match. First let me see him. Bring him before me."

Flitting past him like a doe,

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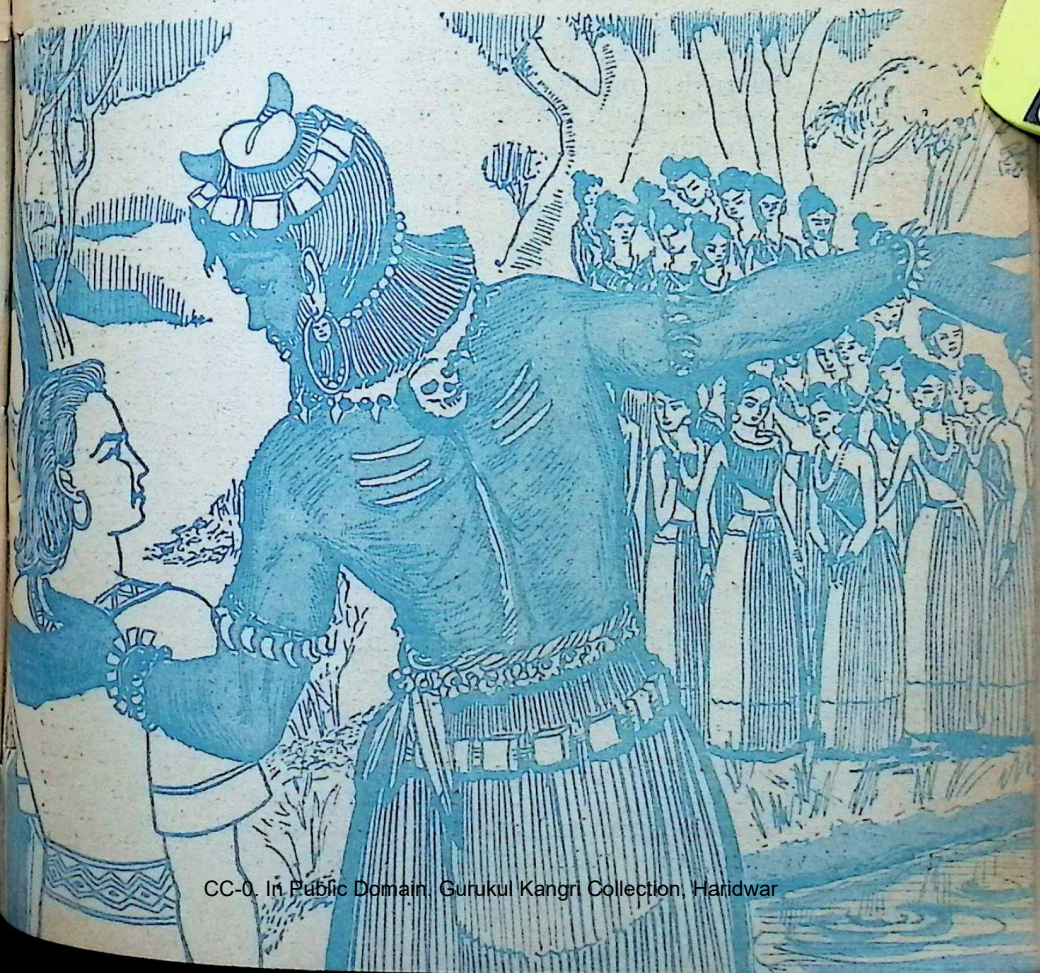
Rupasikha brought her lover Sringabhuja before him. On seeing him, the *rakshasa* said: "Young man, I shall put you to some tests. If you succeed in them I shall give you my daughter, not otherwise. Do you hear?"

Sringabhuja replied: "Yes, sir."

"First go and have a bath in the yonder lake," ordered the *rakshasa*.

While he had gone, the *rakshasa* sent word to all his daughters to come before him soon.

On the way Rupasikha met Sringabhuja and said: "My father has asked all my 99 sisters to appear before you along with me. We are remarkably alike and we wear the same *hara* round the neck. He will ask you to point me out from them. Don't worry. I shall wear my *hara* round my tem-



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ples. You can pick me out by it. Another thing, whatever test my father proposes, agree to, and consult me about it. I shall help you out."

When, therefore, Sringabhuja returned from his bath, he was regaled by the sight of a hundred nymph-like beauties arrayed against him. Said the *rakshasa* handing him a garland: "Now pick out your love from amongst the lot and garland her if you can!"

Sringabhuja scanned each girl with trepidation and after quite some time recognised Rupasikha by the rakish manner in which she wore her *hara* whom he garlanded amidst thunderous applause.

Promising to have the girl married to him, the *rakshasa* called him on the next day. Giving him 200 bags of paddy-seeds and a suitable number of yokes and bullocks, he commanded him: "Take these seeds and sow them before the hour is out and return for the marriage."

Sringabhuja's jaws fell, for, it was sheer impossibility. But as he stepped out of the house, Rupasikha slipped her arm into his and whispered: "Look, my dear, the seeds have already been sown!" Planting a warm kiss on her cheek, Sringabhuja walked in majestic strides towards the *rakshasa* and reported: "It is done, sir!"

Although greatly surprised at the achievement, the *rakshasa* did not express it, but said: "Now, bring me back all those seeds!"

"Yes, sir" replied Sringabhuja and as he walked out, he looked out for his fiancee for help. Rupasikha by her power of *mantras* created millions of ants with whose help she caused all the seeds sown to be recovered and heaped before the *rakshasa* in a short time.

Although gratified by the performances of his would-be son-in-law, the *rakshasa* deciding to put him to a more difficult test, said: "A couple of *yojanas* from here is a Shiva temple. There lives my brother Dhooma Datta. Go and tell him, 'Your niece Rupasikha is going to wed tomorrow and your brother Agnichaya has asked me to invite you for the function' and return."

As usual Sringabhuja agreed and sought the help of his lady-love. On hearing the new commission Rupasikha gave him (1) some mud, (2) some water, (3) a thorn, (4) a fire, and (5) her own steed to ride, and said: "Just as my father has said, go near the Shiva temple and shout the invitation to my uncle King Dhooma Datta. He will follow you for devouring you. Throw this mud at him. If he continues in spite of it, throw this water at him. If that too does not prevent his following, throw this thorn against him. If he still continues, throw this fire.

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Then you can return safely," and bade him bon voyage.

Sringabhuja reached the Shiva temple and shouting the message across to Dhooma Datta started returning on Rupasikha's steed. But Dhooma Datta immediately began to chase him. At first Sringabhuja threw the mud given by Rupasikha against the *rakshasa* and it grew to mountain-size and looked like blocking the *rakshasa's* path. But Dhooma Datta would not be deterred by the obstacle. He crossed the mountain and gave chase to Sringabhuja who threw the water given by Rupasikha which became a foaming river with mountainous waves. Although it stopped Dhooma Datta's passage for a time, he succeeded in swimming across it and came hot on the heels of Sringabhuja who thereupon threw the thorn. It became a dense bush of thorns for a long stretch in the path of Dhooma Datta. While the latter was negotiating it with difficulty, Sringabhuja threw the last weapon, the fire too, which raised a huge and impenetrable wall of flaming tongues which set the seal on Dhooma Datta's progress. The *rakshasa* returned being foiled in his attempt.

Sringabhuja thereafter strode triumphantly to Agnichaya's place and informed him that he had conveyed the invitation to Dhooma Datta. Agnichaya who knew the fate of purveyors of such news felt really glad that his would-be son-in-law was an extraordinary person. So he gave Rupasikha away in marriage to him.

The very next day Agnichaya taught his son-in-law Sringabhuja all the *mantras* he knew of.

After living happily in his father-in-law's house, Sringabhuja one day conveyed his desire of returning to his country to Rupasikha. She replied: "I have absolutely no objection to follow you. But my father will not allow us to go away from here."

"What then shall we do?" asked Sringabhuja.

"The only way for us is to escape from here without informing anyone!"

The lovers agreed. One fine day they eloped out of the *rakshasa* country, not forgetting to take the golden arrow with them.

Quite a long time after their departure, Agnichaya came to know of it and started giving chase to them. Noticing it she said to Sringabhuja: "Darling, my father and party are following us. I shall make you and our horse invisible by *mantra* and try to dissuade the party from pursuit, in my own way!"

So saying, she made her husband and their horse invisible. There was a woodman felling wood. She frightened him saying that a *rakshasa* was coming.

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He ran away, leaving his axe behind. Rupasikha cleverly disguised herself as a rustic woodman and was engaged in cutting wood when Agnichaya came upon her and asked: "Did you see a man and a woman running this way?"

"No, I have not seen a soul passing this way. I am doing my work from the morning. They said that a *rakshasa* by name Agnichaya had died and wanted wood for burning his body and I am cutting wood for that purpose."

On hearing it, Agnichaya was shocked. He was not sure whether he was dead or alive. So, abandoning the pursuit of his daughter, he returned home to consult his doctor if he was dead or alive.

Laughing uproariously Rupasikha and Sringabhuja continued their journey and reached Vardhamana like Satyabhama and Sri Krishna.

On hearing of his return, King Virabhuja hastened to see him who fell at his feet. Later father and son clasped each other and shed tears of joy. Sringabhuja related all that had happened from the time he aimed the golden arrow at the crane.

It was not difficult for the King to divine that his other sons had conspired to send Sringabhuja into voluntary exile. It also became clear to him that his senior Rani Gunavari was blameless. However, he wanted concrete proof. He decided to employ a stratagem.

• • •

After this, one day the King went to the apartment of Asuya Lekha and delighted her to the utmost by his attentions and behaviour. In the course of this he gave her an overdose of liqueur. As a result of it, she lost her balance and in a half-conscious state bragged: "Had I not incriminated Gunavari and kept her away, will the King seek my company as he has done to-day?" The King was satisfied with the results of his experiment.

Quitting her apartment, he immediately sought Gunavari

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and released her from solitary confinement. The husband and wife shed tears of joy after reunion. Her joy knew no bounds when she heard of her son Sringabhuja's exploits. She blessed her son and daughter-in-law.

In the meantime Minister Surasadatta whom the King had virtually banished on suspicion, returned after his pilgrimage. On seeing him, the King apologised to him for his error of judgment and related to him all that had happened in royal family after his departure.

Finally the King said: "Surasadatta, will you, with your own hands, put all my other 99 queens under arrest and imprison them for life at my bidding?"

"Your Majesty," said Surasadatta, "I am bound to obey your orders. But I take the liberty of pleading on their behalf that, being women and led by inferior motive, they have done this. Yet they are your queens. They may please be forgiven!"

The King wondered at the large-heartedness of his minister who was directly incriminated by those very queens. While he was disposed to forgive them, he did not see why he should not. So he forgave them all.

Calling his other 99 sons, the King diplomatically said: "Since it appears that you have earned the sin of murdering a brahmin, you need to go on an extensive pilgrimage round the country for expiating the sin. Start now!"

Knowing what it meant Prince Sringabhuja intervened on behalf of his brothers and begged of his father: "Father, I plead for forgiving the mistakes of my brothers. For my sake, please cancel your order!"

The King embraced Sringabhuja for his liberal-heartedness and accordingly cancelled the order of pilgrimage.

Soon Sringabhuja was installed on the throne by his father, who for long after lived with all his queens and sons in the capital under the benign care and protection of Sringabhuja.

The touch of Earth is always reinvigorating to the son of Earth, even when he seeks a supraphysical Knowledge. It may even be said that the supraphysical can only be really mastered in its fullness—to its heights we can always reach—when we keep our feet firmly on the physical. 'Earth is His footing,' says the Upanishad, whenever it images the Self that manifests in the universe.

—Sri Aurobindo.

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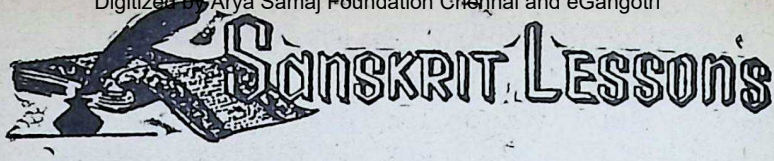

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

In the last chapter we have seen that each word is declined in seven cases. Do you know how and where to use the cases?

Student:—The first case or the Nominative is used for 'agent'; it is said, "Kartari Prathamā", i.e. "for the agent, first case".

Teacher:—In the sentence, "bhaktaḥ hariṁ sevate"—"the devotee serves Hari", which is the object?

Student:—'Hariṁ' is the object and it is in the second case i.e. the Accusative Case.

Teacher:—This is the general rule; but there are some verbs that specially require accusative though ordinarily they would have required some other case:—

(1) अधि+शी (to lie down)
अधि+स्था (to stand)
अधि+आस् (to occupy)

Examples:

बाला शयनम् अधिशेते
bālā śayanaṁ adhiśete |
the girl the bed is lying
=The girl is lying on the bed.

असौ पर्णशालाम् अध्यास्ते
asau parṇaśālāṁ adhyāste |
he hut of leaves lives
= He lives in a hut of leaves.

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हरिः वैकुण्ठम् अधितिष्ठति
Hariḥ vaikuṇṭham adhitiṣṭhati |
Hari in Vaikuntha lives
= Hari lives in Vaikuntha.

(2) उप+वस्
अधि+वस्
अनु+वस्
आ+वस्
} to dwell

Examples:

उपवसति–अनुवसति–अधिवसति–आवसति वैकुण्ठम् हरिः।
Hari dwells in Vaikuntha.

(3) When complete duration of time or of distance is meant the word denoting duration is in the Accusative Case.

मासम् व्याकरणम् अधीते
māsaṁ vyākaraṇaṁ adhīte |
for a month Grammar he studies
He studies Grammar for a month.

क्रोशम् कुटिला नदी
Krośam kuṭilā nadī
one Krośa winding river
= The river is winding for a Krośa.

Student:—Where can we use the Third Case? or "The Instrumental Case?" In the sentence "Rāmeṇa bāṇena hato Bālī", why bāneṇa has the Third Case?

Teacher:—The Karaṇa or the most useful object for accomplishing the action of the Verb takes the Third or Instrumental Case. So in the above sentence, 'baṇena' is in the Third Case.

Student:—In the sentence "ahnā anuvākaḥ adhītaḥ" = an anuvāka or chapter is studied in a day, why is ahnā in the Third Case?

Teacher:—This comes under the rule apavarge tṛtīyā (अपवर्गे तृतीया) i.e. where fruition of an action is meant, the word

(Contd. on page 72)

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Our Fortnightly Profile—116

Christian A. Herter

IT was no less a person than Sir Winston Churchill who years ago described the crucial role of the United States in the post world-war period as "the great counterpoise upon which the freedom and future of our civilization depends."

This statement of the veteran Sir Winston is prophetic and is characteristic of his political sagacity and foresight . . . at the gradual but sure emergence in the post-war world of the United States as an equipoise to the Soviet challenge. Power brings responsibilities; and the moral obligations incumbent upon the United States are many. The delicate cobweb of international alliances spreading over the entire free world from Washington symbolises goodwill, promise and hope. Every outstanding decision taken these years by the United States has been to strengthen the Western alliance. For full six years, those major decisions have been, to a large extent, taken by one man, the oracle of the American State Department—John Foster Dulles who, gravely ill, stepped down in the 2nd week of last month from his high office.

It was when matters reached this critical stage that President Eisenhower was obliged to name Christian Archibald Herter as the new Secretary of State. This change has come at a time when the United States was feeling the necessity of combating Soviet expansionism, of gearing up the vast machinery of U. S. alliances, and of successfully handling personal diplomacy.

With his Secretaryship goes to Herter handicaps as well as advantages. In comparison with Dulles, one might find him possessing greater or less flexibility as the exigency of the situation demands. Similarly, for obvious reasons, it would surely take a very long time for President Eisenhower to develop such personal relationship with him as with Dulles, even though the considerable political experience which Herter brings to his office can be of immense advantage to the President, who is not much of a politician.

Sixty-four-year-old Herter has long suffered from arthritis and often uses crutches. He finds it

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painful to stand for long periods or walk any distance. The medical report has, however, given him a clear health certificate for going ahead—certainly for two years.

Christian Archibald Herter has come to Washington with a tremendous reputation from Massachusetts where he was Governor for two years. And President Eisenhower had no reluctance, as he explained later, to name Herter as the new incumbent. The one day's delay in the announcement was presumably meant to get a full medical report on him but it did give room for tongues to wag that the President's decision was half-hearted.

Herter first entered the State Department as far back as 1918 when he served as Secretary of the American Commission to negotiate peace with Germany. At the end of the first world war, Herter became Personal Assistant to Herbert Hoover, Sr., who was then the U. S. Secretary of Commerce. Herter has been Under Secretary of State for the past two years and Acting Secretary during the last two months of Dulles's illness. In fact, Herter held his first diplomatic appointment at the incredible age of twenty-two when he was appointed acting Minister to Belgium during the first world war.

Between 1920 and 1921 he took leave to serve as Executive Secretary of the European Relief Council. On an inspection trip he travelled through war-torn Europe, and made a 1,000-mile trip down the Volga river. From 1924 to 1928 Herter was co-editor of "The Independent," a journal which backed the League of Nations, and from 1927 to 1936 was co-editor of "The Sportsman." Meanwhile, he had entered politics, winning election in 1931 to the Massachusetts State Legislature where he served for twelve years, the last four as Speaker of the House. In 1929-30 he lectured on international affairs at Harvard University, his *Alma Mater* from where he had graduated in 1915 with honours in Fine Arts. Herter served for a short time in 1942 as Deputy Director of the U. S. Office of Facts and Figures, then resigned to campaign for a seat in the U. S. House of Representatives, which

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he won. He was re-elected four times, leaving to become Governor. He has been Chairman of various national organisations, and among the many honours, Herter is the recipient of honorary LL.D. degrees from twelve universities and colleges.

Oddly enough, although he is six feet five inches, he was rejected for military service as he was found to be thirty-three pounds underweight. He has been described as "a lean, blond giant with the searching eyes of an intellectual, the manners of a patrician and the pithy record of a politician."

Herter was born in Paris in 1895 of American-born artist parents. He is married to a grand-daughter of Charles Pratt, American oil merchant and philanthropist who founded the Pratt Institute in Brooklyn, New York, for scientific and mechanical training. The Herters have three sons and a daughter and fourteen grandchildren.

Herter had till his elevation as the Chief of the Foreign Office no opportunity of demonstrating his qualities and project his personality since the kingpin has always been Dulles. Obviously, the new Secretary does not enjoy the prestige in the foreign affairs field or the profound regard—at any rate as yet—of the President that enabled Dulles to direct U. S. policy as he saw fit. Will Herter display more nuance in his diplomacy? Will he soft-pedal where Dulles tended to accelerate? Time alone can tell.

SANSKRIT LESSON—(*Contd. from page 69*)

denoting *time and space* is in the Instrumental Case. In the above example, the student completed the study of the chapter *in a day*. So the word denoting time is in the Third Case. These are some of the general rules. There are exceptions too. They are as follows:

(1) सह योगे च
saha yoge ca
= 'saha' when joined.

i.e. Where the word saha (सह) is added, the Third or Instrumental Case is used.

Examples:

putreṇa *saha* āgataḥ pitā |

= The father has come with the son.

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NEWS AND NOTES

SARAL SANSKRIT EXAMINATION

NEARLY eleven thousand candidates have appeared all over India and abroad at 218 centres for the Saral Sanskrit Examination held in February, 1959.

Next examination is scheduled to be conducted on 19th and 20th September, 1959, the last date for application being 3rd August 1959. It is expected that about 25,000 candidates will sit at 300 centres for the coming examination. The last date upto which permission for appearing directly for Parichaya and Kovid will be granted is 10th July, 1959. Applications for opening new centres are being received and applicants thereof are invited to forward their applications immediately.

SANSKRIT TEACHERS OF THE CAPITAL MEET

A MEETING of the Sanskrit teachers was held under the presidentship of Sri Ananthasayanam Ayyangar, Speaker, Lok Sabha, on Sunday, 3rd May 1959. In their speeches Sri Ayyangar and the other speakers emphasised the importance of the study of Sanskrit in National Life.

Dr. A. K. Majumdar, Director of the Delhi Centre of the Bharatiya Vidya Bhavan, suggested that arrangements should be made for the recitation of Sanskrit Sloka, debates and essay reading, etc. Sri Prabhakar Mishra requested all teachers to open the Centres for Sanskrit examination. Sri Diwan Harikrishan Das promised, on behalf of the people of Delhi, to encourage the propagation of Sanskrit.

A committee was formed consisting of eleven Sanskrit teachers. This committee will consider about the propagation of Sanskrit and the future programmes.

Sri Ananthasayanam Ayyangar, while delivering the presidential address, suggested that Bharatiya Vidya Bhavan, Delhi Centre, should be the Centre for Sanskrit propagation and Sanskrit research.

BHARATIYA VIDYA BHAVAN'S SANSKRIT CLASS INAUGURATED IN M.P.'S CLUB:

Mahamahopadhyaya Dr. P. V. Kane inaugurated the Sanskrit classes of Bharatiya Vidya Bhavan in M.P's Club, on 2nd May 1959. Many distinguished persons including Sri Kesava Deo Malaviya and Dr. Barlingay M.P. were present. Sri Ananthasayanam Ayyangar presided over the meeting. The function began with Saraswati Vandanam: *Ya Kundendutusharaharadhavalā.*

Acharya Prabhakar Mishra emphasised on the various aspects of Sanskrit.

Sri Ayyangar, in his presidential speech, declared that Sanskrit is the oldest language and the symbol of unity. Without the knowledge of Sanskrit, he said, it is impossible to go into its deep literature and taste the real pleasure of its countless treasure.

In the end, there were performances of music (Vocal & Instrumental) & Dance.

SANSKRIT VISHVA PARISHAD

ENCOURAGED by the success of the Sixth Session of the Sanskrit Vishva Parishad held at Puri recently, the sponsors of the Parishad request every lover of Sanskrit to become a regular member of the Parishad and thus co-operate with them in promoting the cause of Sanskrit.

Those desirous of becoming members may fill in the application form shown on the opposite page and forward the same to the Hon.

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Sri Navin T. Khandwalla

General Secretary. They are entitled to receive free the Bulletins and other literature published by the Parishad. The *Bhavan's Journal* and *Bharati* are also available to them at concession rates.

"BON VOYAGE" TO SRI KHANDWALLA

THE Bharatiya Vidya Bhavan arranged a Tea Party on Tuesday 26th May, 1959, at the Gita Mandir to wish *Bon Voyage* to Sri Navin T. Khandwalla who left for Europe on 31st May on a two-month tour. Sri Khandwalla is actively associated with the Bhavan since its inception. He is the Honorary Secretary of the Kala Kendra and is also a member of the Sangeet Samiti and the Bhavan's Council. He is one of those who have always given their time and energy ungrudgingly to the cause of the Bhavan. Sri Navin Khandwalla is well-known in cultural circles all over India.

BHAVAN'S JOURNAL

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SANSKRIT VISHVA PARISHAD

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Application for Membership

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Dear Sir,

I intend to become an Ordinary Member of the Sanskrit Vishva Parishad in accordance to Rule No. 5 of the Memorandum of Association and Rules of the Parishad. My membership fee of Rs. 10/- (Rupees Ten only) for one year or Rs. 40/- (Rupees Forty only) for five years is being sent by cheque/M.O./I.P.O. No.....

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Sessions of the Parishad attended.....

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Whether applying independently.....

or through a branch of the Parishad.....

if so, signature of the Secretary.....

Yours sincerely,

Place.....

Date.....

.....

(Signature)

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BHAVAN'S JOURNAL

COMPETITION 6

3-ACT PLAYS

The number of playwrights in India today in all the languages put together, can be counted on one's fingers. In a country which produced Kalidasa and Bhavabhuti, Sri Harsha and Bhatta Narayana, this is a lamentable state.

Whatever the factors that have contributed to this state—there have been compensatory factors too—today, India, with her new-won freedom and colossal objectives before her, can and should be able to strike the spark from the embers and develop that branch of literature for which her past history is justly famous.

The BHAVAN'S JOURNAL which has been striving for the resuscitation of many aspects of India's glorious heritage has now taken a further step in activating the creation of new plays.

With the throbbing sense of national development pulsating in his veins, there is little doubt whatsoever, that, given the chances, the modern Indian litterateur with a penchant for the dramatic element in life would be able to produce dramas which can, at any rate, compare very well with the best of their kind produced elsewhere in the world.

It is the Journal's ardent wish that, by successive attempts, India would be able to rediscover herself in dramas and disclose her true worth to the outside world in this branch of literature.

With that end in view, the BHAVAN'S JOURNAL has pleasure in making a beginning by announcing a 3-ACT PLAY COMPETITION.

RULES & REGULATIONS

1. Original plays in English, neatly typewritten on one side of the page, about 10 pages of B.J. in length are invited from readers.

2. Themes should be mythological or historical in origin.

3. Treatment should be such as to bring out the soul of India in its best sense.

4. Technique, style, humour and ability to be staged will be individually considered in evaluation.

5. A cash prize of Rs. 100 will be paid to each of the three entries adjudged as best.

6. A Kulapati's gold medal will be presented to the very best entry in addition to the cash prize.

7. The panel of judges will consist of Kulapati Sri K. M. Munshi, Dr. C. P. Ramaswami Aiyar, Smt. Rukmini Arundale, Prof. R. Srinivasan, Dr. A. K. Das Gupta and Sri Adi Marzban.

8. The last date for receiving entries is June 28, 1959.

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OUR BOOK SHELF

INDIA OF MY DREAMS. By M. K. Gandhi. Published by Navajivan Publishing House, Ahmedabad. pp. 340 + x. Price: Rs. 2.50.

WE are living in an India of confusion and chaos. Even though we have achieved independence, the shape of India which has now emerged is far away from the India of our dreams.

In these circumstances, the *India of My Dreams* by Gandhiji will give us some food for thought. The book under review is a thoroughly revised and enlarged edition of the original but I wonder why it took so much time—about ten years—to bring out a second impression of a really useful and actually interesting book like this.

Sri R. K. Prabhu has spared no pains in collecting and compiling Gandhiji's most important speeches, writings, and diary notes that are scattered in various sources like *Young India, Nav Bharat, Harijan,* etc., and in presenting these, he has given Gandhiji's essential views on all important Indian problems so that they may prove helpful not only to all students of Gandhian thought but also to all constructive workers in the country. The compiler has also succeeded in giving us the real picture, nay, the true spirit of his Master, the Father of Indian Independence, who has stood always for Daridranarayana, who has pleaded always for Panchayat Raj and who has always held the view of a Sarvodaya society.

To quote Dr. Rajendra Prasad, who has written the foreword, it is a "book which places before the reader not only those basic and fundamental principles, but also indicates how we can help to fulfil them through our freedom by establishing a polity and social life, and through the instrumentality of a constitution and the dedication of the human material which this vast country will now throw up to work without any external fetters or internal inhibitions".

The exquisite and intrinsic value of this book is immeasurable. As such it ought to be read by younger people, especially. The glossary and index given in the end are very much helpful to the readers.

—*Sri O. P. Joseph.*

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SCIENCE AND SELF-KNOWLEDGE. By Vinoba. Translated and edited by Dr. Jitendra Nath Mohanty. Published by Akhil Bharat Sarva Seva Sangh Prakashan, Rajghat, Kashi. pp. 60. Price: 50 nP.

ACHARYA VINOBA BHAVE is one of the wonders of India, and the unique fashion in which he revolutionises numerous prevalent theories is still more wonderful and worthy of admiration. In this small book are collected some of Vinoba's lectures which have hitherto been accessible only to a chosen few. Here is a crowning example of the great savant's rare capacity for expressing subtle thoughts in simple language and idiom.

These lectures outline some fundamental thoughts regarding science and self-knowledge, modern science and non-violence, the atomic age and the new sense of values, religion, Vedanta and self-knowledge; cults of Bhoodan Movement, Satyagraha; and science, and the new principles of social ordering. Vinobaji speaks out from vast experience, knowledge and conviction and the precious thoughts expressed here are of crucial importance to everyone.

—*Sri A. P. C. Nair.*

A MAN IN BUILDER AT WORK. By Pyarelal. pp. 70. Price: Re. 1.

IN THE COMPANY OF THE SAINTS. Compiled by Mukulbhai Kalarthi. Translated from the original in Gujarati by Gurdial Mallik. pp. 56. Price: 40 nP. [Both the books published by Navajivan Publishing House, Ahmedabad.]

HERE are two useful publications from the Navajivan Trust. The first throws into relief the magnificence of six of our saints—Narasimha Mehta, Dadu Dayal, Kabir, Nanak, Tukaram and Ramdas. Its publication is well-timed, for the modern world highlights politicians, diplomats, scientists and their like only. It has been originally written in Gujarati by Mukulbhai Kalarthi and this graceful translation by Sri Mallik is at the instance of the Government of India in its scheme of encouraging social education in literature. The reader will enjoy it and feel ecstatic to be in the coveted company of noble and high souls.

The second is an inspiring work which goes a long way to broadcast the experience and first-hand knowledge of one who was so intimate and close to Bapuji. Bapuji's miraculous touch and influence transformed many Indians from ordinary clay into something of highiest value and usefulness to the

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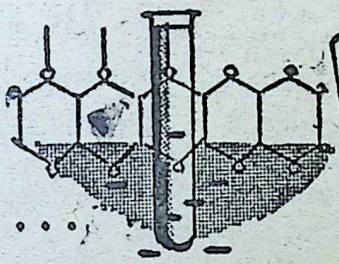
nation. How he harnessed the services of his devoted disciples and associates to the betterment of a nation in the making will astound one who comes to know of this great man some generations after! He will even wonder whether such a man ever lived. Such is the greatness of this rare soul who guided the destinies of a nation. The real and enduring efforts Bapuji put forth had its immediate fruits. Every conscientious Indian will read this to know the herculean efforts of a great Asian.

—*T. K. G. N.*

MATERIALISM AND SPIRITUALISM. By Koteswar. Published by Vora & Co., Publishers Private Ltd., 3, Round Building, Kalbadevi Road, Bombay-2. pp. 112. Price: Rs. 3.

EVER since the beginning of human life on this planet the 'how and why' of life has been a hard nut to crack. And the origin and development of various kinds of religions and philosophies of this world have their bases on this eternal question. Perhaps even the existence of man depends upon its being insoluble, as the whole charm of life and its philosophy fades as soon as the quest after truth has ended.

This quest after truth goes along two separate lines: those of materialism and spiritualism, the first of which takes science as its tool while the other depends upon religion. The book before us takes both these aspects into consideration, thoroughly discusses them and attempts to give some answer to the above problem by a comparative evaluation of science and religion. The author, in the first chapter, gives a historical growth of world philosophies by discussing the major religious thoughts, and points out how spiritualism receded to the background by the



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impact of science and the so-called rationalism.

The second chapter devotes wholly on materialistic interpretation of this world whose strongest exponent was Karl Marx. The author concludes the chapter by saying that Marx's theory touches only the superficial stratum of life and Marx has failed to give satisfactory explanation to its fundamental problems.

In the third chapter the author dwells upon science having a bird's eye-view of its developments and concluding with latest theories like the theory of Atom and Einstein's Relativity theory. Unsatisfied with the way of science and eager to find out an alternative he jumps to religion which rediscovers itself as the only satisfactory means to attain the ultimate goal which our ancient Vedas and Upanishads have dealt with completely. The author concludes with the exhortation that Sanatana Dharma is the only religion which helps man to attain final truth.

Within the limited space of not more than 112 pages, the author, highly conscious of the serious nature of the subject he has to deal with, has succeeded to express in simple style and to discuss, to a certain extent, life's philosophy and reach a definite answer to this problem.

—*Sri A. P. C. Nair.*

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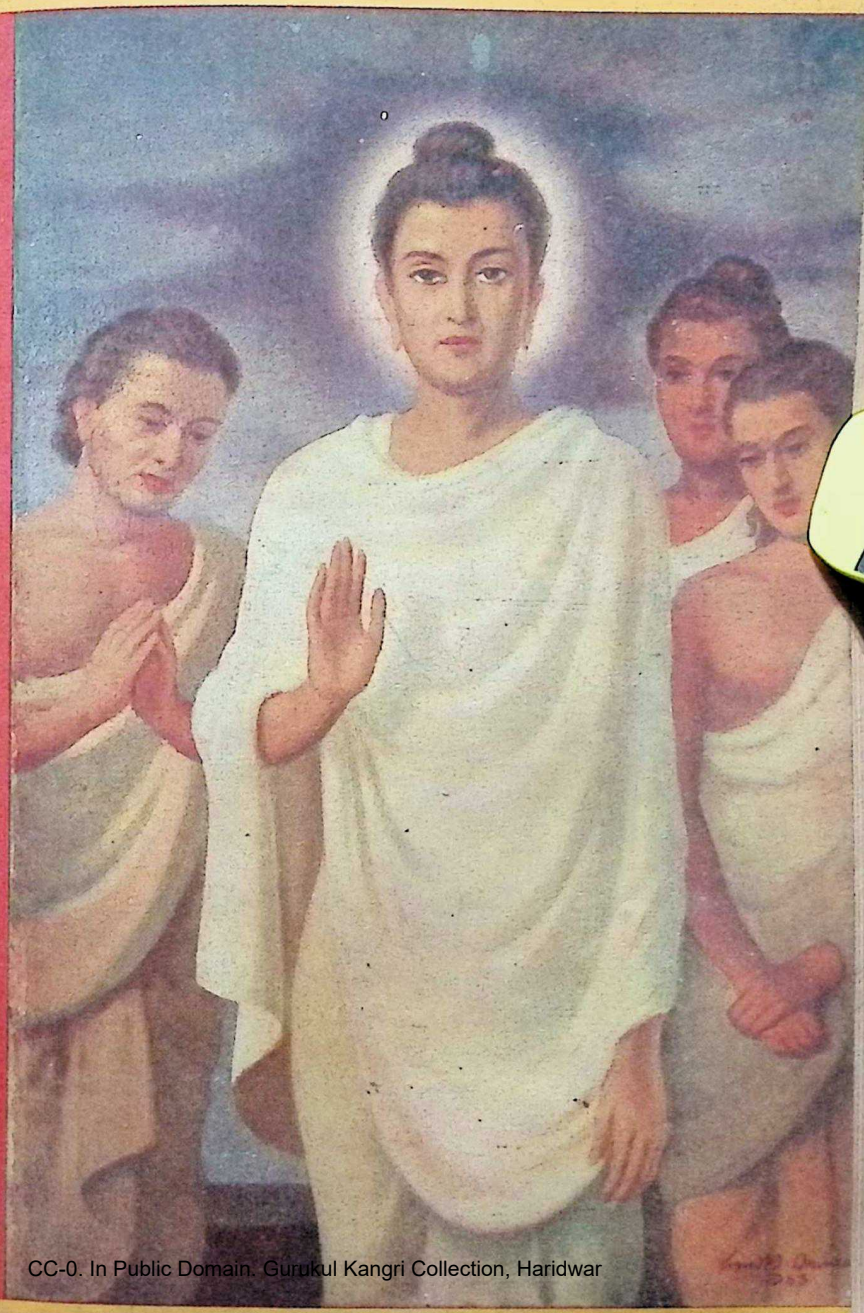

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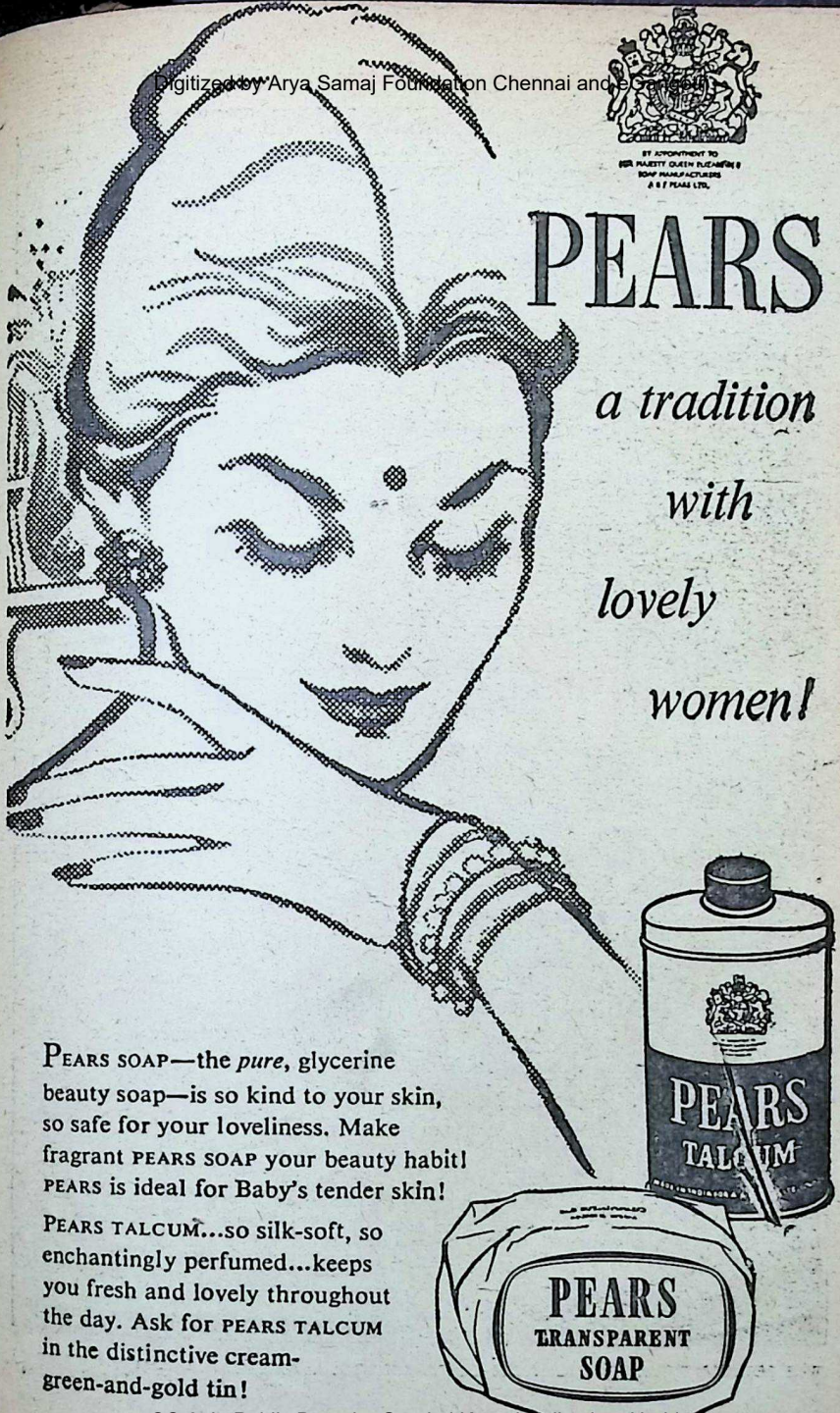

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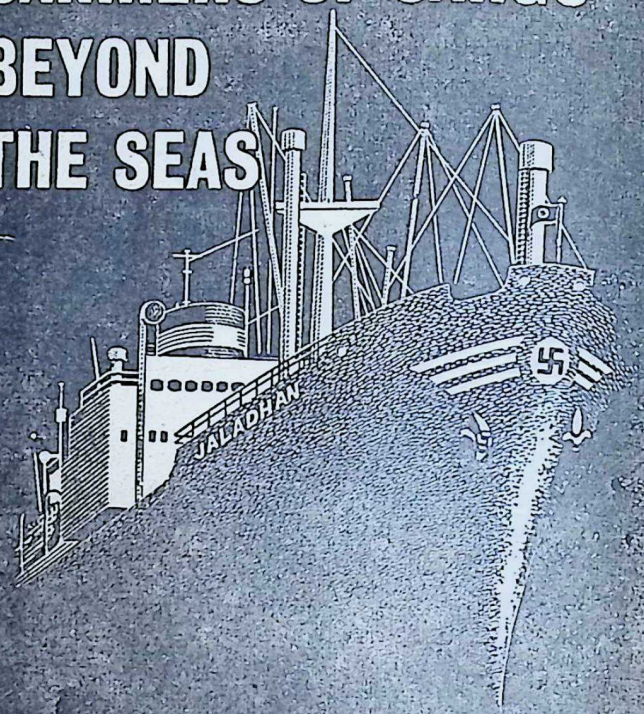

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We: Yes, but even here there's ordinary, everyday dirt. You may not notice it, but you can't escape it anywhere.
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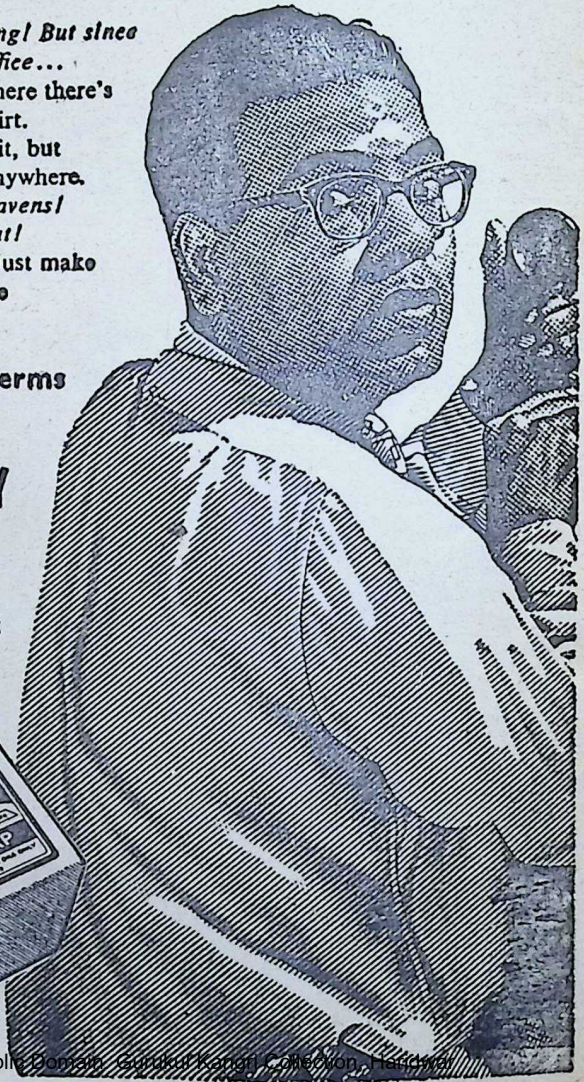
We: Don't panic! Just make it a habit to bathe the healthy way and . . .



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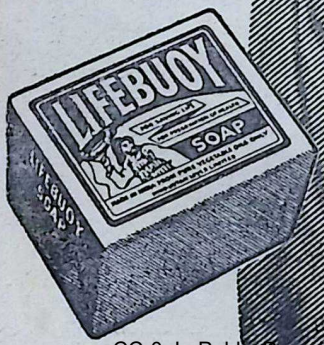

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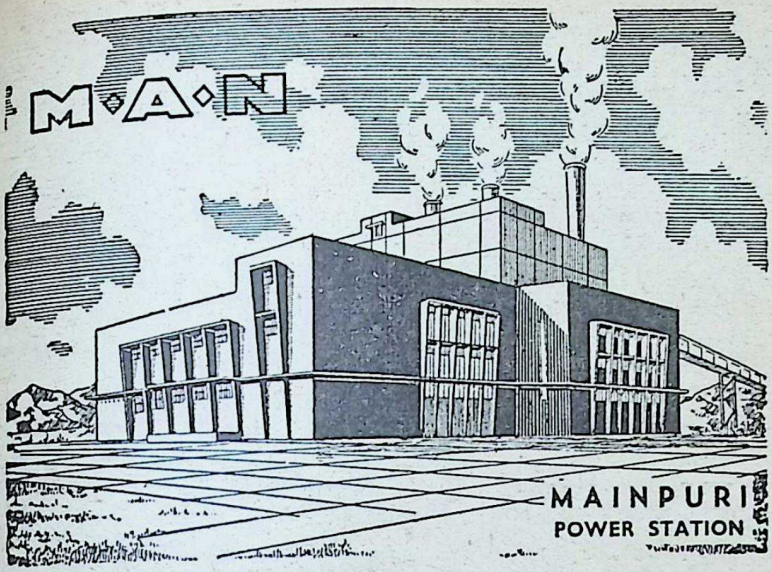

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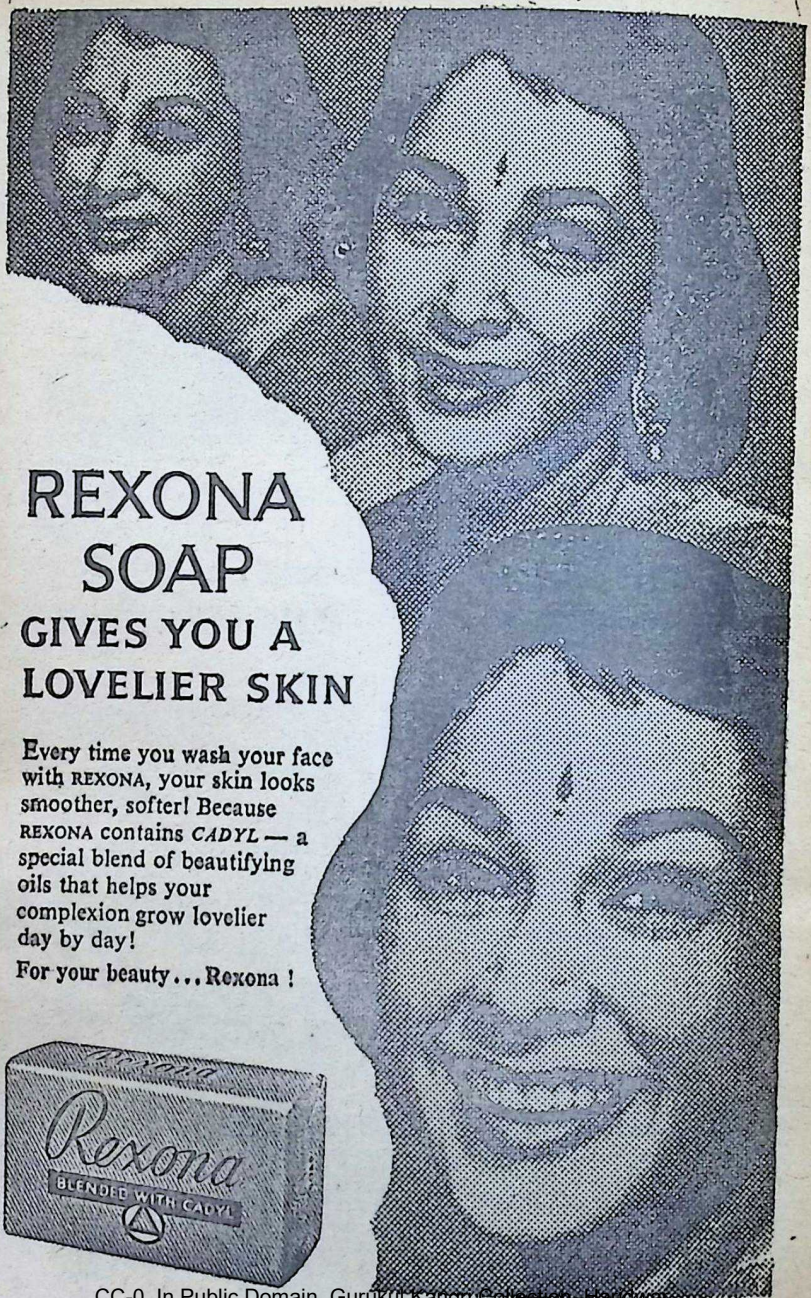

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BHAVAN'S JOURNAL

Fortnightly, Devoted To Life, Literature and Culture

Vol. V JUNE 14, 1959 No. 23

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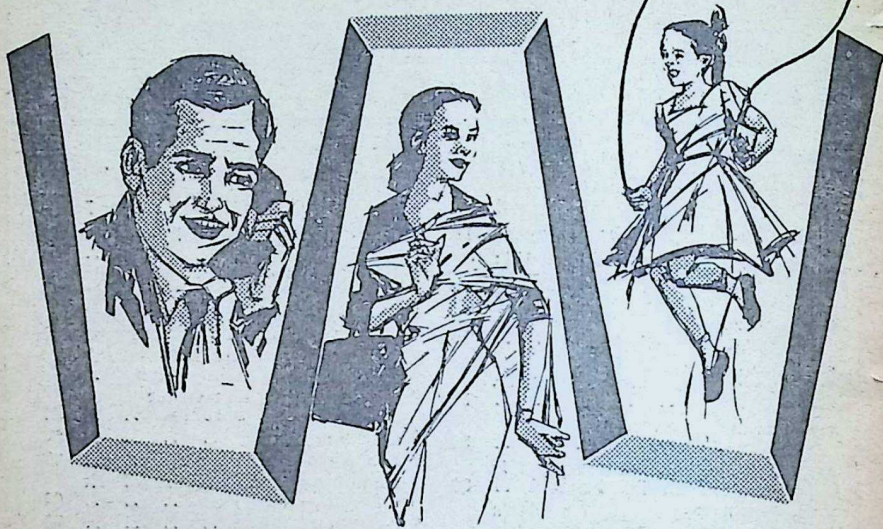

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Let noble thoughts come to us from every side
—*Rigveda*, I-89-1

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BHAVAN'S JOURNAL

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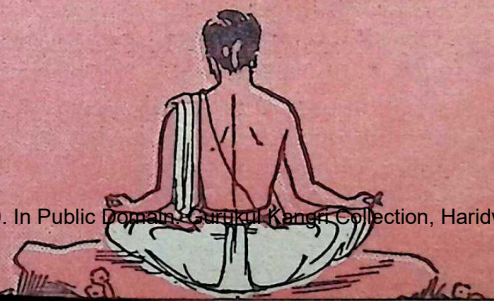
Vol. V JUNE 14, 1959 No. 23

SALUTATION TO BUDDHA

नमो वेदरहस्याय नमस्ते वेदयोनये।
नमो बुद्धाय शुद्धाय नमस्ते ज्ञानरूपिणे ॥

Salutation to the pure Buddha, the essence of the Veda, whose source of enlightenment is in the Veda, who is the embodiment of Jnana.

—Kurmapurana



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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 181

★ *BERLIN* ★ *FACE TO FACE WITH COMMUNISM* ★ *THE GHOST CITY*

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JUNE 14, 1959.

MY YOUNG FRIEND,

I SHALL now resume the account of my world tour which I left incomplete in *Kulapati's Letter No. 176.*

We left the Friedland Camp on the afternoon of 23rd July, 1958 and spent the night at a 600-year-old castle, Schloss Berlepsch, converted by the owner into a hotel. What with the narrow staircases and low stone-ceiling and towers, it reminded me of Scott's *Ivanhoe.* The castle is situated in a dense forest and at night I could see from the window of our bedroom which, though somewhat modernised by wash basin, was absolutely medieval, trees on trees ranged on the surrounding hills. Their branches moved in sweeping waves in the breeze releasing weird moans like those of a hundred witches.

Next day, July 24, we left Schloss very early, travelled from Gottingen to Hanover in train. After a drive to that modern city, we boarded a plane for Berlin.

West Berlin is a modern fashionable city, prosperity being in evidence everywhere. We drove through the main thoroughfares and saw the Russian monument of victory in West Berlin guarded by Russian soldiers; they cannot trust it to the Germans.

In Berlin, we are face to face with Communism, as a stark reality, not a gospel to be read of in books or papers, nor a vision to be dreamt of as a future millennium at a safe dis-

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tance. And my admiration for the Germans grew as I saw how bravely they stood up to the danger.

I had been particularly struck by the way that this once highly devastated area had become so prosperous in such a short time, and I was interested in finding out how, with Communists in the heart of the city and in East Berlin across the Brandenburg Gate, the West Berliners carried on industrial development so briskly.

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We met Mr. Scharnowski, the leader of the Trade Union Congress in the city, which claims 230,000 workers. Only about 55,000 workers belong to other unions, the Communists claiming only a small fraction. We had a long discussion on the situation.

'There are very few strikes in Berlin,' said the leader of the trade union. 'We try to avoid them. If we stage them, the East German Communists will have an opportunity to infiltrate our ranks. Our workers and the public both are aware of this danger. A few months ago, there was a bus strike at the instance of the Communists. We refused to support it, the public would not give it any support and it fizzled out. Two years ago we had another strike; it lasted only for eight weeks as we did not support it. We do not believe in sympathetic strikes, for we know that it is misplaced sympathy; it will only help the Communists in their political game of capturing power. The strikes sponsored by them are not in the interests of the workers'.

Then we fell to talking about the workers of East Berlin who come to work in West Berlin in their thousands during the day. The reason, the trade unionist said, was simple. In West Berlin, a worker earns about 100 marks a week; he is the master of his own money. In East Berlin he earns 90 marks a week, but the butter costs three times, eggs five times and shoes three times as much as in West Berlin, and you simply cannot get a cycle for any

NEW HELLENISM

In the field of politics, a revival of the Hellenic worship of idolized local states is, today, the dominant religion of the West and a rapidly Westernizing world. It is only thinly disguised by a veneer of Christianity, Islam and other higher religions. The tragic history of the Hellenic World shows that this Hellenic form of idolatry is a ghost of Hellenism that we harbour at our peril. The Modern World must exorcise this demon resolutely if it is to save itself from meeting with its Hellenic predecessor's fate.

—**Dr. Arnold J. Toynbee**

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money. In West Berlin, the standard of life is higher and the worker is free; no worker is free in East Berlin.

'5,000 masons, for instance, come to West Berlin every day from East Berlin. These workers would very much like to come and live here, but the Communists won't allow it; they even put pressure on them not to come to work here'.

'Do not the Communist workers, when they come here, try to infiltrate your union?', I asked.

'Our workers will not listen to them nor would the people. Even if we earn less, we would not accept their lead. Some six or seven years ago, there were 80,000 unemployed in Berlin. Even then we refused to accept their lead'.

'The birth-rate in Berlin is very low', said Mr. Scharnowski. 'People do not want children. In thirty years we have lost our children by the millions. However, our population has increased during the last thirteen years, as people are pouring in from East Germany and East Berlin. They come even at the risk of being severely punished if caught and their family, if left behind, being maltreated'.

●●●

As we met the different persons in Germany and also the refugees, we could see how East Germans wanted to escape the Communist paradise, East Germany. In the month of August, about 15,000 intellectuals fled from East Germany to find asylum in West Berlin and from thence to go and settle in West Germany. Every week, of late, 4,000 Germans had escaped from East Germany facing the prospect of a bullet on the way and the certainty of having to start life from scratch.

Talking about standards of life, Mr. Scharnowski said: 'East Germany (Communist) has the lowest standard of living. In East Berlin it is a little higher. It is very much higher in West Berlin, while the Federal Germany has the highest standard of living'.

The leader of the trade union gave me his personal view that whatever the German desire for uniting the two Germanies, there was no hope for the East and West coming together, so long as East Germany was in the Communist grip.

●●●

I asked Mr. Scharnowski about the position of the workers in 1945 before the war.

'Till 1945', he said, 'we had one Nazi dominated union. But from 1945-48 we had one union. Before the blockade of West Berlin, we separated from the Communists. Somehow we sensed that things would go the Communist way if we did not take steps in time. If we had

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not split, the Union, which was then 600,000 strong and dominated by the Communists, would have driven out the Western Occupation Forces. So we cut them off.'

I asked as to how they succeeded in doing so. He said, 'I was then working in the trade union movement. I sensed that a section of the workers was working for placing Berlin under Communist rule. I therefore decided to develop cadres, fractions and cells. That way we killed the Communist influence'.

I asked him why at that stage he came to the conclusion that he must part company. 'I was working with them and I could see what the Communists were doing,' he replied. 'They were only obeying orders from Russia. We also saw what was happening in East Berlin; food, clothing, machines and everything was being taken away by Russia. Our wives and children were left to starve. A Russian general had said: "No more schooling for your boys; you have to be working all the time." We were to be robots. Then, we were also shocked at the immoral attitude of the Communist functionaries, particularly their relationship with women. Often those who led a criminal life covered their activities by becoming Communist functionaries.'

I asked Scharnowski about the future. In view of the developing Berlin situation, it was worthwhile knowing his view.

'We know that the power of the Russian military forces now in East Germany is overwhelming,' he said. 'Nobody can protect us against them. The only way for us therefore was to depend upon ourselves. Secondly, we expect that the people of the world to be reasonable', he said. 'As a Socialist, I am convinced that the governments of the world will put up a strong defence if an attempt is made by the Communist to take over Berlin. Some people think that it would be wonderful if there was no soldier in Western Europe. But the next day we will be swept into the Atlantic.'

'I am a Socialist,' he added. 'But we all want that our army should be increased. The difference between us Socialists and the Christian Democrats is only one of technique'.

I put to him a question about the fear of the atom bomb.

'We do not fear atomic death,' he said. 'The fear of the atom bomb is imaginary. Of course, people always fear death. Ask them: Do you want death? They will say 'No'. Ask them: Do you want death by conventional weapon? They will say 'No'. Ask them: Do you want death by accidents? They will say 'No'. Every one wants to live,

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and therefore there will be no war. Anyway you cannot have the politics of fear. Democracy which makes a policy of fear cannot live. If they do that, they will destroy the basis of democracy.'

Brave man he was, this Scharnowski, and a clear-sighted one.

●●●

We had talks also with the Deputy Mayor, the Mayor being out of the city. He talked to us at some length about how the industry in West Berlin was rebuilt. He also referred to hundreds of refugees who crossed over from East Germany to West Berlin at great risk to themselves and their family.

'The family, if left behind, is punished severely, if any man crosses over to West Germany!' he said. 'If a member of the family crosses over, the identity cards of the other members of the family are often taken away as punishment. Youngsters are not permitted to stay in West Berlin. If a child refuses to reconcile itself to Communism, its father loses his occupation in East Berlin'.

'We are so near East Berlin and the Communists have made it such that we are not enamoured of their ways,' he added.

The Deputy Mayor had a philosophy of his own: 'We are not afraid of Berlin being invaded. If it is, it would mean a world conflict.'

I asked him how about the chances of union. He saw few.

●●●

In the afternoon we took a drive in East Berlin. We came to the barricade; our passports were duly scrutinised by the Russian guards at the Brandenburg Gate, and we entered the Russian zone. From what I saw, I could only describe East Berlin as a ghost city.

Across the road in West Germany, there were newly-built houses, glamorous shop windows, smartly-dressed men and women and shining motor-cars. On this side of the barricade, most areas, bomb-devastated thirteen years ago, still stood as they had been then, with broken-down houses, open spaces heaped with rubbish, discoloured ruins of palatial buildings standing with gaping mouths.

We drove through the streets —in comparison they were empty. The shops were dimly lit. Only a few people, with all the traces of want, went up and down the streets bent on business.

Then we came to the newly-built Stalin Alley—a monument of Russian power—a wide street with very imposing, tall, newly-built buildings on both sides. It stood awesome in its isolated grandeur in the midst of un-

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redeemed devastation and poverty.

Then we visited a huge park, recently built. It had wide avenues and uncouth gigantic statues sculptured to exude power. Only the visitors were few, barely half a dozen. It looked like one of the enchanted cities referred to in the *Arabian Nights*, which the anger of a genie had deprived of its human residents.

If anyone wants to see the blessings of Communism, he should come to Berlin and cross the barricade to see things for himself.

As the Deputy Mayor of Berlin, Mr. Franz Amrehn said, 'The problem of Berlin is not just a conflict between two power blocs; it is a conflict between two types of world.'

And that is true of every country which is threatened by Communism.

●●●

At night, we met some workers of Berlin. Among them were the three leaders of the '17th June Rising' of East Berlin. They had escaped to West Berlin with their lives when it was crushed. They told us the story of the 'Rising'; how people rose out of sheer despair; how there they were starved of the good things of life; how united they were in the 'Rising'; how the Communist functionaries behaved; and how brutally the 'Rising' was suppressed with Russian help.

●●●

Schulz was the headmaster of a school in East Berlin. He was a conscientious man and did not like to forsake his friends there and come away to West Berlin. But, day after day, he received orders as to how to deal with his students and he was sick to death at having to teach things which were palpably untrue.

One day, a functionary came and delivered an address to the staff. In the course of his address, he expatiated on the wickedness of the West Berliners. One young teacher, evidently green as grass, innocently said: 'Sir, they may be wicked as you say, but some of them, whom I have met, are very good people'.

Next day, Schulz was called by the head functionary and given a talking to. His teachers did not know their business! The next day the poor young teacher disappeared.

Schulz, out of despair, fled to West Berlin.

Yours sincerely,

Ken Minoshi

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THE BUDDHA

H. H. Jagadguru
Sri Sankaracharya of Kanchi

On the 22nd of last month the Buddha's Parinirvana was celebrated all over the world. In this article, extracted from a recent speech, His Holiness Sri Sankaracharya of Kanchi points out how enlightenment dawned on the Buddha.

WE have the rare privilege of being born as human beings and we desire to live happily in this world.

Pain and sorrow, trial and tribulation provide the incentive to think about the course of our lives, about the causes of our griefs and the way to overcome them.

Our present troubles are the effect of some cause near or remote. This ultimate cause of our suffering must be spotted out and destroyed. All other remedies will be only temporary and palliative; the suffering is bound to recur if not in the same form, in some other form.

Great religious leaders directed their attention to the discovery of the root-cause of suffering and each of them offered the solution which he felt was the best.

The Buddha was oppressed by the suffering he found all around him. He wanted to find a solution and help mankind to overcome sufferings.

(*Continued on page 33*)

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On the 2nd of last month, the birthday of Sri Vallabhacharya was celebrated all over the country. The present article gives a succinct account of his life and teachings.

THE MESSAGE OF SRI VALLABHACHARYA

Bhailalbhai N. Shastri

AMONG the galaxy of Indian Philosophers who have enriched from time to time the intellectual and spiritual life of this sacred land, the place of Sri Vallabhacharya is unique.

Sri Vallabhacharya was born at Champaranya in 1479 A.D. The period covered by his lifetime was pregnant with momentous changes in the political and religious history of India. The Social organisation of the people was considerably weakened both by foreign aggressions and internal dissentions. There was lack of political unity, cohesion and compactness among the Hindu rulers who were, by virtue of their weakness and want of farsightedness, unable to save India from impending danger to her civilisation.

Sri Vallabhacharya

As regards religion, the pristine purity of Vedic religion was not to be seen at all. Mechanical and blind performance of Vedic ritual without understanding the underlying significance thereof, had stifled the spontaneous and natural flow of the spiritual consciousness of the people at large. Religious fanaticism, soulless formalism, black magic, and narrow sectarianism had taken the place of true religion. Bitter

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antagonism, jealousies and constant bickerings prevailed among the followers of different theological schools.

India needed a great personality endowed with supra-consciousness and a synthetic vision of life to purge Hinduism of its impurities and encrustations and to bring out the essence of the Vedas and Upanishads before the groping humanity.

The philosophical system of Sri Vallabhacharya is known as *Shuddhadvaita Brahmavada* or pure non-dualism. From the point of view of *Shuddhadvaita* the world is a manifestation of Brahman and as such it is real and meaningful. The world is not to be shunned as a work of nescience. Rather it is to be considered as an expression of the divine will. It is in and through this *Jagat* that an aspirant has to work out his own salvation. Renunciation of the world cannot be prescribed for all and sundry. For the generality of the people it is as impossible to give up this world as it is for water to run up the hill. Further in the light of *Shuddhadvaita* philosophy the world is transformed and spiritualized. It is to be utilised for the intensification of our spiritual life.

God is the material and efficient cause of the universe. *Jagat* is the manifestation of the *Sat* aspect of Brahman, while individual souls are of the nature of consciousness. The *jivas* are devoid of bliss.

Absolute non-dualism of Shankara accepts the reality of Brahman only and asserts the illusory character of *jiva* and *Jagat*. To Vallabha, who is a true Vedantin, the world is real and meaningful. The individual souls are the parts of Brahman. *Jivas* are born like sparks from a blazing fire.

God willed to be many and He multiplied Himself, as the Shruti says. Maya or Avidya has no *locus standi* in *Shuddhadvaita Brahmavada*. When the scriptures speak of the Maya of Brahman it means the inherent power of Brahman, the power of spontaneous creativity. It means the energy or potency of God, which brings into existence the cosmos.

The practical aspect of *Shuddhadvaita* is known as *Pushtimarga* or the path of Divine Grace. In this path dedication of life to the Lotus-feet of Lord Sri Krishna is enjoined. Sri Krishna is the Highest Divinity, in this *Marga*. *Pushtimarga* believes in a Personal Reality, underlying all phenomena. At any rate, in the eye of *Pushtimarga* there is no difference between *Saguna* and *Nirguna* Brahman. God as a mere philosophic abstraction is a conception foreign to *Pushtimarga*. God of *Pushtimarga* is a concrete reality—a living presence

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with whom a devotee can enjoy eternal bliss.

Spontaneous and ceaseless flow of love towards God constitutes the means and end in *Pushtimarga*. The pursuit of *Nirguna Bhaktimarga* is not conditional on external factors for its efficacy. The assumption is that love towards God comes from within and not from without. Mercy of God is vital to the sprouting of the sentiment of love.

According to Sri Vallabh, Lord Sri Krishna is the Supreme Reality which is both *Saguna* and *Nirguna*. Brahman is the repository of all divine qualities. *Saguna* means endowed with divine qualities, whereas *Nirguna* means devoid of earthly qualities, which undergo modification. In other words, there is no difference between *Saguna* and *Nirguna* Brahman. God is of the essence of *Rasa*.

Bhakti or the supreme love of God is the means of realizing God. According to Sri Vallabhacharya *Nirguna* Bhakti is the highest form of devotion. A true devotee believes that God is everything and becomes an instrument of divine dispensation. His life vibrates with the living faith in God. He sees God in all and all in God. Sri Vallabh recognises the primacy of the path of Bhakti over *Jnanamarga* and *Karmamarga*. The highest aspiration of a devotee is to be united with God in His eternal *Lila*.

To attain the highest ideal of Para Bhakti Lord Sri Krishna should be worshipped with all one's heart and soul. Steadfast devotion is the easiest way for God-realization. Lord Sri Krishna says, "But those who being wholly devoted to Me and surrendering all actions to Me, worship Me, meditating on Me with undivided Yoga are speedily rescued from the ocean of birth and death."

Pushtimarga is the religion to acquire the grace of God. Everybody has a right to follow this spiritual path. Love of His knows no terrestrial jurisdiction. No one is debarred from the *Marga* by virtue of his caste, sex or nationality. The *sine qua non* of the *Marga* is unswaying love towards God. The votaries of *Pushtimarga* are exhorted to dedicate their lives to service of Lord Sri Krishna for the highest fruit.

Sri Vallabhacharya was a prophet of love. He preached absolute surrender to Lord Sri Krishna. He showed us the true significance of life—a life spiritualized by pure love and selfless devotion to God.

The ethical aspect of *Pushtimarga* puts a great emphasis on the fundamental necessity of living simple, pure and guileless life. No progress worth the name is possible unless the

(*Continued on page 41*)

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Having met Sita, Hanuman planned for a bold encounter with Ravana in order to demonstrate his and therethrough his master's strength. So, he laid waste the Asoka grove and smashed many rakshasas who came to resist him. At last, finding that it would help him get an easy access to Ravana's Palace, the Vanara chief quietly submitted to Indrajit's Brahmastra and allowed himself to be carried by the demons.

In this incident, the poet draws the picture of an ideal envoy. Hanuman's answers to Ravana bear sufficient testimony to his logic and scholarship besides his great devotion to his master.

LANKA DAHAN

कपिहि बिलोकि दसानन
बिहसा कहि दुर्बाद।
सुत बध सुरति कीन्हि पुनि
उपजा हृदयँ बिषाद॥

When the ten-headed monster saw the Vanara he laughed and railed at him. But again he recalled his son's death and felt sad at heart.

कह लंकेस कवन तैं कीसा।
केहि कें बल घालेहि बन खीसा॥

Asked the King of Lanka, "Who are you, Vanara, and by whose strength have you wrought havoc on the grove?

मारे निसिचर केहिं अपराधा।
कहु सठ तोहि न प्रान कइ बाधा॥

"For what offence did you kill the rakshasas? Tell me, fool, are you not afraid of losing your life?"

सुनु रावन ब्रह्मांड निकाया।
पाइ जासु बल बिरचति माया॥
जाकें बल बिरंचि हरि ईसा।
पालत सृजत हरत दससीसा॥

Replied Hanuman: "Listen, Ravana: think of Him by Whose might Maya (Nature) brings forth numberless universes; by Whose power, O ten-headed monster, Brahma, Hari (Vishnu) and Isa (Siva) carry on their functions of creation, preservation and destruction respectively.

जाके बल लवलेस तें
जितेहु चराचर झारि।
तासु दूत मैं जा करि
हरि आनेहु प्रिय नारि॥

"By a small part of Whose might you were able to conquer the entire creation, both animate and inanimate, and Whose

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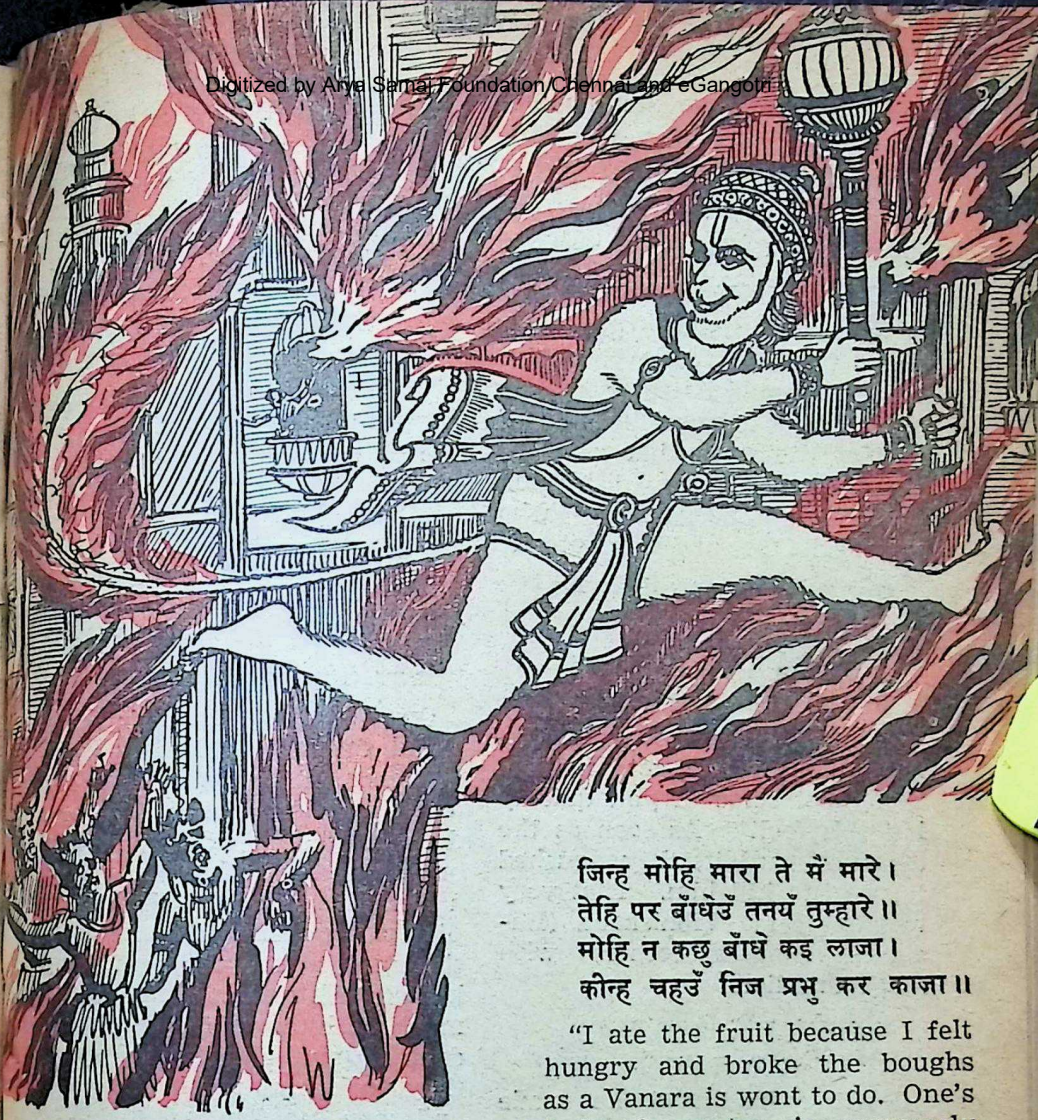

beloved spouse has been stolen away by you. Know me to be His emissary.

खायउँ फल प्रभु लागी भूखा।
कपि सुभाव तें तोरेउँ रूखा॥
सब कें देह परम प्रिय स्वामी।
मारहिं मोहि कुमारग गामी॥
जिन्ह मोहि मारा ते मैं मारे।
तेहि पर बाँधेउँ तनयँ तुम्हारे॥
मोहि न कछु बाँधे कइ लाजा।
कीन्ह चहउँ निज प्रभु कर काजा॥

"I ate the fruit because I felt hungry and broke the boughs as a Vanara is wont to do. One's body, O master, is supremely dear to all; yet those wicked monsters would insist on belabouring me. Consequently I had no option but to return their blows. In spite of it your son (Meghanada) bound me in chains; but I am not at all ashamed of being bound, keen

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that I am to serve the cause of my Lord.

बिनती करउँ जोरि कर रावन।
सुनहु मान तजि मोर सिखावन॥
देखहु तुम्ह निज कुलहि बिचारी।
भ्रम तजि भजहु भगत भय हारी॥

"Ravana, I implore you with joined palms, give up your bigheadedness and listen to my advice. Think of your lineage and look at things in that perspective; in any case disillusion yourself and adore Him who dispels the fear of His devotees."

सुनि कपि बचन बहुत खिसिआना।
बेगि न हरहु मूढ़ कर प्राना॥
सुनत निसाचर मारन धाए।
सचिवन्ह सहित बिभीषनु आए॥

Hearing these words of Hanuman, Ravana got nettled. "Why not some of you quickly kill this fool?" As soon as the demons heard it, they rushed forward to kill him. That very moment came Vibhishana (Ravana's youngest brother) with his counsellors.

नाइ सीस करि बिनय बहूता।
नीति बिरोध न मारिअ दूता॥

Bowing his head he made humble entreaty: "It is against all statecraft: an envoy must not be killed."

सुनत बिहसि बोला दसकंधर।
अंग भंग करि पठइअ बंदर॥

Hearing this the ten-headed Ravana laughed and said, "All right, the monkey may be sent back mutilated.

कपि कें ममता पूंछ पर
सबहि कहउँ समुझाइ
तेल बोरि पट बाँधि पुनि
पावक देहु लगाइ॥

"A monkey is very fond of his tail: I tell you this secret. Therefore, swathe his tail with rags soaked in oil and then set fire to it."

जातुधान सुनि रावन बचना।
लागे रचैं मूढ़ सोइ रचना॥
रहा न नगर बसन घृत तेला।
बाढ़ी पूंछ कीन्ह कपि खेला॥
कौतुक कहँ आए पुरबासी।
मारहिं चरन करहिं बहु हाँसी॥
बाजहिं ढोल देहिं सब तारी।
नगर फेरि पुनि पूंछ प्रजारी॥

On hearing Ravana's command the stupid demons started doing as they were bid. Not a rag was left in the city nor a drop of ghee (clarified butter) or oil, the tail had grown to such a length through Hanuman's playful gesture. The citizens thronged to see the fun; they kicked Hanuman and jeered much at him. With beating of drums and clapping of hands they took him round the city and then set fire to his tail.

पावक जरत देखि हनुमंता।
भयउ परम लघुरूप तुरंता॥
निबुकि चढ़ेउ कपि कनक अटारी।
भईं सभीत निसाचर नारी॥

When Hanuman saw the fire blazing, he immediately assumed an utterly diminutive size, and slipping out of his bonds

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sprang to the attics of the gold palace, to the dismay of the demonesses.

हरि प्रेरित तेहि अवसर
चले मरुत उनचास।
अट्टहास करि गर्जा
कपि बढ़ि लाग अकास॥

At that moment, impelled by God, all the forty-nine winds began to bluster. Hanuman roared with a loud laugh and swelled to such a size that he seemed to touch the sky.

देह बिसाल परम हरुआई।
मंदिर तें मंदिर चढ़ धाई॥

जरइ नगर भा लोग बिहाला।
झपट लपट बहु कोटि कराला॥

Though colossal in size, Hanuman appeared most nimble-bodied; he ran and sprang from palace to palace. The city was all ablaze and the people were at their wit's end. Terrible flames burst forth in myriads and piteous cries were heard everywhere.

जारा नगरु निमिष एक माहीं।
एक बिभीषण कर गृह नाहीं॥

In the twinkling of an eye Hanuman burnt down the whole city barring the solitary house of Vibhishana.

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Authorised Capital	Rs.	1,00,00,000
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Paid-up Capital	Rs.	66,38,990
Reserve and Other Funds (including Share Premium)	Rs.	99,61,883
Deposits as on 31-12-1958	Rs.	40,93,17,330
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KRISHNAVATARA

THE DESCENT OF THE LORD

K. M. Munshi

9. Balaram is born

FOR ten days Vasudeva and Devaki prayed to the Lord. His was the promise and His the duty to fulfil it. Devaki, however, knew that the word of Vyas would come true, and she was happy.

The guards of the palace saw the love and faith with which Vasudeva and Devaki faced their trials day after day. Their hearts melted, and they also grew anxious to see that the Shoora Chief and the Princess should come to no harm. They had also heard of Vyas's prophecy and knew the faith of Akrura that a deliverer was coming and in their heart of hearts they wished that he might come soon.

On the tenth day, after Nanda, the Chief of Gokul, had left Mathura, at dead of night a boat came stealthily to the *ghat* (landing place) of the palace where Vasudeva and Devaki were kept confined. One of the three men in the boat, who had a bundle in his hands, got out of the boat. Akrura, who with Gargacharya generally stayed with Vasudeva, came down the steps of the *ghat*.

'Lord of the Vrishnis, I have come,' said the young man.

Akrura pointed to the bundle in his hands in silent inquiry.

'Yes, a still-born girl.'

Akrura raised his eyes in silent prayer.

Two guards standing there on duty came near them. Akrura said to them in a whisper, 'Gargacharya has called this young Brahman to recite the *mantras* to save Princess Devaki's life. Please go and inform your master, the noble Kamsa, that the Princess is likely to give birth to a son.'

The guards opened their eyes wide in surprise and left in a hurry to discharge their duty.

Gargacharya, with two old women, was waiting for the young man's arrival. For a few minutes they talked in whispers. Vasudeva was sitting by the side of Devaki, who lay in bed with closed eyes, her hand reposed in his. Garga then motioned to Devaki to go with one of the midwives to the inner room.

'Child,' said Garga, placing his hand on Devaki's head. 'May the Lord give you strength!'

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Rohini waited in suspense

'Gurudeva, do not worry. I would go through fire, if need be. Nothing will happen to me,' she said with a smile. 'For two days I have felt as if Anant, the thousand-hooded god, was here to protect me.' She folded her hands, fell at the feet of the preceptor and Vasudeva, and then left with the old women.

The young man handed over the bundle to one of the women.

For some time everything was quiet. Then Devaki's piteous cries of pain were heard. The cries increased in poignancy. Then came almost a wild scream, broken by sobs.

Gargacharya, Akrura, Vasudeva and the young man waited almost breathlessly. Then came the shrill cries of a new-born baby, strong and vigorous.

Some time passed. The cries of the baby became quiet. One of the old women came to where the men were standing.

'It is a boy and very, very strong,' the old woman said, and her toothless mouth betrayed a queer smile that spoke of her joy. 'Come, come all of you,' she cried.

The men gently stepped towards the room and peeped in through the open door. In the poorly-lit room Devaki was lying in bed, pale and exhausted. By her side lay the baby, fully developed for so early an arrival, having his feed for all he was worth.

'Let us not waste time,' said Akrura. 'The guards have gone to inform Kamsa and may return any moment.'

Devaki smiled sweetly. 'Yes, I know,' she hugged the child close to her bosom as a precious possession, then motioned to one of the old women to take it away, and wiped a tear.

The woman took the baby away which was again crying lustily, gave it a bath and placed

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it on the ground. Gargacharya picked it up and tied a black thread round its neck, chanting *mantras* (incantations) all the time.

'What name shall we give him?' Gargacharya asked.

'Devaki, what is your wish?' fondly asked Vasudeva, as he looked at his little wife of heroic mould with admiration.

'He is very strong. Call him Bala,' she said.

'How would Gurudeva call him?' Vasudeva asked the preceptor.

'I would call him Sankarshana.[1] He was not born, but was dragged out,' said Gargacharya with a smile.

Vasudeva took the baby from Garga, pressed it to his heart lovingly and handed it over to the young man, who left the room immediately, accompanied by Akrura.

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The guards ran to the palace of Kamsa, for the least little delay in informing him about Devaki's confinement would mean certain death. From guard to guard the message ran: Princess Devaki is going to give birth to a child.

Pradyota, the captain of the guards, when he heard the news, rushed out of his bed and ran up to Kamsa. 'Princess Devaki is giving birth to a child, lord,' he announced.

Kamsa awoke as if from a nightmare, rubbed his eyes, grasped his sword and ordered his chariot. He also ordered the captain of the guards to bring along his wife, Putana, with him. A deadly ferocity seized him, as also the fear that Devaki might be delivered of twins, for he was not able to shake off the effect of the dream he had ten days ago.

Clatter of the hooves of horses and the wheels of a chariot broke the morning quiet in which the palace, where Vasudeva and Devaki lived, was wrapped.

When Kamsa, followed by Pradyota and Putana, entered the palace, Gargacharya and Vasudeva were standing at the entrance, ready to receive him.

'Where are the boys?' shouted Kamsa.

'Boys? What boys?' asked Gargacharya.

'The twins that Devaki gave birth to.'

'There are no boys, not even one. Only a daughter was born,' said Vasudeva.

'You lie,' blurted Kamsa, as he tried to go near the room in which Devaki lay. 'Putana, go and verify for yourself. Where is the girl?'

'Here she is,' said Gargacharya and the old woman lifted the piece of cloth which covered the dead body of the new-born girl whom the young Brahman had brought from Gokul.

1. The dragged-out one.

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Kamsa glared at the dead body, dazed. Then, as if waking from a dream, he shouted to Putana and her husband, the captain of the guards, 'Search every corner of the house. There is something tricky about this.'

They searched every nook and corner in the house, but in vain.

Kamsa returned to his palace disappointed. His fury had turned to depression. Things were shaping in a way he had never anticipated. He felt unseen forces closing in upon him.

After a little while, he felt some comfort. This was only the seventh child of Devaki. The eighth was still to come. There was enough time to take precautions. He would have liked to kill Devaki straightaway. But if he did that, even his father and uncle would starve themselves to death, and the Yadavas would revolt openly. No, he must wait till the eighth child came.

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The young Brahman was an able physician. He fed the baby, that appeared to be eternally hungry, with a cotton wick soaked in honey.

Before the dawn broke, he reached Gokul, where he gave the boy to Rohini, Vasudeva's elder wife, who was now a guest of Nanda's. She saw the robust infant, saw the lines of her husband's face drawn in miniature, and was happy beyond words.

She fed the baby, put him in the cradle and went to sleep. When she awoke, she was frozen with fright. Over the cradle swung a big snake, its hood unfurled in the shape of an umbrella. Rohini waited in suspense. It was a moment eternised. She could not scream lest the frightened snake should strike at him with its venomous fangs.

Tense moments passed by. The snake went on swinging for a little while, then gathered its widespread hood and slowly slipped away.

Rohini went to the cradle. The boy was asleep, with the beam of a smile on its tiny lips.

[To be continued]

Man's ego itself is Maya. It is the veil that shuts out the Light. Verily, with the death of the 'I' all troubles cease. If, by the grace of the Lord, a man once gains the knowledge that he is not the doer, then he assuredly becomes a Jivanmukta, one freed in this very life, and transcends all fear.

—Sri Ramakrishna

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How God Came Into Namdeo's Life

God Ate From His Hands

SAINT NAMDEO was born in a tailor's family in Shake 1192 on Kartiki Ekadashi day at Pandharpur. His father's name was Damasheti and mother's name was Gonai.

It was the practice of Damaji to go to Vithal's Temple at Pandharpur and after performing Pooja, he used to offer food (Naivedya) to the deity.

Once Damaji had to go out of Pandharpur, so he asked his son to perform the Pooja and offer Naivedya to the deity. Namdeo performed the Pooja and offered Naivedya food to Vithoba.

Now it was a stone idol and would not partake of the offerings. Namdeo thought that Vithoba used to accept the Naivedya at his father's hand and so became worried why the idol should refuse to take food from his hands.

He implored the deity to listen to his prayer and accept the food at his hands.

Very naturally the stone idol could not accede to his request.

In utter desperation, Namdeo tied a piece of cloth round his neck and tried to end his life.

At this, the deity partook of all the food that was offered!

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When Namdeo returned home, his mother asked what had become of the Naivedya. Namdeo told her that God had eaten the food from his hands. Disbelieving his story Gonai thought that the food must have been dropped on the way. Next day she again sent Namdeo for Pooja. The same thing happened and Namdeo gave the same explanation.

On the third day Gonai stealthily went behind Namdeo and she was greatly surprised to

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see the stone idol actually eating the offerings!

When Damasheti returned, he also watched and realized that Namdeo was an extraordinary child.

But the adolescent years of Namdeo's life were in great contrast with this. He came in contact with thieves and became an expert dacoit. He committed several murders.

He used to ride a horse and wear fine clothes. But he had one good trait. He visited the temple of Aundhya Nagnath every day.

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One day Namdeo saw a widow beating her child as the child was asking for sweetmeats that were offered to God. Namdeo asked her who she was and why she was beating the child. She told Namdeo that she was a poor woman and her husband was killed by a wicked dacoit, depriving the family of the only support.

Namdeo suddenly remembered that he was responsible for the death of her husband. Remorse took hold of him.

Realization came to him that since he had committed so many murders, the expiation of his sins could only be brought about by placing his life at the feet of the deity.

So he whipped out his sharp knife and thrust it into his hand and poured all the blood on the deity.

God Shiva took pity on Namdeo and, convinced that the repentance of Namdeo was genuine, decided to give a chance to him to open a new chapter in his life.

So Shiva inspired the Pujari to take out the sharp weapon from the hand of Namdeo which he did.

Namdeo then heard a divine voice in the temple of Shiva directing him to go to Pandharpur.

So becoming an altogether different man Namdeo went to Pandharpur. There he prostrated himself before Vithoba. He implored the mercy of Vithoba and expostulated with Him that He had forgiven Ajamil, prostitute Pingala, Sishupal and a host of other sinful lives. He begged he was not a worse sinner than they and asked for God's forgiveness. Soon he became saintly.

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Namdeo became thus a completely changed man. On one Kartiki Ekadashi day, Namdeo stood at Garud Par, the Seat of Garud in the temple of Vithoba.

On gazing at the deity he completely forgot himself and saw all his previous lives. He forgot where he was standing. He lost all sensitiveness of his limbs, his mind completely absorbed in divine thought; he lost

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all speech. He felt as if his body was occupied by the divine spirit. The sense of dualism vanished· His body was profusely perspiring on account of the new sense of joy and happiness. He forgot the pangs of death and the miseries of his present life.

Namdeo thus transformed felt that since God was with him like playmate, he had hardly anything else to do and he needed no Sadhana.

To wipe out his ego, Vithoba asked Namdeo to go to Aundhya Nagnath and to approach Visoba Khechar, for direction of Sadhana: Namdeo went to Aundhya Nagnath.

He went to a Shiva's temple and to his great surprise he found an old man lying with his feet on top of Shiva's Pindi. Namdeo could not bear the sight and requested Visoba Khechar to lift his feet from the top of the Pindi. The old preceptor said that he was too old and weak to lift his feet; so he requested Namdeo to lift his feet and place them where there was no Pindi.

Namdeo lifted the feet several times and tried to place them where there was no Pindi. But Namdeo found that there was no place where there was no Pindi.

So Namdeo fell prostrate at the feet of Visoba Khechar and told him that he had realized that God was everywhere and there was no space without Him.

Since then Namdeo followed the great teaching of *Bhagavad Gita* which says:

"One can attain knowledge only through complete surrender and asking the Guru in all humility."

Namdeo sought the advice of his Guru Visoba Khechar who taught him as follows:

"Namdeo, remember, God is without form and name. God is in water, space and solid material. God does nothing Himself. He is only a witness to the working of the universe.

"Happiness is within oneself and does not exist in outside world. Brahman could be realized only through renunciation. It is equally necessary to divest oneself of the ego. As long as the idea of self and possessions of self are lingering in one's heart, there is no hope of divine manifestation.

"So Namdeo, apply your mind wholeheartedly in search of the Divine Forces. By thy mouth sing His songs without break. Mere bodily penance has very little value.

"Complete renunciation of the self and complete surrender are the only means of reaching the Ultimate—Moksha.

"The ocean of Sansar is vast. It is impossible to survive this ocean through your own efforts. You must have a strong boat and the best sailor to take you to the other side of the ocean.

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So consider the musical songs in praise of the Almighty as your strongest boat and Vithoba your safest sailor. He will safely land you to the other side."

Visoba Khechar gave Namdeo the most correct definition of happiness.

He said that every soul is ceaselessly struggling in search of happiness. The musk-deer does not know that (musk) lies in his stomach and wanders till death in search of it. Even so every human being thinks that happiness is somewhere beside himself. So like the poor deer, he wears himself out in search and never comes across it. He never realizes that happiness is within him.

Said Visoba Khechar:

(1) Happiness is in peace, happiness lies in mercy.

(2) Happiness lies in want of desire.

(3) Happiness is in complete surrender.

(4) Happiness is in faith in Him. Happiness is in the company of saints.

(5) Happiness is in singing songs in divine praise.

(6) Happiness could not be found in crowds or in solitary places.

(7) Happiness is disgust of public praise or censure.

(8) Happiness is being one with the Infinite.

Ultimately God blessed all the members of Namdeo's family.

[From a script by Sri P. H. Gadre.]

THE BUDDHA—*Contd.*

He realized that he could help others only if he found enlightenment himself. He went in quest of this enlightenment.

He sought various teachers but none of the methods suggested by them appealed to him. Finally he stayed in meditation under the Bodhi tree and enlightenment dawned on him.

He formulated his theory of illusion or *Soonyavada.* He felt that the only way to remain unaffected by any trouble was to realize that everything in the world was illusion and in that realization, to remain unaffected by pain as well as pleasure.

Buddhism preaches Ahimsa and universal love. The love that overflowed the hearts of the Buddha and his sincere disciples attracted people to that religion. The spring of life of Buddhism is this outflow of Love.

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What has brought about the present unsettlement, decay of faith and standards and the highly explosive situation ? The author's analysis deserves study.

SCIENCE & MODERN FAITH

P. Narasimhayya

THE problem of faith in the modern world is not a subject merely of academic and scholarly interest. It is a serious practical problem directly concerning the welfare of the millions of humanity in our scientific or Machine and Atomic Age. Our faith and its values are the forces which determine our history, the destiny of mankind.

As the Preamble to the UNESCO has it, it is in the minds of men that wars begin, and we may add it is also in our minds that Good begins and abides. The right faith, the right ideals, have raised people from decadence and depression (as Gandhiji showed in our own day) and inspired them to great achievements, while on the contrary, the corrosion and corruption of faith has debased great people, inflamed unworthy passions and caused wars and untold misery.

The cost of a modern war has been set out graphically by Dr. Nicholas Murray Butler: "With the money wasted in the great war (the first World War), we could have built a 500 house with a 200 furniture and a 5-acre compound for every family in the U.S.A., Canada. U.K. and Ireland, Russia, France, Belgium,—in most of Europe and all North America. There would still be enough money to give each city of 20,000 people a first-rate library costing a million pounds, and one university costing 2 million pounds. And, out of the balance invested at 5% interest, there would be enough money to pay a salary of £200 each for all time for 1,25,000 teachers and 1,25,000 nurses. Having done all this, we could have bought up all France and Belgium and everything they possessed. That was the price paid about 25 years

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. . . . Some think God exists; some think not; some think it is impossible to tell, and the impression grows that it does not matter anyway . . . .

And today, the cost would be multiplied many times in human life, money and destruction. Atomic energy has placed in the hands of combatants more powers of devastation than Genghis Khan and his wild hordes ever dreamt of in their wildest moments. World leaders today daily declare that atomic power can wipe out humanity from the face of the earth, and even if a remnant survives, infect it so horribly and incurably as to make death itself a mercy.

The modern age is precariously balanced at the edge of this awful precipice. The leading thinkers of our time have repeatedly pointed out the evils of this situation. Bertrand Russell refers to our time as "our present gloomy epoch", and says "the future of man is at stake. Two gateways stand before us, one leading to heaven, and one to hell. It is impossible to guess which we shall choose."

Dr. Schweitzer, one of the noblest souls of our time working as a medical missionary in Africa, deplores "the spiritual and material misery to which mankind of today is delivering itself." Sir Walter Maberley, the British educationist, speaks of the absence of moral education as "the crisis in our universities" and consequently among the educated classes of today.

Winston Churchill, a master of practical affairs, and not a theoretical or cloistered idealist, speaks in similar terms of the moral diminution of man. The vast expansion of science and technology "was unhappily not accompanied by any noticeable advance in the stature of man, either in his mental faculties or his moral character. His brain got no better, but it buzzed the more. The scale of events around him assumed gigantic proportions while he remained about the same size.... By comparison, therefore, he actually became much smaller." *(The Social Implications of Scientific Progress.* M. I. T. Convocation Address) Similar observations have been made by other leaders in all parts of the world.

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The parable of modern life is that it goes on fast but reckless of direction, life, purpose and rushes like Huxley's cabman . . . .

Several causes have brought about this unsettlement and decay of faith and standards, and the consequent explosive situation. Curiously, traditional religion itself has been one of the causes of this decay. Religion ought to be the beacon-light of the right, spiritual, human values, but it has only a poor account to render of itself in this role. There have been religious wars, religious persecutions of scientists, fanatical theological disputes and at the basis of all these, the idea of one's own doxy as the one orthodoxy. It has not been difficult for science and rational criticism to shake such dogmatic religion to its foundations. There is a general scepticism about religion, and an even more wide-spread indifference to it. The situation has been aptly summarised in the words: "Some think God exists, some think not, some think it is impossible to tell, and the impression grows that it does not matter anyway." Life is secularised and emptied of all guiding purpose.

The modern man and society do not pause to consider what the first human objectives are or should be. They rush along with the excitements of the day, the impulses and fashions of the political, economic or social group which controls them. They drive fast, aimlessly like Huxley's cabman. Thomas Huxley tells how, being late for a meeting at Dublin, he hailed a cab and jumping into it, told the cabman to go as fast as he could. As he drove along at break-neck speed for some time, Huxley asked him where he was going. The cabman said, "I don't know. You asked me to drive on fast, and I am driving on, very fast." That is a parable of modern life, which goes on fast but is reckless of its directions and purposes and means.

Our modern technological civilisation itself obscures and weighs down the primary human goals. This order of civilisation has developed during the last century by the application of science to industry and the comforts and conveniences of man. It has brought a change not only in our industrial and economic life, but also in our philosophy of life. It has given

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new directions to man's thoughts and judgments. It has heaped up material goods, and exalted high standards of physical living.

Another effect of it is that man works like a mechanical wheel or part in a machine, doing the same minute bit of work without the joy of creating anything on his own. The gods whom this civilisation knows and worships, are the factories, machines, and laboratories. The man of simple living, the self-controlled man who is more anxious to pursue the higher urges of his mind, is lost in this technological civilisation. The calm and serene man whose tempo of life is well controlled and whose values are higher than the economic, seems to have no place amidst these machines and the competitive production of goods. The individual is reduced to his social relations, as if he has no personality or soul of his own, above the social, economic and political life. And yet, it is this higher self or serene personality which is our reserve of power, the sanctuary of our great ideals, our drive to reform of the external order, our real stature as men above machines and goods and their order of life.

The literature which is now popular and widely read is not such as presents a noble or heroic ideal of life. Popular reading now is largely of "thrillers,"—detective and crime novels and lewd love stories. Sometimes these works are written by supreme masters of the literary art. They stir our sympathetic feelings by showing the sad side of social tyranny or of the established social order. Nevertheless the absorption of the youth in these pictures blurs out the higher aspects of life,—the triumphs of patient suffering and the indefatigable will, the rigorous self-disciplines that realise noble aspirations.

The "Comics" which the youth read, repeat these unedifying pictures. An exhibition of these books was put up in England by the National Union of Teachers, and the lady librarian in charge of it wrote: "I saw a lot of horrors in the last war, but during the week I spent sorting these comics, I had nightmares for the first time in my life...The visitors to the Exhibition went away nauseated." The British Parliament banned this literature by an Act passed in 1955, and the Indian Legislature also passed a similar Act. "But still," says the lady counsellor, "the emphasis on sex and violence is little changed. Clearly, the horror-comics battle is not yet over." The same unhealthy influences are found in the lewd or romantic illustrations of our popular journals.

When we turn to the fine arts

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of today, we find that they too fail to nourish and educate the higher mind, and are often not even intelligible. The high-brow art of the present day seems, to the layman, a net-work of lines and geometrical forms, odd patches of colour, some rough carvings with contorted limbs. They are not intelligible without notes to explain them. Poetry too is becoming a rambling picture of the poet's personal associations of ideas. These experiments and adventures in new techniques, these explorations into the primitive, sub-conscious and personal symbolism show the vitality and freedom of art. But there is certainly more in art than the personal fancies of the artist or the poet. The higher and truer role of art is to be spiritually educative. Art-creation is a sacrament of the higher spirit, and must sustain and fulfil it. This role is conspicuously absent in much of modern art. The slogan "Art for art's sake" has been over-worked, carried too far.

Among the philosophical schools too, we find waves of scepticism and positive denial of the moral and human values. Besides the materialism of the dialectical or other forms, an Existentialist view of life has come into vogue and is widespread. It is a mood of pessimism, a feeling of the futility of life and its struggles, the dominance of anguish and fear, deepened by the experiences of the two World Wars, and the social and economic revolutions of our transitional age. Another school, Logical Positivism, is positive that anything other than physical sensation which can be tested by laboratory methods is "meaningless."

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Thus from all sides—art, literature, philosophical schools, educational books and journals, entertainments, the technological civilisation itself, fanatical theology, and the temptation of stupendous atomic strength—the faith and moral standards of the modern man and society have been attacked, questioned subtly eroded, and nearly destroyed.

But not entirely destroyed, thanks to the modern scientific developments themselves as well as the higher instincts of men, the noble spirits of the East and West in our own epoch, the great spiritual traditions of the world, and the meeting and mutual appreciation of the world's cultures today.

The physical, biological and psychological sciences have revealed more and more wonders in matter, life and mind. We now see more intricate designs and patterns in Nature, more purposes, more foresight and more beauty. The old Darwinian account that all these are

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due to conflict, bloody struggles and fights, and chance survivals, has been seen to be inadequate. It is not the whole or the major part of the picture of Nature. Biologists themselves have pointed out that there is great wisdom, providence and co-operative effort in Nature. No one can deny these facts of experience, however difficult it may be for us to explain them.

We find also the mathematicians who deal with the abstract realm of concepts and their formulae—like Einstein, Whitehead, Russell—speak of the highest wisdom and radiant beauty manifested in their realm or perspective of the universe.

Atomic scientists too confess their faith in the ultimacy, not of atomic energy but of the moral spirit. Dr. Compton says in impassioned terms at the end of his recent work *The Atomic Quest*, "Within us is a still, small voice, compelling, insistent. As we listen, we know that the important thing is not the state, nor the power of the atom, nor the mighty machines of industry, but the soul of man which is the true measure of value."

Other thinkers like Alexander and Whitehead who have tried to work out philosophies on the basis of science, and its empirical method, have arrived at results which agree with those of idealist philosophies throughout the ages. These modern developments of science and scientific philosophies have become allies of the great world-teachers of the East and West, Socrates and Plato, Pythagoras and Plotinus, Buddha and Zoroaster, Confucius and Lao-Tze, Spinoza and Kant, and many others. Their insights and teachings have been the same in essentials, in spite of all their differences in language or emphasis. They teach the eternal faith of man, the perennial philosophy of all ages and countries. In their lives too, as in their teachings, we find the same pattern of values. As the Sufi mystic Rumi said: "Only narrow souls are divided; all great souls are united and form a single community."

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The immemorial Eastern religions and philosophies are now no longer so alien to the West as they were since the Middle Ages till a century ago. The foremost spirits of the West have felt and declared their identity with the highest in the East. Wagner, the great German composer, said he had unconsciously become a Buddhist (Letter to a friend, 1855). Schopenhauer, the philosopher, said his devotions arose from the Indian Vedantic texts (the Upanishads). Michelet, the French historian, said after reading the *Ramayana* (1864), not that it is

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alien but "it is a deep cup which can give a long draught of life and youth." Humboldt, the philologist, said, "The *Gita* is perhaps the only true philosophical poem which all the literature known to us can show." Goethe, the poet, said of Kalidasa that acquaintance with his works "always makes an epoch in our life." Heine, the German poet, was said to have found his spiritual home on the banks of the Ganga. In America, Thoreau wrote after reading Manu, "I cannot read a sentence in the book of the Hindus without being elevated." Emerson wrote, "In the morning I bathe my intellect in the stupendous cosmogonal philosophy of the *Bhagavad Gita*." Professor Hocking, one of the elder philosophers of America today, writes, "We have to learn from the Orient the practical significance of metaphysics."

Asia also on her side pays her deep homage to the great spirits of the West, from Pythagoras and Socrates to the noble souls of today who stand for peace, freedom and goodwill. Men in their deepest wisdom and insight have reached, not different concepts of man and his good, but common concepts. Centuries of thought and criticism have reaffirmed these common concepts. Men and nations can no longer live a narrow life, bound by their own fanatical or exclusive ideas, denying the larger values of human life and spiritual religion.

Dedicated souls in the East and West in our time are building up this basic universal faith in human values, and trying to make it prevail against the scepticism and tensions of modern life. The strengthening of these bases of faith, making it more and more dynamic and effective, is the crying need of the age. If it seems futile amidst the increasing tensions and aggressions of the time, this is a challenge to far greater effort, and not a reason for defeatism, a loss of faith. As Dr. Schweitzer writes, "If men can be found who revolt against the spirit of thoughtlessness and who are personalities sound and profound enough to let the ideals of ethical progress radiate from them as a force, there will start an activity of the spirit, which will be strong enough to evoke a new mental and spiritual disposition in mankind." (*Autobiography*. p. 281).

The personal faith of most of the leaders of thought and practical affairs today is of this kind. It is dictated by science, philosophy and historical experience as well as by the needs of bare survival in a distracted age.

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mind is cleansed of the egoistic impulses and baser passions of life. A mighty spiritual life regulated and reinforced by self-control, non-attachment and disinterested performance of duties is an absolute necessity in this *Marga*. Any laxity in the observance of the rules of normal conduct is highly condemnable from the standpoint of *Pushtimargiya* ethics.

Thus it will be seen that *Pushtimarga* stands for an attitude of life in which all differences of colour, creed and sex fade away; it unites all into a common bond of love, harmony and social service. The teachings of Sri Vallabhacharya, if faithfully practised, will go a long way in establishing a new era of universal peace among mankind.

God is Truth. His name is Truth. Truth is His knowledge, and love and devotion for God. Whenever and whatever we ask for, He gives. What can we offer Him in order to have a look at Him? What should we tell Him to win His love? The only way is to recite His true name at the amrit vela (brahmamuhurta *or early morning hours), and to concentrate on His greatness. Due to our past actions we have received this human garb (birth), but salvation can be attained by winning His grace through devotion to and knowledge of God. O Nanak, know this that the True One is all in all.*

—Guru Nanak.

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What Price Our Academic Peace ?

Prof. T. K. N. Menon

Adolescent energy is like the overflow of a mighty river. How to long-circuit this overflow to useful channels? The author, a famous educationist, has a four-point programme which deserves serious consideration.

STUDENT unrest is symptomatic of the world situation today.

The old values vanished with the second World War and new ones have not as yet got rooted firmly in the soil.

In our own country, students saw the crumbling of authority when the mighty British left and a large number of princes —all symbols of authority—had to vacate their power and often their position.

Let us not forget that our university students are all adolescents who are conscious of their powers, but unconscious of their limitations. The poet is right when he sings:

> "How beautiful is youth, how bright it shines
> With its illusions, aspirations, dreams!"

The movement for freedom led by Gandhiji with its moral standards and lofty ideals gave youth enough scope for their aspirations and dreams, but the post-Independence years have made them realize that many a dream and aspiration have been only illusions. It is not wrong to say that the frustrated constitute the majority of the present-day students in our universities.

The question arises—why are our students frustrated? The indiscriminate admission of students made by colleges without any regard to their capacity to profit by university courses of study is a major cause of this frustration.

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A poor country like India cannot hope in the foreseeable future to provide university education on a democratic basis as it is done in America where universities provide a variety of courses for all types and levels of talents.

The sheer force of circumstances should compel us to accept the British and the continental concept of university education and restrict it to the intellectually advanced among our students.

This is not all. If we want to focus our policy on providing employment to the educated, and give university students the best motivation for their studies that comes from guaranteed employment and not an uncertain future, we should accept the advice of an expert like Dr. Deshmukh who wants admissions in universities to be restricted to such numbers as could be employed by the nation in the process of its development.

Restricted admission of students by itself will not lift the academic disquiet that has come to stay in our universities. Admission is only the first step in the long journey of university education which spreads out in instruction and studies and culminates with the final examination.

If wrong admissions sow the seeds of academic disturbance, the limitations of our programme of instruction and studies and the wastage inherent in our examination system cause this disturbance and disquiet to grow and assume alarming proportions.

Out of ten lakhs of students in the country who appear at

FLASHES

The notion of helping a child has displaced that of teaching him. Anyone who tries to preserve the distinction is obviously unhelpful, and is at once known for a declared enemy of youth.

* * *

The politics of the adjustment curriculum are clear : it is manipulation by sentiment and dubious authority, exercised by the least educated and the most vapid minds of the nation.

* * *

In any assembly the simplest way to stop the transacting of business and split the ranks is to appeal to a principle.

* * *

Great cultural changes begin in affectation and end in routine.

* * *

Intellect has nothing to do with equality except to respect it as a sublime convention.

—**J. Barzun**
in "House of Intellect".

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the Matriculation Examination every year, five lakhs fail; and four lakhs appear at the Intermediate Examination two years later. Two lakhs again fail there and finally about one lakh come out successful with a university degree.

It is no wonder that the frustration and the anti-social attitude arising out of these failures demoralise the atmosphere of our universities and make it depressing, disturbing and disquieting.

The factor that contributes the largest share to academic disquiet is the inadequacy of our courses of study and instruction.

The number of institutions for higher learning, of teachers and student enrolment have increased beyond recognition in recent times.

The quality of accommodation, equipment, staffing and students has not been able to keep pace with this expansion.

The starting of institutions to satisfy regional rivalries and parochial passions has aggravated the malady.

The University Grants Commission is doing their best to help universities to maintain proper standards of staff, students, accommodation and equipment, but the task before them is colossal.

Besides, adequate accommodation, enough equipment, satisfactory students and qualified teachers are not enough to guarantee academic peace and prosperity among students.

Nothing short of the setting up of a proper and dynamic organisation for advising, guiding and counselling of students in all institutions for higher learning could guarantee these.

We have given little thought to the psychological factors that influence the adjustment of adolescents who constitute our student population.

Adolescence described by psychologists as the age of storm and stress, moods and mysteries, problems and perplexities has serious difficulties of emotional, educational, occupational and social adjustments.

It is imperative that our institutions provide an agency of specialists to advise, guide and counsel our adolescents. Let me give just one illustration.

A recent study of our examination system by Dr. Benjamin Bloom, made on behalf of the University Grants Commission, has revealed that for every three hours of studies that a student in U.S.A. or U.K. does outside the class-room, his Indian counterpart studies only for just an hour.

This shows the time that is hanging on our students and if they make a nuisance of themselves during their unoccupied hours, let us accept it as natural.

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What they need is expert and constant advice on all their problems—educational, emotional, occupational and social.

Such advice is provided by the Student Personnel Services in the universities abroad, particularly those in U.S.A. These agencies advise students on matters of admission, choice of courses of studies; they guide them in their occupational choice, in going through courses and training for vocations and professions, in analysing of abilities, interests and attitudes required for various vocations and professions; they also counsel students on their personality problems.

Thus the students come to have a better understanding of themselves, their abilities, their interests, their problems and their values; they are helped to define goals and work their way to achieve these goals.

Adolescent energy is like the overflow of a mighty river; it irrigates and fertilises life's vast territories. Only a competent Advising, Guidance and Counselling Service working in close co-operation with the administration and teaching staff can long circuit this overflow to useful channels.

To my mind, the cure for academic disquiet lies with us and not with students.

First of all we have to see that our admissions are restricted to intellectually superior students and to only those whose higher education and training can meet with employment in the country.

Secondly, the quality of our staff, courses and instruction should be improved.

Thirdly, the student when admitted should be advised, guided and counselled on his curricular, personal and occupational problems.

And lastly our present examination system which causes failures, wastage and frustration should be modified.

It is futile to expect the present social order to set proper norms in these matters. Universities should turn out well adjusted young men and women who in course of time will improve the social order and set it on proper norms. Academic disquiet will then be a story of the past.

[*Extracted from a recent broadcast.*]

GENIUS & SHORT NECKS

Genius, after all, is an alliance of head with heart, and the shorter the neck, the closer that alliance.

—Aldous Huxley.

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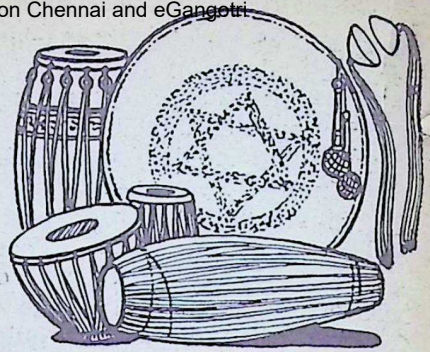
LAYA in INDIAN MUSIC



Prof. R. Srinivasan

IT has been said of Indian music that *Shruti* is its mother and *Laya* its father. There is a great truth in this statement.

Here the word *shruti* does not mean the drone, but refers to those microtonic intervals making up one octave. It is these *shrutis* that play the mother to our music. The mother nourishes the child, gives its shape and form, builds its body and lavishes her love on the child. In the exuberance of her love, the mother may spoil the child by over-kindness. It is here that the father comes in; he regulates the growth of the child along lines which ensure ordered and harmonious development. The mother aspect stands for love, emotion and freedom, while the father aspect represents will, intellect and discipline. Growth will serve any useful purpose only when it is ordered; freedom will fulfil its purpose only when it is disciplined. It is this disciplined freedom of musical expression which is ensured by *laya* or rhythm.

The word *laya* has generally two meanings; one general and literal and the other technical. The obvious literal meaning is fusion or unison or coalescence. When the voice merges with the drone, we say that the singer has achieved *laya* with the *shruti*. When our mind is entirely absorbed in anything we say that it is in a state of *laya*. In this sense it is used in various contexts.

Let us look at the special, technical aspect of *laya* considered as the basis of all *talas*, time-measures. Rhythm is the basis of all activities in Nature. From the movement of heavenly bodies in space to the gentle quiver of a blade of grass, all movement in Nature is based on certain fundamental laws. Philosophers will say that rhythm is the basis of Divine manifestation, and it is this basic

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rhythm which is symbolised in the Dance of Nataraja.

In any case we cannot escape the fact that rhythm has profound influence on a sentient being. Regular ticking of a clock at times induces languor and drowsiness; the regular sound produced by a moving train helps many to slumber. Rhythmic swaying of a swing lulls a child to sleep. It can be proved by mathematics that under certain conditions bridges can be broken and glasses shattered to pieces by the use of regulated movements or sounds. The effect of rhythm on human nature is profound and one can work wonders by a judicious use of rhythm.

In music, the *tala* aspect is as important as, if not more, the *raga* aspect. In fact, the evolution of music as an independent art was later; originally it was part of dance. The old definition of *sangita* suggests that in early stages, dance, song and instruments went together. The earliest treatise on music, *Bharata's Natyashastra* is a work on dance and only a few chapters are devoted to music proper. And in dance, the *tala* aspect dominates.

In ancient India, the dance art was widely studied and practised. When later on music began to develop as an independent art, this emphasis on *tala* aspect was kept up, so much so that Karnatic musicians revel as it were, in *tala* display.

Secular music in its elaborate form is found to have been derived from religious music in all countries. The same is the case in our country where secular music is expressly stated to have been fashioned out of the music of Sama Veda, one of the oldest song-books of the world, if not the oldest.

—Sri K. Vasudeva Sastri

I have heard of a late Maharaja of Cochin who used to sit out whole nights enjoying the play of drums only. Even today people going to ecstasies over a long drawn-out *mridangam-kanjira-ghatam* display is a matter of common occurrence. Even where there is no obvious place for *tala*, a rhythmic background seems to provide a natural atmosphere.

In our *nagaswaram* performances, we know that where *raga alapana* (elaboration of a melody) is going on, the *tavil* (drum) is being played to some rhythm all the time. This is rather a remarkable phenomenon. Never for a moment does this *tala* background distract us

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from the enjoyment of the *raga alapana;* on the other hand, it seems in some way to enhance the effect of the *raga.* No wonder then that we in India lay so much emphasis on *tala* (or *laya*) in music.

What a variety of *tala* instruments have been in use and also associated with great saints and *devas!* In some verses describing music we have references such as these: Prahlada handles the cymbals; Uddhava plays the *tala* instrument called *kamsya;* Indra, the king of *devas,* plays *mridangam;* Brahma, the creator and Prahlada keep time with cymbals; great ones like Nandi, Bhringi play varieties of drums and all these keep in tune with the great Cosmic Dance of Nataraja!

Indian music has an elaborate system of *talas* or time-measures. We hear of the five *jatis* and seven types, giving between them 35 and 175 varieties. We also hear of the 108 *talas* and the 120 *talas* too. There are also the 72 *talas* corresponding to the 72 *melas* of Venkatamakhi. Theoretically there is no limit to the number of varieties of *talas.* With given premises we can use our imagination and probe into all the possible combinations of the primary types. I have myself evolved some mathematical formulae which will give the possibilities in a general form. But at best these are only algebraic formulae and not all the possible combinations covered by a particular formula have aesthetic merit any more than all the *melas* formulated by the arithmetical scheme of Venkatamakhi can claim aesthetic merit. At present, we accept for our purposes 35 varieties of *talas;* but even of these 35, only about four or five are in constant use. Arunagirinathar in his immortal *Tiruppugazh* has used *tala* pattern not covered by the above 35 *talas;* some of these are brilliant and highly aesthetic. Who knows that others in the future may not evolve new patterns having characteristic charms of their own?

Among the various *talas* current now, Adi-tala (eight intervals) is the most popular; the greatest number of songs have been composed in this *tala,* though Syama Sastri specialised in *Triputa* (seven intervals—*misra* type) and gave a large number of pieces in this *tala.* While Adi-tala is most popular, there is something fundamental about *Triputa* (or Misra-Chapu) which links it up with universal processes. It is found that folk-tunes (such as *Kavadichindus*) which are the simplest expressions of the musical soul of a nation are mostly sung in this Misra-Chapu.

It may also be noticed that several devotional hymns lend themselves naturally to this *tala;* many of the wonderful

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padas of Kshetragna are set in Triputa-tala. No wonder then that the number seven is considered a basic mystic number in the universe.

This leads us to an important aspect of *tala* (or *laya*) which does not at present receive the attention it deserves. We speak of *raga-bhava*, meaning thereby that which constitutes the essential aesthetic uniqueness of the *raga*. So also a *tala* has its own *bhava*, that is, its own characteristic aesthetic response. People often neglect this *tala-bhava*. Various types of *talas* have varying aesthetic effects. Change of tempo in a *tala* may bring about a change in its *bhava*. It is a matter of common experience that a medium tempo *tala*, if used in very slow tempo, produces a remarkably different aesthetic reaction. In North Indian music, they recognise this possibility even in *ragas*. A particular set of *swara* phrases which bring out the *bhava* of a *raga* begins to reveal the *bhava* of another *raga* if sung in a slower tempo.

It is a well-known fact that elongation or contraction of a note in a *raga* may change its *bhava* altogether. What does this mean? It means that time element has a great effect on the *bhava* of a musical phrase. This aspect of *tala* is fully exploited in our classical dance art. This is generally referred to as *kalapramana* which means the tempo suitable to the purpose in view. In any musical composition the balancing of the *sahitya*, the *raga*, the *tala* and the *kalapramana* of the piece is of paramount importance. Every piece has its own *kalapramana;* some are *madhyamakala kritis*, which means that medium tempo is best suited to them; similarly, we hear of *vilambhakala kritis* and *duritakala* pieces. If a *madhyamakala* piece is sung in *vilambhakala*, it would not be so effective as when sung in its appropriate *kala*.

Kalapramana also depends to some extent on the nature of the voice as also on the nature of the instrument. Veena requires a slight lowering of the tempo while flute needs some speeding up for producing the adequate effect. To play a *madhyamakala* piece on the flute in a long drawn-out tempo is to commit aesthetic mutilation of the piece. So also in some voices, some comparative speeding up may be needed for effect, while some voices shine best if the speed is slightly slackened.

Correct determination of the *kalapramana* of a piece having in mind all these aspects of the matter, will help considerably in getting the best out of the piece. Thus we see what an important part *laya (tala)* plays in the Indian musical system.

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[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

(2) हेतो: च।
hetoḥ ca |
cause and

i.e. When the sense of hetu or cause is meant, the Third Case is used.

Examples:

puṇyena dṛṣṭo Hariḥ |
= Because of virtue, Hari is seen.

(3) yenāṅgenāṅgino vikāraḥ |

The part of the body which marks the defect of a person, takes Instrumental or the Third Case.

Examples:

pādena khañjaḥ
= lame of one leg
cakṣuṣā kāṇaḥ
= blind of one eye

(4) लक्षणे तृतीया
lakṣaṇe tṛtīya
= the characteristic attribute is in the Instrumental.

Examples:

jaṭābhiḥ tāpasaṁ apaśyaṁ
= I saw an ascetic (apparent by his matted hair).

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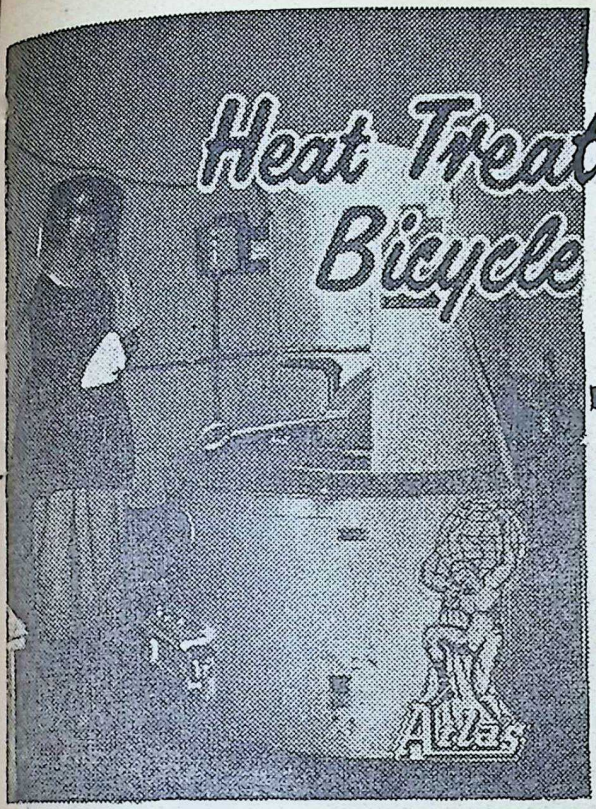
Heat Treatment of Bicycle Parts...



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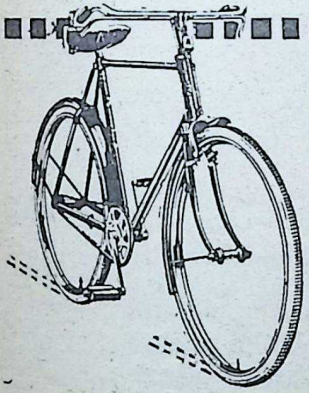

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(5) More examples of the Instrumental:

अलं श्रमेण (alaṁ śrameṇa) enough of exertion!
कलहेन किम् (kalahena kiṁ) what is the use of quarrelling?
कोऽर्थः पुत्रेण जातेन (kórthaḥ putreṇa jātena)
= what is the good of the birth of a son?

Student:—Where can we use the Fourth Case?

Teacher:—The Fourth Case or the Dative is used for the person or object to whom something is given or for whom something is done.

The rule is:

सम्प्रदाने चतुर्थी
sampradāne caturthī |
= To whom something is given, the Fourth Case.

Examples:

Viprāya gāṁ dadāti |
= He gives a cow to a Brahmin.

In English Grammar, it is known as Dative of Interest.

Student:—"Haraye rocate bhaktiḥ", why is 'Haraye' in the Fourth Case?

Teacher:—The person whose pleasure is instigated takes the *Dative Case.* So in the above sentence, "devotion pleases Hari", Hari is the person whose pleasure is instigated. So it is in the Dative or the Fourth Case. Besides these, the word for which a thing is meant takes the Fourth Case.

तादर्थ्ये चतुर्थी
tādarthye caturthī |
= The word for which something is meant, takes the Fourth Case.

[*To be continued*]

Silence has been the attitude which the greatest of our thinkers have adopted. The austerity of silence is the homage which the finite mind pays to the infinite riches of the supreme reality.

—Radhakrishnan

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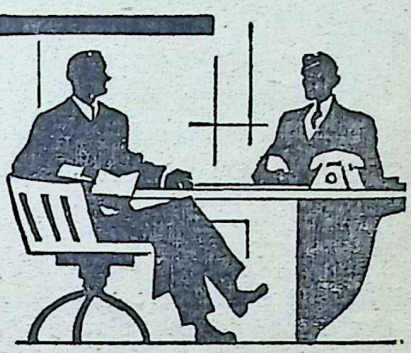

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DRESS IN ANCIENT INDIA

U. Venkatakrishna Rao

DRESS is the most important item of human civilisation ennobling man as against his nude, brute and uncivilised homeless brother; naturally the story of the slow evolution of dress will make fascinating reading. The arts of spinning, weaving, dyeing and more particularly of the daily washing and purification of these clothes had to be learnt by the people in due course. Climate played a large part in the perfection of these arts, other considerations like those of science and aesthetics also influencing men in their own characteristic ways. As regards materials for dress, men chose to have them from the vegetable kingdom around them. Grass and leaves seem to have been utilised in the earliest stage, bark in the next, to be slowly replaced by flax, cotton and silk. These plants provided materials for dyeing and also oils and soaps for purifying and cleaning our clothes. Umbrellas, footwear, walking sticks and other body-protecting devices like oils were also prepared from these by the ingenuity of man.

Even in Vedic India, perhaps at least two thousand years before Christ, the *Shatapatha Brahmana* declared that men must wear clothing of some sort, and Vatsyayana, the author of the *Kamasutra*, particularly instructs his *naagaraka* or the ideal citizen to wear an upper and a lower garment highly scented, besides carrying always a *karpata* or handkerchief for wiping off perspiration. Perhaps stitched garments came into vogue only after the Buddhistic period and were for a long time even considered heterodox. Under and upper garments are noticed even in the *Mohenjo-Daro* (at least 5,000 B.C.). For more than 4,000 years (if not more) this pair of clothes has remained the national dress and only lately under the influence of the British, trousers or pants, shirts and coats have come into vogue.

Not that trousers or pants were unknown in Ancient India; soldiers and retainers of the kings wore tight-fitting dress

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or pyjamas. The army commander wore tight-fitting black coverings on both legs which are similar to modern stockings. Women wore saris of varying complexion and wore a bodice over the greater portion of their arms.

The art of weaving had attained a high degree of perfection even in the early period of the *Rig Veda* as even then we read about the *Suvasana* or splendid garment, *paridhaana* or dyed garment, *peshas* or embroidered garments of a female dancer and *vaadhooya* or the bridal garment. Many a time is a wife spoken of as being *suvaasaa* or well dresssed to please her husband, and Ushas is described as a beautiful lady putting on a beautiful attire displaying her charm. The *Atharva Veda* refers to a *soochee* or a needle necessary in stitching dress and spinning and weaving were known even in the *Mohenjo-Daro* period of the Indus Civilisation, when warmer textiles like wool and cotton were also used. The *Aashvalaayana Grihyasutras* prescribe separate dresses for a Brahmin *grihastha* who had finished his education and for a student or *brahmachari*. Both men and women wore ornaments or necklaces or *nishkas* and also wore flowers on their hair. Shoes and umbrellas were generally always used and even insisted upon by the medical authorities. Dr. Maitra is disposed to think that women usually wore the sari and added thereto a bodice; respectable women put on a jacket over the bodice and covered the whole with a scarf or *chaadar;* some women, according to him, used also petticoats along with the bodice, jacket and scarf.

Wool, silk, cotton and flax were the usual materials; even among these, cotton and flax were largely used. Sukra (750 A.D.) speaks of threads and weaving of fabrics, but Kautilya, long prior to him in about the 3rd century B.C., had referred to a separate department of weaving under a special Director; this latter was to supervise the manufacture of threads (*sootra*), *varma* (coats), *vastra* and *rajju* (ropes). The *Gobhila Grihyasutra* refers to four kinds of materials, Kshumaa or *atasee* flax, Shana or hemp, *Kaarpaasa* or cotton and *Ourna* or woollen. The Buddhist Mahaavagga goes further and allows six kinds of robes to the Bhikkus, linen, cotton, silk, wool, coarse cloth and hemp cloth. The *Amarakosha* also refers to the four fibres as *Tvak* (flax or hemp), *phala* or cotton, *krimi* or worm like silk and *roma* or hair like wool.

Married women wore an *avagunthana* or a veil to cover their faces in public. The fact that they were called *Seemantinees* indicated that they used the comb to dress and trim their hair. *Seemanta* referred to the

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line of the hair on their heads and widows were denied the use of the comb altogether. Bana refers to the white saris worn by the widows, and Kalidasa mentions that widows never trimmed their hair which remained dishevelled and almost covered their forehead. Obviously the custom of shaving the head for the widow must have come into vogue long after the advent of the Muslims.

Sukra (perhaps 750 A.D.) refers to expert knowledge of sewing coats and shirts. It was essential that the head should be covered with hair, as Sushruta remarks, 'to protect the head from sun, air dust, rain, sweat and cold.' For this purpose, Sukra enjoined on everybody the use of umbrellas and shoes. The famous simile of Kalidasa comparing the kingdom to a 'heavy-sticked umbrella held in one's own hand' refers to the universal use of even such commodious and old-fashioned umbrellas. It looks as though different kinds of umbrellas were in vogue for kings, queens, princes, nobles, commanders and priests. That kings were having a special type of umbrella unfurled above them which was symbolised as shading the entire earth under their protection is well known, and the fact that goddesses like Ganga have white umbrellas spread above them indicates that women also used fashionable umbrellas. Rich women employed umbrella-bearers in their trains as per the testimony of Mahasveta in Bana's *Kadambari*. Gifts of umbrellas are enjoined, particularly to Brahmins during obsequies and other festive occasions for protection against rain and sun particularly in the journey soon after death. Even the *upaanahas* or footwear are insisted on in the *Taittiriya Samhita* and Sushruta ordains that if any one travels barefooted, he feels out of sorts, his senses fail, his vision becomes blurred and his longevity of life is impaired. Rama's sandals are described as having been gifted to Bharata in the famous epic. The *sanyasins* might renounce everything but are particularly enjoyed to wear a *danda* or a stick and wooden slippers.

Ancient records invariably ignore the daily life of the ancient Indian, particularly his dress, habits and physical environments as our Vedanta philosophy attached little store on them. But health and cleanliness were always insisted upon. Personal cleanliness or *shoucha* was very important and three daily baths were recommended. Weekly shaves were enjoined as a rule; the Rig Vedic Indian arranged his beard carefully, and clean clothes were always worn. Only the Jainas walked bareheaded and barefooted and never cut their hair or paired their nails; but this was only a

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small section among them and this has been completely abjured by them nowadays.

The Aryans ate twice and insisted on sleeping on bedsteads. Their dress differed with different types of people. The *Kamasutra* refers to a city dandy with flowers decorating his tuft of hair, and betel coloured mouth. His turban and footwear are prominently worn. Kalidasa refers to the *bimbaalaktaka* or dye to paint the lips and legs of fashionably dressed women. The ordinary man loved to exhibit his *dukoola* or silk glittering like the sun and brilliant like gold. Excellent cotton cloth was manufactured all over India, according to Kautilya. He also mentions finest silk clothes called *patrornaa.* Yellow silk, wheat-coloured silk, butter coloured silk, and China silk are also referred to by him, but he seems to prefer Bengal silk. Whether these were imported from China or indigenous in India is not definitely decided. But China silk which is white has to be coloured later to suit our tastes, but Bengal silk did not require this artificial colouring, since the different plants themselves produced the differentiation in colour. Such silk clothes were particularly regarded as being conducive to and more efficacious in spiritual meditation.

Girdles, ear-rings (for both sexes), anklets and necklaces for women, finger-rings and armlets (for both sexes), silver, shell or copper or even terra cotta (clay and sand mixed) bangles covering the whole arm upto the armpit for women and similar ornaments are observed in the artistic sculptures preserved in the various artistic caves and elsewhere.

As regards food, again, the *Gita* refers to *Saattvika, Raajasika* and *Taamasika* food. Just as *Aahaarashuddhi* or purity in food was believed to lead to *sattvashuddhi* or purity of conduct, one can also assert that clean dress contributed not a little to clean and unsullied life.

ALBO-SANG

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FOR INFANTS & ADULTS

J. & J. DeChane
HYDERABAD-DN.

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Dr. P. A. Sorokin

Effects of Sex Indulgence

[CONTINUED FROM LAST ISSUE]

EFFECTS OF SEX INDULGENCE UPON HAPPINESS • FAMILY & ASSOCIATES

FINALLY, excessive sex preoccupation adversely affects the possibility of deep and lasting happiness for its devotees. Since it debilitates the body, undermines vitality, destroys mental health, disintegrates moral integrity, and depresses creativity, it obviously cannot bring the grace of durable equanimity and happiness. Except for short-lived moments of sexual intoxication, the life of the debauchee is devoid of security and peace of mind, and is filled with suspicion, hate, fear, jealousy, remorse, boredom, and endlessly painful conflict. Being barren of the greatest and noblest values, it deteriorates to the level of primitive vulgarity. Even the infinitely rich and colourful miracle of love is lowered to physical plane and tends to become less and less intense and satisfied.

The more these debauchees seek to catch pleasure, the less they succeed; the once thrilling sensation becomes flat, routine, and even painful. These diminishing returns sometimes push the sex glutton into a search for perversions, and these further aggravate the illness, torment, and wretchedness.

No wonder, then, that life eventually turns into a pitiful existence which often ends in suicide.

All in all, the debauchees pay an exorbitant price for their fleeting moments of pleasures. They pay with their health and vitality, with their mental and moral integrity, with their creativity and happiness. Such is the Nemesis of the sex gluttons. And such are the consequences of their abuse and misuse of one of the greatest vital functions of *homo sapiens*.

• • •

Before we turn to the social and cultural effects of sexual

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anarchy, we should look for a moment at the disastrous influence which the libertine has upon his family and his immediate associates.

The transgressor disrupts the orderly life of the family. An illicit or promiscuous affair always involves more individuals than the sex partners. Each libertine has some family—husband or wife, father and mother, children, siblings, and other relatives. They cannot help being deeply concerned in and with the dishonourable behaviour of the libertine. They cannot help feeling a deep sorrow and shame for the infamy brought upon the family name. They are also beset by an intense anxiety and fear for the future of the transgressor.

Furthermore, hatred, contempt, desire for revenge, and similar emotions are aroused in the parents of a seduced adolescent, in the husband of an unfaithful wife, or the wife of an adulterous husband, or in other members of the family of a victim of another's lust. The profligate thus becomes the enemy of his bed partner.

However, the effects do not end there. The libertine has friends and acquaintances, and often their vital interests are violated by his promiscuity. In this way the sex glutton becomes entangled in another series of conflicts with yet a larger group.

An illicit relationship further involves various religious, civic, and other agencies guarding the public decency; the government authorities in charge of the persecution and punishment of such offenders; and finally his or her employer. With such notoriety, the transgressor meets with increasing difficulty in every phase of his life.

In this way, the activities of the debauchee bring him into the sharpest, and chronic, collision with a large number of persons and groups.

He also may corrupt many innocent people. If he is a parent, his bad example frequently demoralizes his children, and sets them upon the path of debauchery. In addition, the sophisticated debauchee may spread demoralization far and wide, either because his activities are made to seem glamorous, or because he brings ridicule upon cherished values and ideals.

In these and other ways, the poison of the transgressor radiates throughout the family, then society as a whole. Social institutions are demoralized, cultural values degraded, and sex anarchy brought ever closer.

[*To be continued*]

In the next issue | SOCIAL AND CULTURAL EFFECTS OF SEX ANARCHY

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QUESTION BOX

ANSWERS by K. M. Munshi

596

Sri M. S. Swamy, Pavagada, Tumkur.

Q: *Is there any particular significance in the trunk of Ganapati curving up towards the left or right?*

A: As far as I know, it usually curves towards left; this is normal. But if it is found to curve to the right, this is considered as specially auspicious, like the conch which has its opening on the right (दक्षावर्त).

597

Sri B. Subba Rao, Hyderabad.

Q: *Do you agree with the view that man by birth is a moral being and it is the environment that makes him otherwise?*

A: No.

598

Sri D. S. Manoharan, Guntakal.

Q: *Will you please give me your notion on 'Indian Democracy'.*

A: Read the Preamble to the Indian Constitution.

599

Sri Nagendra Singh, Ranchi (Bihar).

Q: *Do you think there are supernatural powers which can be tamed by magicians? If so, how do they accomplish it? Do you believe in witchcraft?*

A: (1) Magicians perform tricks. They have no supernatural powers.

(2) There are no supernatural powers. There are only powers which we do not think natural, because our knowledge of nature and spirit is limited. By Yoga and other practices one can acquire some control over the laws which govern various forces, which we think supernatural, but in reality are not.

(3) Some persons have native gifts by which they can operate these laws. When they do it for sinister purposes we call it witchcraft. But what is generally called witchcraft is again pure trickery imposing upon the credulity of man.

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600

Sri R. Dakshina Moorthy, Guntakal.

Q: *Don't you think that the practice of birth control clashes with the duties of Brahma, the Creator?*

A: (1) No. 'Do not break the thread of progeny,' says the *Taittiriya Upanishad.* That does not mean that one should indulge in lusty procreativeness and litter the country with weak and helpless population, who would be a burden on that country.

(2) Birth control devices if used to remain absolutely childless or indulge in illicit pleasure would certainly destroy family life and go against the Moral Order and therefore would be sin.

601

Sri N. Murty, Bangalore.

Q: *People venerate Sannyasis, because they are seeking Moksha, but I call them selfish, because they aspire for Moksha of their souls alone! What is your opinion?*

A: (1) What are *you* doing to save other souls that you should raise this question?

(2) True *Sannyasis* are not selfish, for they want to conquer the attachment, wrath and fear and rise above sense attraction and egoism and in this way to attain Moksha. Whoever conquers his ego and rises above his animal instincts cannot be selfish, for the self (ego) would have been quieted if not rooted out.

(3) Once a person conquers his ego, he contacts God, that is absolute Love, Beauty and Truth. Then as the *Gita* says 'They see Me in all and all in Me'! Can such a man be selfish? On the contrary such persons radiate love and help others to conquer egoism, which is the greatest service one can render to humanity.

602

Sri A. R. Venkata Subramanian, P.O. Punkunnu.

Q: *Do you think that India's great material prosperity helps the growth of our moral culture?*

A: If material prosperity is sought to be achieved without corresponding advance in our moral and spiritual stature, we would lose whatever cultural heritage we have. Unfortunately the so-called professors who think they know the secrets of material prosperity do not know this. Herein lies the greatest danger to our future.

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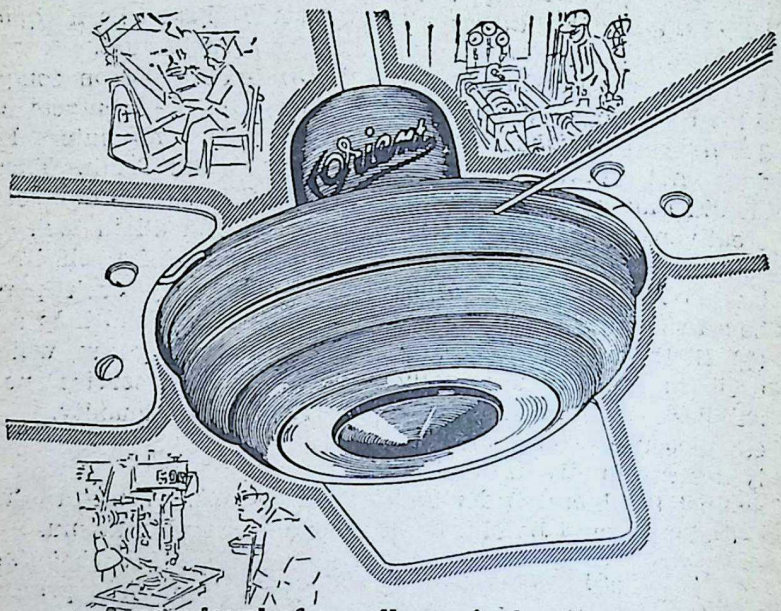

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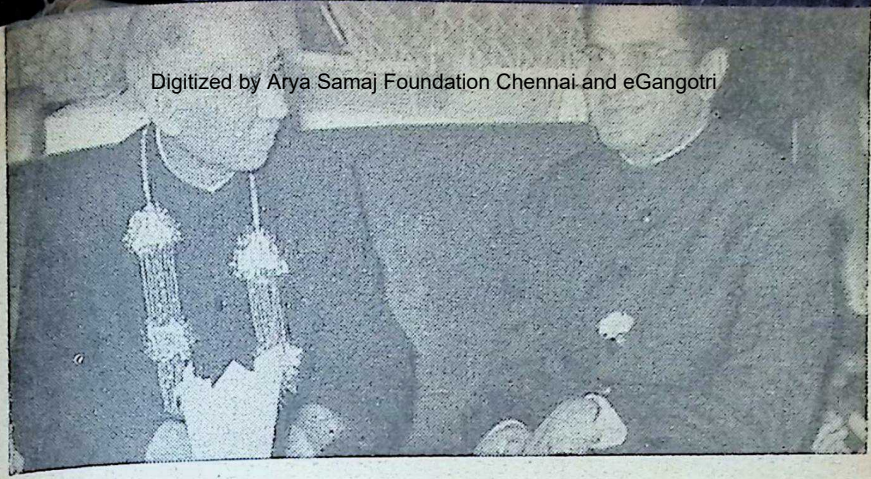

President Liu and Ambassador Parthasarathy

Our Fortnightly Profile—117

LIU SHAO-CHI

WHEN in December last, Mao Tse-tung expressed his desire to climb down his Presidential chair in order more fully to attend to party affairs, speculation was rife if there was no rift among Red China's party bosses. The election, therefore, of Liu Shao-chi (pronounced Lyoo Shah-oh Chee) to the Presidential gaddi towards April end in the manner it was brought about, was a sort of anticlimax to political guessing. Indeed, in contradistinction to its Russian counterpart, Red China's change in the helms involved no rivalry or factionalism. The whole affair was made to appear as natural or obvious.

Long considered as Red China's No. 2 man, 61-year old Liu has, along with ex-President Mao, a very high reputation as a communist idealogue or theoretician. Rather tall (5 10") for a Chinese, Liu gives the impression of an anchorite what with his pallid look, snow-white hair and lean figure. His sharp features, heavy hand and hard voice add a touch of steeliness to his personality. This would make one believe that he is of the Stalin brand. Indeed it has been said that he was one of those who deprecated Mao's once famous "let hundred flowers blossom" policy and the softness towards Titoism. But in reality he is capable of great flexibility.

So far as Red China's internal policies go, Liu is known among others to be the moving spirit behind the "people's communes." He is an expert brain-

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washer and his book *On the Party* is a text-book for young communists. This is what Liu holds as the ideal for a communist: "He bears the sorrows of the world now for the sake of later satisfaction; he does not wrangle with others whose lot is better; in times of adversity he can straighten up and carry on; he has the greatest determination and a stature that riches cannot corrupt, poverty cannot change and terror cannot surmount."

It has sometimes been suggested that he is more pro-Soviet than Mao which is wrong; for there are instances when he is known to have stood up to the Russians and sharply criticized them when they were at fault. Is, then, Liu an individualist? Perhaps. At all events he is an expert organizer—methodical, patient and painstaking. With his qualifications, it is no wonder he has been able, as its Secretary General for a long time, to control and shape the destiny of the Communist Party of China. Indeed it may be said that during his regime there is no aspect of China's life which has escaped his vigilant eyes.

Perhaps it is just as well to observe here that, despite all the ropes in his hand, he has been flourishing in the support of Mao in the context of his powerful colleagues—glamorous Chou En-lai and awesome Marshal Chu Teh. For it is on record that he had to correct a statement he made in relation to Mao in a moment of overconfidence.

Liu was born to poor peasant parents in the Hunan province of Central China in a village, very near the birthplace of Mao. With Mao he studied in a Normal School. After the overthrow of the Manchu dynasty in 1911, Liu went to Shanghai and joined the Socialist Youth League which sent him to Moscow for study. For a time he was on the staff of a paper edited by Mao. He later worked as labour organizer finally becoming a member of the Central Communist Party. With the establishment of Communist rule in 1949, Liu rapidly rose in the communist hierarchy.

Although Liu's private life is a little obscure, it is known that he is twice married, his first wife having died in 1945. The story is sometimes told that during a party meeting in its underground H.Q. his first wife tried to commit suicide, and coming to know of it, he quietly took her to a doctor in a riksha. When rebuked for not hiring a taxi, he replied that that would have drawn the attention of the police who would have swooped down on the party meeting.

Liu's second wife, a woman from Teintsin, is said to be a handsome lady. The Lius have one daughter, married to a Spanish communist, and three sons, one having been executed by the Kuomintang. Liu is a chain-smoker.

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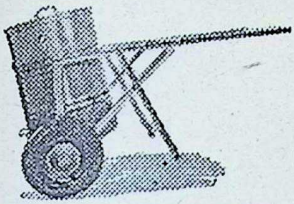
Specialities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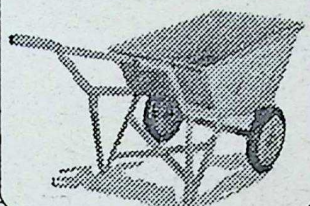
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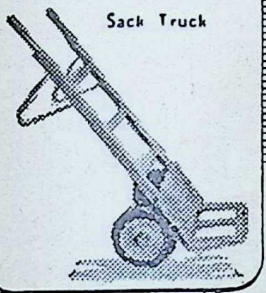
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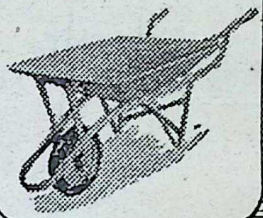
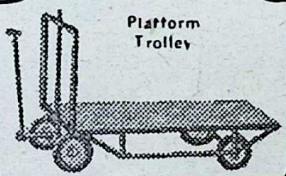

Single Wheel-barrow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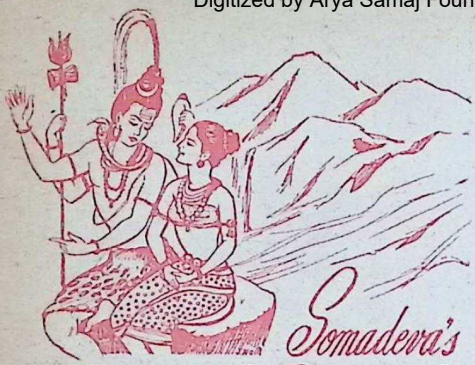

Somadeva's

KATHA SARIT SAGARA

(STORY)

CHANDRAPRABHA

IN the city of Pataliputra lived a rich merchant by name Dharmagupta. A daughter was born to him after a long time. The child was so beautiful that people wondered whether it was not an Apsaras in human form. The merchant named the child Chandraprabha.

The child grew into maidenhood and became accomplished in the musical and other arts pertaining to women. The parents felt greatly proud of the child. It became a common practice of the parents to consult her in all matters concerning their life and particularly her future.

During the course of a conversation Chandraprabha asked: "Father, I have one request to make to you and I want you to grant it."

"What is it, my child? Is there anything that I have not or will not grant you? Ask me of my life or your mother's and you will have it," said he laughingly.

"No, not that. I am aware that you will grant them. But what I am going to ask concerns me alone. But I am afraid that you may refuse."

"No, I assure you beforehand. Tell me and have it," encouraged Dharmagupta.

"Father, I know how kind you are and how you wish me well. I have for long been thinking about my marriage and for various reasons I have come to the decision to remain a spinster to the end of my life."

"My child, I am not surprised at your request. I know for a fact that girls in their adolescence have all sorts of fancies and it is only a question of time for that thought process to settle, and I am quite sure as you grow a little older you will revise your opinion," said her father.

"No, father, I will not change my decision; it is my conviction that marriage is bad and I want you not to speak about it at any time."

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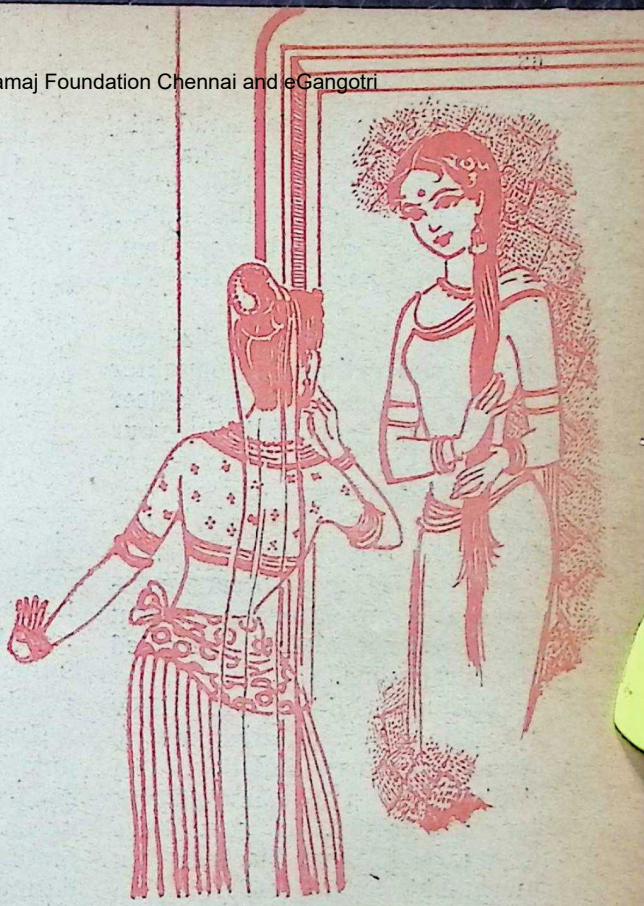
"Alright. Let us not talk about it now. We shall see it later," agreed the father and departed.

Although Dharmagupta said so, he was not quite satisfied with the argument of his child. Being a devout man he was not sure whether it will be in the fitness of things to keep her unmarried for any length of time . Apart from sentiment he feared that her spinsterhood might go against Dharmasastras. However, he consoled himself that, with the passage of time, she might find a man of her own choice when she would change her opinion.

After a few months of this incident a young merchant-prince by name Guhachandra of the same place, happened to see Chandraprabha. From the first moment he decided to marry her.

With that purpose he informed his own father to conduct negotiations with Dharmagupta and the boy's father contacted Dharmagupta; but coming to know of the girl's decision, he conveyed it to his son with misgivings.

But Guhachandra became so adamant that unless he married the girl, he said he would make an end of his life! All efforts on the part of the boy's father to arrange the marriage became futile.



In the end the boy's father sought the King of Pataliputra, his friend, whom he saw in that connection with the present of a magnificent diamond ring. Greatly pleased with it the King contacted Dharmagupta on this matter, but received the same reply. In consultation with his ministers the King thereupon issued a ukase to Dharmagupta that unless he gave his daughter to Guhachandra he would incur royal displeasure.

The officer who carried the King's ultimatum met Dharma-

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gupta at his own place and said, "It is the King's desire that you must make your daughter marry Guhachandra willy-nilly failing which, you are liable to incur serious displeasure of His Majesty."

The merchant became flabbergasted and calling his daughter in the presence of the officer said: "My dear, it is in your interest that I ask you to marry Guhachandra who has all the qualifications to become your husband. What do you say?"

"Father, I have already communicated my decision to you and I cannot alter it," replied Chandraprabha.

"But my child, listen! Now the King has ordered me to make you marry that boy. If I don't do that I will have to risk his displeasure. If you have any love to your parents you must abide by this order."

Chandraprabha thought for a few minutes and replied, "If that is so, father, I agree to this marriage on one condition, i.e., he should not expect of me any other marital obligations except being his nominal wife."

Dharmagupta clapped his hands and congratulated his daughter on her wise decision, thinking that if the marriage was solemnised, the husband and wife would become acquainted and they would automatically become real man and wife.

The news was communicated to the King who in turn sent word to the merchant. Soon the marriage was celebrated in a grand manner. But before that, her condition to the marriage was made known to Guhachandra's father who too agreed to it on the supposition that she would convert later on.

As time passed Guhachandra's parents started importuning her to become their son's real wife. She warned them that by persisting in it great calamities would befall them, but it did not stop. One day in a fit of rage Chandraprabha cursed her father-in-law, as a consequence of which he died.

Guhachandra who was scrupulous in the observance of her condition was completely innocent of the real reason of his father's death. However, attributing his father's death to his wife's ill-luck, he started hating her.

When the husband and wife were thus leading their life disharmoniously a learned Brahmin came to their house as their guest.

One day while Chandraprabha was serving food the Brahmin happened to notice her physiognomy and found her to be a superhuman being! So, as soon as she went out of the room he told Guhachandra, "My boy, I want to tell you something. It is this. Your wife is not an ordinary woman. She is an angel

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come in human form. If you like I shall prove to-night."

Guhachandra who was first sceptical about this statement, started soon connecting it with her strange request at the time of the marriage, and, so, both of them waited for the night to set in.

The lights were off and at the midnight hour while everybody was asleep, Chandraprabha went out of the house and headed towards the adjoining forest. Seeing her, the Brahmin, with his powers of *mantra*, converted himself and Guhachandra into honey-bees and followed her together unnoticed.

In the deep forest they were surprised to find Chandraprabha in angel's garb sporting merrily on a *joola* made of gold, which hung from a tall tree!

There was no mistake about it and so, without waiting for any further evidence both of them returned home before Chandraprabha.

In the morning she behaved quite normally and the Brahmin and Guhachandra too did not show any signs of their discovery.

That night Guhachandra asked the Brahmin, "Sir, you who are so learned and powerful, can you not help me in my predicament?"

"My son, yes, I shall help you," replied he.

Saying this he struck a huge flame with his power of *mantra* out of which emerged a lovely Apsaras. Turning to Guhachandra he said, "My son, now look at this Apsaras. I have created her for your sake. See how exquisitely beautiful she is! Now I want you to draw a picture of this girl on the door of your wife's bedroom. Do it quickly."

Guhachandra immediately brought his pastel and with deft daubs did the portrait of the celestial Apsaras on Chandraprabha's door. Having done it the Brahmin ordered the Apsaras to disappear.

As this was done on the outer door, when Chandraprabha returned, she could not escape noticing the portrait.

Seeing the picture of an exceedingly beautiful girl at the doors of her bedroom, she felt a shot of jealousy in her heart which went to her head.

Briskly walking up to her husband's bedroom Chandraprabha banged the door. Guhachandra opened it and looking surprised, asked her: "Why do you make such a noise? What has happened?"

"I want to know who that girl is and who has drawn it on my door," demanded she pointing to the picture.

"Oh, you mean that? Why, I did it! It is one of my school friends who used to be very chummy with me before I married you. I too was very fond of her. In fact I was going

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to meet her late to-night", said he, rubbing his hands.

"Oh, is that so? I never knew it."

"It doesn't matter," said Guhachandra.

"Look, I am your legally wedded wife. I am not going to let you meet her to-night. I am going to confine you to this room," said Chandraprabha mock-heroically.

"Of course you can, if you will!" replied Guhachandra while a mixture of happiness and doubt played on his lips.

Chandraprabha drew him inside, bolted the door behind them and seating him on the couch sat beside him.

Early in the morning Guhachandra and Chandraprabha were seen rushing to the guest's room and falling at the feet of the old Brahmin and saying in grateful tones, "Learned sir, you have given us re-birth."

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NEWS AND NOTES

CENTRAL SANSKRIT BOARD

THE Government of India have decided to set up a Central Sanskrit Board to advise them on matters of policy pertaining to the propagation and development of Sanskrit in the country. The Board, which will be an advisory body, will consist of nine members including the Chairman.

The other functions of the Board will be to advise the Government: (a) regarding patterns of Sanskrit education at different levels, co-ordination of courses, teaching and similar activities, standardisation of syllabuses, examinations and degrees, qualifications of different types of teachers and their training arrangements; (b) regarding methods to be adopted for the improvement and development of the Pathshala system of education and privately organised research institutes; (c) on the question of adding research departments to higher Pathshalas and awarding Research Scholarships and stipends to the students of Pathshalas; (d) on the methods to be adopted for the preparation and publication of improved Sanskrit text-books; and (e) regarding the State Honours and Awards for Pundits and to recommend names of eminent Sanskrit scholars for such Honours and Awards.

The Board will have power to set up such sub-committees as it may deem necessary for the proper discharge of its functions.

The Sanskrit Commission, set up by the Government of India in October 1956, in their Report had strongly recommended to set up a Central Sanskrit Board. There is a provision of Rs. 5 lakhs in the Second Five-Year Plan for implementing some of the important recommendations of the Commission.

The delegates to the MRA Asian Assembly celebrated Smt. Lilavati Munshi's birthday at Tokyo last month. Seated to the right of Smt. Munshi are Governor Sogo of the National Railways of Japan, and Mr. Takasumi Mitsui, Chairman of the Mitsui Foundation, Tokyo.

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BHAVAN'S JOURNAL

COMPETITION 6

3-ACT PLAYS

The number of playwrights in India today in all the languages put together, can be counted on one's fingers. In a country which produced Kalidasa and Bhavabhuti, Sri Harsha and Bhatta Narayana, this is a lamentable state.

Whatever the factors that have contributed to this state—there have been compensatory factors too—today, India, with her new-won freedom and colossal objectives before her, can and should be able to strike the spark from the embers and develop that branch of literature for which her past history is justly famous.

The BHAVAN'S JOURNAL which has been striving for the resuscitation of many aspects of India's glorious heritage has now taken a further step in activating the creation of new plays.

With the throbbing sense of national development pulsating in his veins, there is little doubt whatsoever, that, given the chances, the modern Indian litterateur with a penchant for the dramatic element in life would be able to produce dramas which can, at any rate, compare very well with the best of their kind produced elsewhere in the world.

It is the Journal's ardent wish that, by successive attempts, India would be able to rediscover herself in dramas and disclose her true worth to the outside world in this branch of literature.

With that end in view, the BHAVAN'S JOURNAL has pleasure in making a beginning by announcing a 3-ACT PLAY COMPETITION.

RULES & REGULATIONS

1. Original plays in English, neatly typewritten on one side of the paper, about 10 pages of BHAVAN'S JOURNAL in length are invited from readers.

2. Themes should be mythological or historical in origin.

3. Treatment should be such as to bring out the soul of India in its best sense.

4. Technique, style, humour and ability to be staged will be individually considered in evaluation.

5. A cash prize of Rs. 100 will be paid to each of the three entries adjudged as best.

6. A Kulapati's gold medal will be presented to the very best entry in addition to the cash prize.

7. The panel of judges will consist of Kulapati Sri K. M. Munshi, Dr. C. P. Ramaswami Aiyar, Smt. Rukmini Arundale, Prof. R. Srinivasan, Dr. A. K. Das Gupta and Sri Adi Marzban.

8. The last date for receiving entries is June 28, 1959.

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DIVINE REVELATIONS OR GOD AND THE UNIVERSE. By M. Xavioure. Published by the Phoenix Publishing House, Trivandrum-4. pp. 74. Price: Rs. 2.

THE author of this brochure of 74 pages calls himself M. Xavioure which is only a pen-name. In the introduction he says that he has to remain completely obscure for a few years more for obvious reasons. He claims that he has "given certain natural descriptions with a view to provide a proper background for the theme." This background is a pleasant night, the sky is clear, the stars are twinkling brightly, the mighty ocean lies majestically before two innocent human beings who are on the green turf very near the shore. They are evidently lovers. They call each other "My dear", "My darling." The woman asks questions about God and the universe, and the man replies to her elaborately. Naturally the major part of the conversation comes from the man.

God as revealed in Nature is the theme of their conversation. There is a great almighty living God who created and is governing the whole universe. He is the source of all goodness. He is Love and Mercy. His word is Truth. We must obey and love Him.

The woman asks: "What evidence is there to show that God really exists?" The man replies to this question that there are reasons for belief in God. The heavenly bodies in the universe, countless in number and gigantic in size, testify to the existence of God. "They are moving in perfect harmony with mathematical precision and accuracy." There is "the supreme great Intelligence which has arranged and is guiding them." It is the Divine Will and the great supreme Intelligence which gave the universe a definite form and an orderly movement. The Divine Will gives rotation and revolution to the earth. This results in day and night and the different seasons. The growth of plants and their yielding grains show the Will of God. All the beautiful things in nature are the spontaneous outpourings of the great divine grace. Ferocious beasts like the lion and the tiger on the one side, and gentle and useful animals like the cow and the sheep on the other, suggest hell and heaven, according to the author. He says that those who obey the divine commandments shall enjoy heaven, while those who disobey them shall be tortured in hell.

The author believes that God created the first couple of human beings and animals, the first seed or plant. This goes against the principle of evolution, so largely accepted now as a scientific fact. Bertrand Russell says that the idea that God created Adam and Eve from whom all human beings are descended goes against scientific facts.

The book concludes with a consideration of the present world situation and the hope that peace and universal love will reign supreme, and that nations will cease producing weapons of destruction.

The picture on the cover of the book has "Om", the Cross and the Crescent—suggesting a synthesis of Hinduism, Christianity and Mohamedanism. The title *Divine Revelations* suggests mysticism, but there is very little of this in the text.

—*Prof. P. G. Sahasranama Iyer.*

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GANDHIAN TECHNIQUES IN THE MODERN WORLD. By Pyarelal. Published by Navajivan Publishing House, Ahmedabad. pp. 66. Price: Re. 1.

THIS booklet is based on a paper presented to the Seminar on the Contribution of Gandhian Outlook and Techniques to the Solution of Tensions between and within Nations, held at Delhi in 1953. The need for such a study is well expressed by the author in the opening chapter. "Never before perhaps has the acceptance of the ideals of equality, brotherhood, and world peace been so ubiquitous, and yet never has humanity or human values stood nearer to the brink of total destruction than they do today under the menace of the atomic bomb. The explanation for the paradox lies in the contradiction between the ends and the means that characterises the present age."

The basis for Gandhian outlook is Satyagraha with its inseparable co-factors Ahimsa and Truth. These principles are not mere abstractions, they may be applied to almost all the problems of the day. The whole pamphlet deals with how these applications may be worked in different aspects of our life.

The booklet also contains the text of the oral statement made by the author in presenting the paper to the Seminar. There are two appendices which contain much useful matter. The author has presented his ideas in clear and straightforward language and leaves no room for any doubt in the minds of the readers.

—Prof. R. Srinivasan.

SHAW THE NOVELIST. By E. Nageswara Rao. Foreword by Dr. M. V. Rama Sarma, Published by Triveni Publishers, Masulipatam. pp. 125. Price: Rs. 2.50 nP.

IT has been said that one who has not read the works of George Bernard Shaw lives behind the times. J. B. Priestley considered G. B. S. as an institution and not a mere individual. Some go a little further and pronounce that Shaw was a rare phenomenon in English literature.

Shaw's novels have now been published several times in U.K. and the States. And the book under review focuses on those interesting works of his. Shaw the novelist has never surpassed Shaw the dramatist; nevertheless it is through his novels that Shaw had learnt the craft of the great dramatist he was destined to be. Thus this book purports to present to the reader one of the many facets of Shavian literature.

The analysis of the subject matter is done in a satisfactory way. The first two chapters serve as a background to the subject discussed subsequently. Next follow separate treatments of each of Shaw's novels and also short stories. The chapters dealing with themes, characters and theatre element of his novels are particularly interesting. So also is the closing chapter which forms a study of the form and style of his novels. The book includes a section wherein are given a bibliography and a list of books recommended for study and reference.

There is no doubt the book will be of much interest to the general reader and very useful to the student.

—Sri T. K. G. Nayar.

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HINDU PHILOSOPHY. By Theos Bernard. Published by Jaico Publishing House, 125, Mahatma Gandhi Road, Bombay-1. pp. 244. Price: Rs. 3/-.

JAICO PUBLISHERS are to be congratulated for bringing out the book *Hindu Philosophy* by Mr. Theos Bernard, by arrangement with Philosophical Library, Inc., New York.

Those who want to know about Hindu philosophy will find this book very useful. As the author himself says in his Preface, "this book is an attempt to outline the essence of the six classic systems of Hindu philosophy, namely, Nyaya, Vaiseshika, Samkhya, Yoga, Mimamsa and Vedanta. There is no attempt to prove or disprove but rather to present the system of each school. Only the essentials of each system are presented in this book. This work is a synthesis rather than an original contribution."

In the preparation of this book the author has relied extensively upon the writings of recognised authorities on Hindu philosophy, to mention a few, such as Dr. S. Radhakrishnan, Dr. M. Hiriyanna, Max Muller, Monier Williams, etc. This handy book gives in a nutshell all the fundamental tenets of these different systems of Hindu philosophy in a simple and lucid way. We heartily recommend this book to all interested in the subject and especially to those who do not have a knowledge of Sanskrit and who cannot read the source-books in their original.

Bibliography and a comprehensive glossary covering 73 pages (pp. 170 to 243) immensely add to the value of the book.

—*Sri T. K. Gopinath.*

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SAMASTHA SAMSKRITA-BHASHASHABDA-SAMUDRA (in Sanskrit with meaning in Tamil). By Papanasam Sivan. pp. 380. Price: Rs. 1.50 nP.

THIS is a unique publication, unique in many ways. It is really a Rhyming Dictionary. It consists of two parts, the first containing five sections and the second four sections.

The arrangement followed is entirely different from the usual method. The book begins with words of one letter, then follow words of two letters, three letters, four letters and so on. The words are arranged according to rhyme. For example, if we want two-letter words ending with the letter *ta* (त), we refer to page 37 and there we have 24 words of two letters all ending with त. So also, if we require three-letter words with *taka* (तक) at the end, we refer to page 13 of chapter 2; we get words like ketaka, chātaka, pātaka and so on.

Rhymes in conjunct consonants are given in the second part. As an example we can refer to page 27 of chapter 2 of the second part; there we have words like khandita, gundita, dandita, pandita and so on.

At the end of every chapter the words dealt with in that chapter are given and arranged in the usual dictionary method. Thus this dictionary serves not only the usual purpose of a dictionary but proves an invaluable help to poets, music-composers and verse-writers. As far as I know, this is the first publication of its kind and deserves to be welcomed on all hands.

The selection of words is comprehensive and covers almost all the words we need in a handy dictionary. In fact I have found one or two words which are not found in the usual dictionaries. In a way this book is more comprehensive and serves much wider purpose than a mere dictionary. This will prove a boon to song-writers particularly.

Sri Papanasam Sivan is a well-known scholar and one of the foremost composers. His scholarship and musical ability have both been harnessed in preparing this unique book. Any one really interested in our Samskritic culture will do well to have a copy of this book ready at hand.

—*Prof. R. Srinivasan.*

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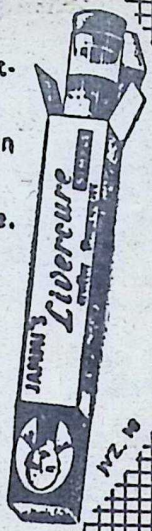

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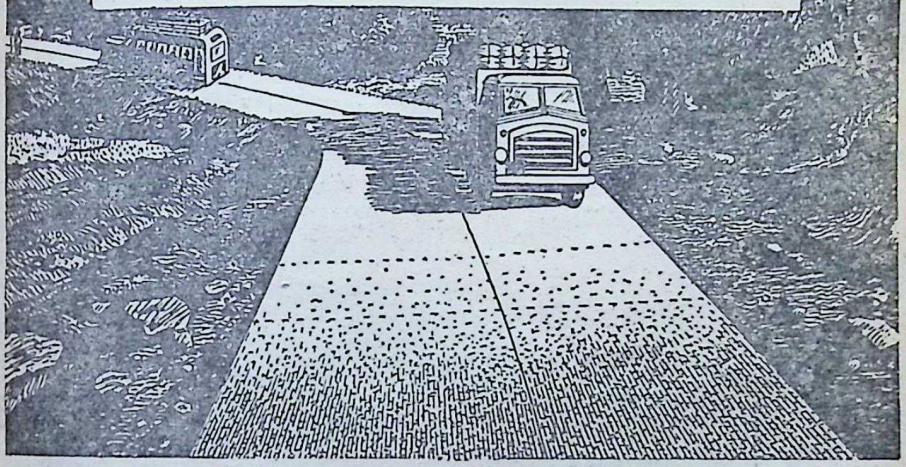

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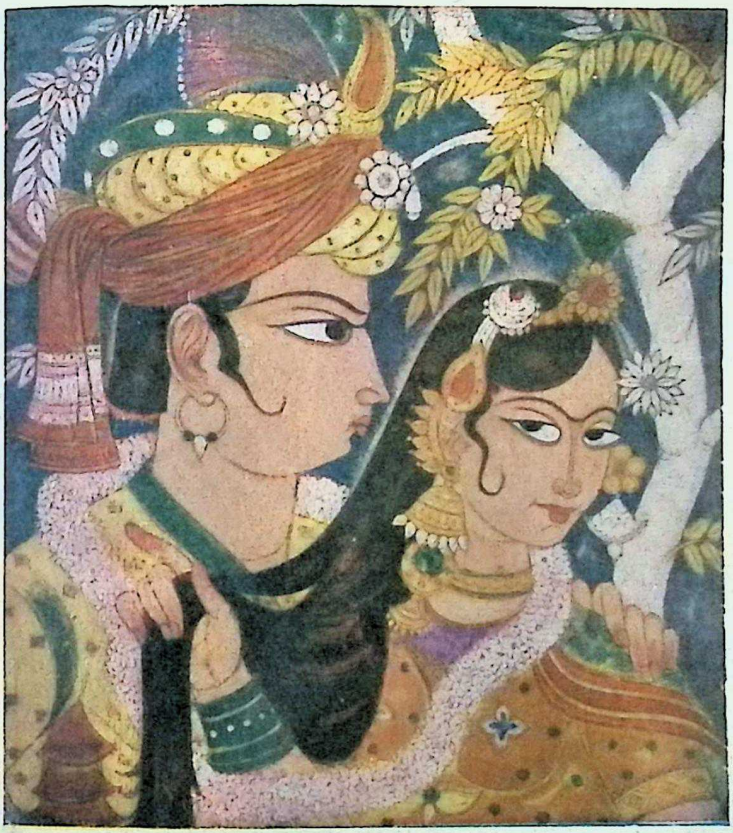
BHAVAN'S JOURNAL

Vol. V. FORTNIGHTLY No. 24



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We: What about danger from dirt? Dirt carries disease-causing germs, you know!
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We: Yes, but even here there's ordinary, everyday dirt. You may not notice it, but you can't escape it anywhere.
The Boss: *Good Heavens! Never thought of that!*
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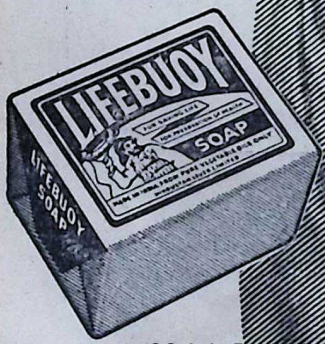

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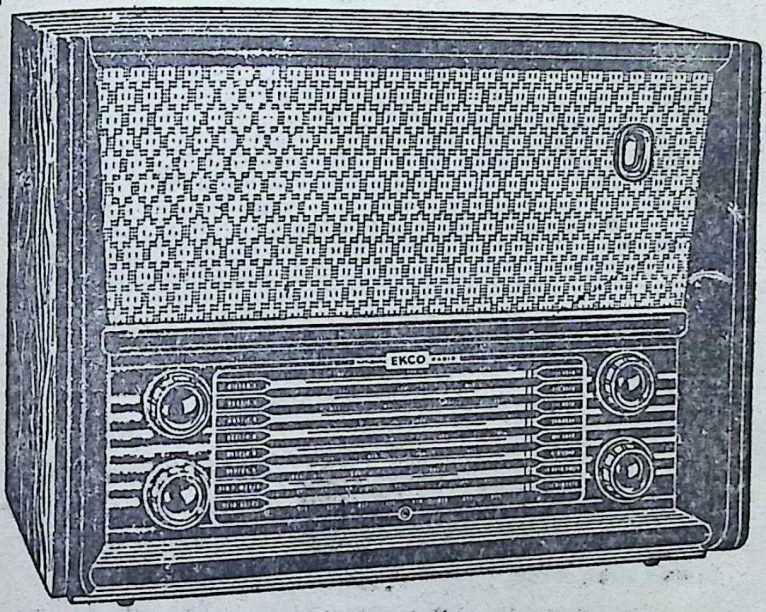

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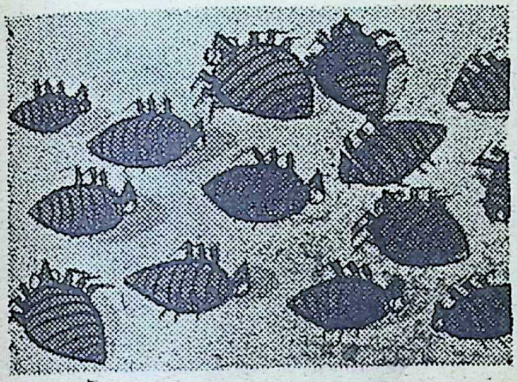

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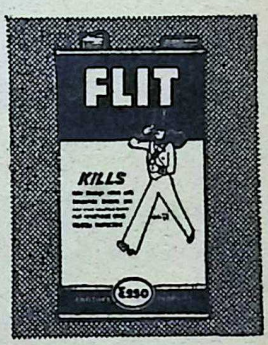

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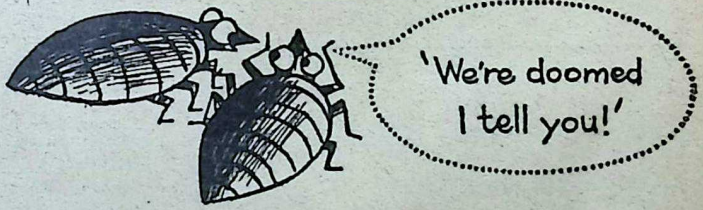

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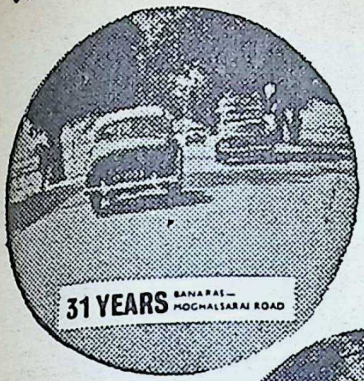

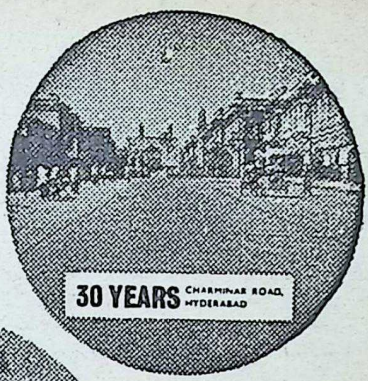

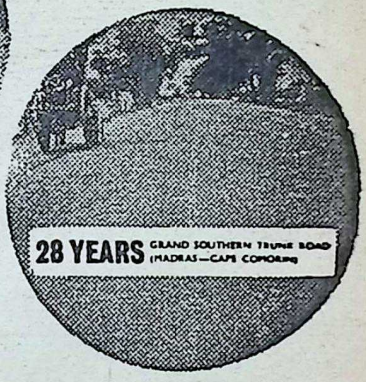

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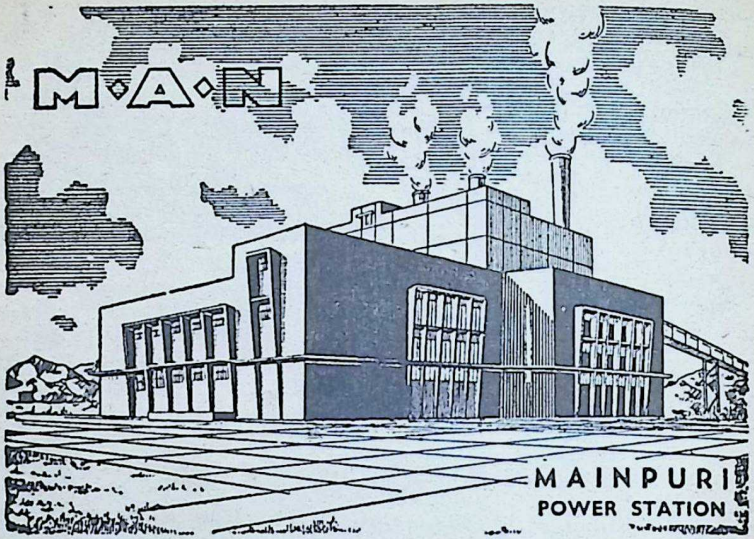

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Vol. V JUNE 28, 1959 No. 24

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आ नो भद्राः क्रतवो यन्तु विश्वतः।
Let noble thoughts come to us from every side
—*Rigveda*, I-89-1
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तम् ईशानं जगतस्तस्थुषस् पतिं
धियंजिन्वम् अवसे हूमहे वयम्।
पूषा नो यथा वेदसामसद् वृधे
रक्षिता पायुरदब्धः स्वस्तये॥

Him, the Lord of what moves and what stands still,
The Inspirer of the soul, we invoke for our aid.
May the Deity, our Protector and our Guard,
Who is unassailable, promote the increase of our wealth—for our well-being.

—Rigveda I. 89-5.

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Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

No. 182

★ RUHR ★ INTERVIEWS WITH MINERS ★ THEIR FIGHT WITH COMMUNISM

Bharatiya Vidya Bhavan,
Bombay.
JUNE 28, 1959.

MY YOUNG FRIEND,

DUSSELDORF is the centre of North Rhine Westphalia, through which runs Ruhr, to flow into the mighty grey-brown flood of the Rhine. The mouth of the Ruhr, which opens out into a number of vast harbour basins, is the biggest inland port of Europe; so is Rhine, its great waterway, with hundreds of motor barges chugging up against the fast waters all the time.

The area of Ruhr has the highest industrial concentration in Europe. It has coal mines in which half a million workers sweat more than four thousand feet below the surface of the earth, tearing away every year more than a hundred million tons of coal from its bowels.

The Allies occupied Germany in the World War II and took entire control of the heavy industries of coal, iron and steel in Ruhr. Then they dismantled the enormous industrial concerns. But soon the Allies saw their folly and the wheels of industry began to turn again under the Allied authority.

The German workers threw up a unified trade union organisation, the D.G.B., pledged to political neutrality. On the other hand, the German Communist Party, unable to obtain control of the central organization, captured the majority of the Works Councils of the principal mines. Russia-trained men led that movement.

Then the Germans awoke to the danger of Communism. The Christian Democrats were in political power at Bonn. The Cabinet of North Rhine West-

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phalia, to oust the danger, invited MRA task force of 260 men from 30 nations to spread its gospel of moral standards against that of hate.

Then the epic struggle began between the forces of love and hate, and love won. As my talks with several persons who were actors in the drama throw light on the problem of industrial relations all over the world, I propose to share my notes of interviews with you.

At every stage of the talks I was reminded of the way in which, in the twenties of this century, the Majur Mahajana began its work in Ahmedabad under Gandhiji's lead, and led to the development of those traditions of friendliness, which are still followed by the INTUC. India as a whole has scarcely taken note of this and has never been prompt in acknowledging the debt of gratitude which it owes to that body.

MRA, with the fervour natural to evangelists, claims credit for the victory of friendliness over conflict in Ruhr. Making allowance for some exaggeration in this claim, there was sufficient evidence to show that MRA task force, actively supported by the Westphalia Government and the German parties, contributed a formidable element of unselfish friendliness which led to the elimination of Communism in that area.

Mr. Velsen, the Manager of Zeche Nordesternns, one of the largest mines, told us about what happened.

'In 1933, in the mines there were 42,000 workers, most of them radicals. On the collapse of Hitlerite Germany in 1946, the British occupied Ruhr. There was no police force there at that time and no authority in power. The Communists, through their cells, had taken over the control of the working class, terrorising the dissident workers and putting their party members in key positions.

'My workers were all controlled by the Communist Party which received orders from the Communist headquarters in Eastern Germany. Nine out of ten members of the Work Councils were Communists. But I was an independent man; so, when I joined the mines, I was welcomed by a strike. I was not allowed to enter the office. I was attacked. Slowly, I took the administration in my hands.

'Thereafter, at the invitation of MRA, our directors and some trade union leaders went to Caux. They were all impressed with the idea that we must begin to change ourselves before changing others, and began to talk to each other in a friendly way and to apologise for each other's shortcomings. Two of the Communist leaders were thus changed and accept-

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ed the moral standards in dealing with the management.

'The MRA plays and songs created a profound impression on the workers here. We also began to discuss between ourselves that we should find out *what* is right and not *who* was right.'

When the Communists found that some worker leaders were changed, orders came to the trade union leaders of the Communist Party from East Germany that none of them should go to Caux, the headquarters of MRA. Later, other orders were issued to the effect that they should go to Caux and find out what was being done there. As a result, about 50 worker leaders went to Caux. Most of them returned and said that though they were Communists, they had learnt something new which they would try to follow.

Then the officials met the worker leaders and discussed matters. Even on the point of discussing matters, there was a split between the workers. 400 leaders were for entering into discussion with the management, about the same number refused to do so. Thus the party broke up.

Then continued Mr. Velsen: 'We had 4,800 men in our mines. At one time, 90% of them were Communists, but under the influence of MRA, the Christian Democratic and Socialist workers combined to put forward a single ticket against the Communist. By their combined efforts they out-voted the Communists.

'The leaders of the Christian Democrats and the Socialists told us that the Communist line was that the management was cheating them and that, therefore, they would like to see our books of accounts. We said that we would show the books and if they found that we did not cheat them, the Communist Chairman should be dismissed, unless he confessed that his allegation was false. The leaders examined the books and were satisfied. Then there was a meeting of the workers and the Communist Chairman was unseated.

'In the meantime, East Germany announced that the workers would go on a strike, but such a strike did not take place. There was only a sort of blockade and picketting. Women workers were maltreated. The strike continued for three days. On the fourth day, the strikers came back to work.

'Then the Communists went to the houses of the workers and threatened their womenfolk. The police were requisitioned and protection was given to them. Fifteen of the Communist leaders were also taken away.

'Then delegates came from the trade unions of other mines

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and discussed the matter with the new leaders of our workers. After discussion, they were convinced that our trade union was right.

'I then invited the trade union leaders to discuss many operational questions. They said they would not have come to me but for the influence of Caux. I also replied that I would not have invited them but for Caux. I sat down with the worker leaders and we began to build up a team-work between the management and the workers. Today ours is one of the best mines in Ruhr.'

Mr. Velsen talked to us about the way they were dealing with men. 'Sometimes they would ask me whether what I was doing was absolutely honest. I had sometimes to confess that I was not. Sometimes I would ask them the same question and we would laugh over the matter and try to be honest to each other.'

Another member of the staff said the same thing. 'Till I went to Caux, I thought I was perfect, but there I learnt that, in dealing with men, I must not allow myself to be swayed by my feelings. I came here changed. I began to understand the point of view of opposing people. We talked with the workers about human problems and we found little ways and means to meet their point of view with which we disagreed before. We soon found how little things mattered and how, once they were settled, problems come to be solved.'

One of the workers, who is associated with the management, said: 'The top manager shares our difficulty with us and the whole thing works very well.'

●●●

Later, I met six leaders of the miners. They laughingly told us that between them six, they had hundred years of Communism.

Robert Wegerhoff told us how he left Communism. He was a Nazi soldier and when captured in the early stages of the World War II, lived in a Russian War Camp. He was trained in dialectical materialism. Lectures were delivered to the prisoners on the failure of Christianity.

'This was put forward as a proof of the correctness of dialectical materialism,' he said. 'Incidentally, we were told that MRA was a dangerous movement. Day after day, we were also told that there was no God and naturally we came to believe that there was none. We were taught that Marxism alone could change human nature by altering economic conditions. We were very frustrated and felt interested in this manner.

'When I became an expert on the technique of capturing power, I was sent home to fight for Communism. When I came

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home, I learnt from my father that MRA workers had come to Ruhr, that some of the leading Communists had taken to MRA, and that they had dismissed the Communist leaders. I had been trained to fight MRA, and was expected to take a lead against it. I had no faith in God and so it was difficult for me to take a decision in the light of the situation. Then I began to consider: Where was I to get the strength from if I became a leader? If I fell back upon Marxism, I had to hate everybody; as a leader, therefore, I could not be selfless and would not be fit to lead. Then, the thought came to me that, if I was honest with myself and really believed in progress, I must believe in something bigger than hatred. Then I discussed the matter with the MRA workers, and those who had accepted moral standards.

'I then began to experiment with myself. A Norwegian was staying with me in my room. I disliked him. It struck me that if I could not achieve unity with this man, how could I bring unity in the union and in the industry? Marxism had only trained me to hate the employer class; if I became a leader it would only give me a chance to take revenge; but I could not bring unity nor happiness to the workers.

'Then I met an MRA Jew. All members of his family had died in German concentration camps. He told me that if I and he could find a common basis, we could change the world. I was surprised that a Jew, whom we had deprived of everything and whose family we had brutally killed, should want to change me, a German. I deeply felt the impact of his unselfishness. He did not think of himself, and was big enough to think of a German. That made me give up the Marxian cult of hate.'

On my questioning him about the way the youth are trained in Russia, he said, 'The youth in Russia has complete faith in changing the world by Marxist methods. There is no one in Russia who could show him that there is any other way. He is trained to believe that, if any one attacks his faith, it only shows how true it is. As a result, the more he is attacked, the stronger does his faith grow.

'He is not free, but he has no sense of loss because, in his world, freedom means living according to the regimented life, dictated by the Communist creed. There are endless discussions; he takes part in them; but every one of them is so arranged that at the end every other ideal is shown to be wrong. He, therefore, looks down upon every one else as inferior, if not contemptible. He laughs at the concept of freedom; he thinks that freedom

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only means exhibiting differences of opinion and thereby creating division. He is so trained, indoctrinated and kept in such environments that he believes that the highest good lies in being regimented.'

●●●

We met Mr. Hesket, Chairman of a Works Council of a pit. He was a member of the Social Democratic Party when the Nazis took over in 1933.

He said: 'I hated the Nazis and felt attracted to Communism. I preached Marxism because I thought it would make us noble and helpful and good to everybody. We hated the employers. Under the Nazi regime I was in prison for 22 months, and was beaten up more than once.

'In 1945, I was a full-time worker of the Communist Party and was asked to help the Communist Party in Ruhr. The authorities, however, had prescribed that an actual miner only could be a member of the Union. So we received orders from the Communist Party headquarters to infiltrate the Works Council and capture them. I carried out the orders and became the Chairman of the Council.

'In 1950 I was invited to Caux to join the MRA assembly. The Communist functionaries came from East Germany and interdicted my joining them on the ground that MRA was against class war. So I became suspicious. I was responsible for 3,000 workers; why should they distrust me, I asked myself.

'I had seen MRA dramas and heard their songs. I had talks with them. Their heart was in their voices. I could not sleep that night. I kept on thinking: Was there something in this which would make the world better? So I decided to go to Caux.

'My greatest opponent in management was there too. I talked to him and to the capitalists present there. I talked to an English professor for 4 hours. Then I came to be convinced that only a real change in man could change the world. Outside changes and class hatred would only make things worse.'

Hans Wassollak, aged 27, a leading miner, had a similar tale to tell.

'The MRA made an impression on some of the workers' leaders. First I thought it was an American capitalist device. Then I talked to them again and again and was attracted by their friendship and kindness. I felt convinced that if our basic conception was peace, the employers and we must learn to get along with each other.

'Communism cannot be destroyed by force. The more you fight them, the more success they will gain. But if we offer

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something better to the rank and file of workers than Communism, it will be overcome. I have seen it working here.'

• • •

We went into a coal mine and saw strange, weird men dressed from top to toe in coal-soiled clothes, coming out of the pit with lanterns in hand. Then I saw them washing themselves and a strange toilet it was. Men took off their soiled clothes, which they hung up on pegs which rolled away mechanically. Their bodies were sooty black—except for a white leprous band of skin below the waist. Then under the shower they went, black water streaming out of them. Then white and clean and naked they plunged into a pool, and came out on the other side to put on their working dress and emerge from the exit, human beings, as normal as could be.

Yours sincerely,

Ken Murchie

SCIENCE AND RELIGION

It is good and great to be scientific.... but when a man says that is all, he is talking foolishly, not caring to know the *raison d'etre* of life, never studying existence itself.

I may argue that all your knowledge is nonsense, without a basis. You are studying the manifestations of life, and when I ask you what life is, you say you do not know....

I do not say your view is wrong, you are welcome to it. Great good and blessing come out of it, but do not therefore condemn my view. Mine also is practical in its own way. Let us all work on our own plans. Would to God all of us were equally practical on both sides!

I have seen some scientists who were equally practical, both as scientists and as spiritual men, and it is my great hope that in course of time the whole of humanity will be efficient in the same manner.

When a kettle of water is coming to the boil, if you watch the phenomenon, you find first one bubble rising and then another, and so on, until at last they all join, and a tremendous commotion takes place.

This world is very similar. Each individual is like a bubble, and the nations resemble many bubbles. Gradually these nations are joining, and I am sure the day will come when separation will vanish and that Oneness to which we are all going, will become manifest.

A time must come when every man will be as intensely practical in the scientific world as in the spiritual, and then that Oneness, the harmony of Oneness, will pervade the whole world.

Swami Vivekananda

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THOUGHT

Thought is the servant of Truth; let the servant be loyal to the master.

Nature is a loosely woven web, veiling the Real; to pierce with grace and ease this veil is the predestined work of Thought —subtle, logical, intuitive.

Culture's greatest glory is to perfect the powers of Mind and range them in the service of the soul.

The history of nations without soul is like the evening shadow of a forest sleeping on a winter snow.

The soul shall be freed from the tyranny of matter, of death, of ignorance, of imperfections and disharmonies.

Let commonsense, religion, science, metaphysics, work hand in hand to rear up a humanity that shall be more humane.

Let no more the God of soul be tortured on the rack of partial brains.

Can a man hope to be happy if he be content with smallness?

Can a man hope to be true if he embrace not the Universal?

Cast off the garment of finitude as the serpent sheds its skin— and the Divine hand shall clothe thee in the white robe of Infinite Light.

—*Swami Ananda Acharya*

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After setting ablaze Lanka, Hanuman received the crest-jewel from Sita and heard the story of Jayanta. Consoling her, he hopped across the ocean, met his companions who had been waiting for him and raced towards Rama to report.

HANUMAN reports to RAMA

कहहु तात केहि भाँति जानकी।
रहति करति रच्छा स्वप्रान की॥

"Tell me, dear Hanuman, how does Janaki pass her days and keep up her life?"

नाम पाहरू दिवस निसि
ध्यान तुम्हार कपाट।
लोचन निज़ पद जंत्रित
जाहिं प्रान केहिं बाट॥

"Your Name keeps watch day and night, while her continued thought of You acts as a pair of closed doors. She has her eyes fixed on her own feet; her life thus finds no outlet whereby to escape.

चलत मोहि चूड़ामनि दीन्ही।
रघुपति हृदयँ लाइ सोइ लीन्ही॥

"When I was leaving, she gave me this jewel (Chudamani) from the top of her head." The Lord of the Raghus took it and pressed it to His bosom.

नाथ जुगल लोचन भरि बारी।
बचन कहे कछु जनककुमारी॥
अनुज समेत गहेहु प्रभु चरना।
दीन बंधु प्रनतारति हरना॥
मन क्रम बचन चरन अनुरागी।
केहिं अपराध नाथ हौं त्यागी॥

"My Lord, with tears in both her eyes, Janaka's Daughter uttered thus: 'Embrace the feet of my lord and His younger brother, crying: O befriender of the distressed, reliever of the suppliant's agony, I am devoted to Your feet in thought, word and deed; yet for what offence, my lord, have You forsaken me?

अवगुन एक मोर मैं माना।
बिछुरत प्रान न कीन्ह पयाना॥
नाथ सो नयनन्हि को अपराधा।
निसरत प्रान करहिं हठि बाधा॥
बिरह अगिनि तनु तूल समीरा।
स्वास जरइ छन माहिं सरीरा॥

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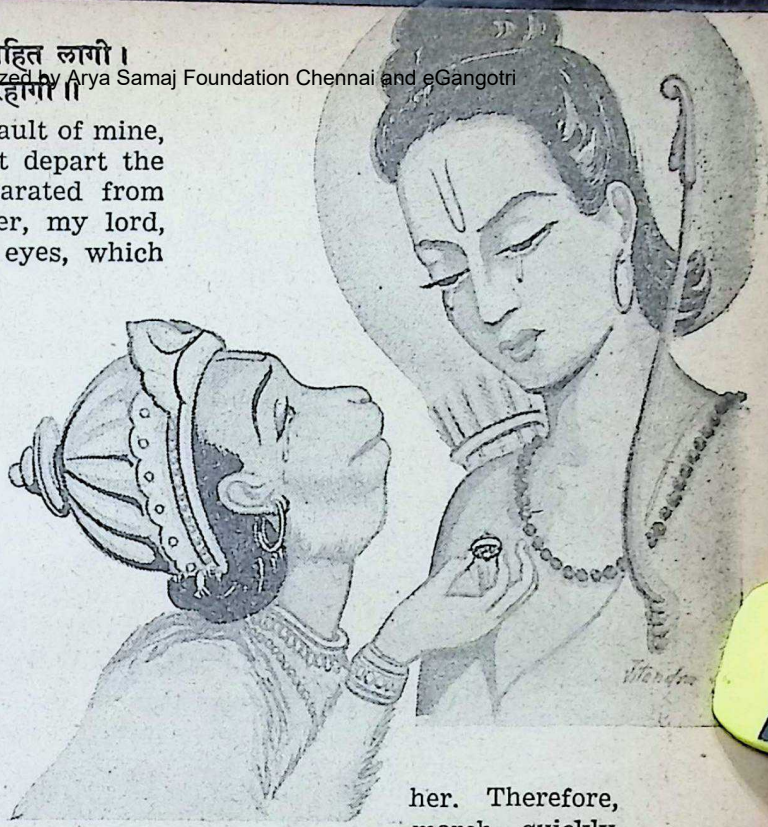
नयन स्त्रवहिं जलु निजहित लागी।
जरैं न पाव देह बिरहागी॥

"'I do admit one fault of mine, that my life did not depart the moment I was separated from You. That, however, my lord, is the fault of my eyes, which forcibly prevent my life from escaping. The agony of separation from You is like fire, my sighs fan it as a gust of wind and in between stands my body like a heap of cotton, which would have been consumed in an instant. But my eyes, in their own interest, (i.e., for being enabled to feast themselves on Your beauty) rain a flood of tears; that is why the body fails to catch the fire of desolation'."



सीता कै अति बिपति बिसाला।
बिनहिं कहें भलि दीनदयाला॥

"Sita's grief is so overwhelmingly great, and You are so compassionate to the afflicted, that it is better not to describe it.

निमिष निमिष करुनानिधि
जाहिं कलप सम बीति।
बेगि चलिज प्रभु आनिअ
भुज बल खल दल जीति॥

"Each single moment, O fountain of mercy, is a *kalpa* to her. Therefore, march quickly, my Lord, and vanquishing the miscreant crew by Your mighty arm, recover her."

सुनि सीता दुख प्रभुसुख अयना।
भरि आए जल राजिव नयना॥
बचन कायँ मन मम गति जाही।
सपनेहुँ बूझिअ बिपति कि ताही॥

When the all-blissful Lord heard of Sita's agony, tears rushed to His lotus eyes. "Do you think anyone who depends on me in thought, word and deed can ever dream of adversity?"

कह हनुमंत बिपति प्रभु सोई।
जब तव सुमिरन भजन न होई॥

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केतिक बात प्रभु जातुधान की।
रिपुहि जीति आनिबी जानकी॥

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Said Hanuman: "There is no misfortune other than ceasing to remember and adore You. Of what account are the demons to You? Routing the enemy You will surely recover Janaki."

सुन कपि तोहि समान उपकारी।
नहिं कोउ सुर नर मनि तनुधारी॥
प्रतिउपकार करौं का तोरा।
सनमुख होइ न सकत मन मोरा॥
सुनु सुत तोहि उरिन मैं नाहीं।
देखेउँ करि बिचार मन माहीं॥

"No one endowed with a body, —a god, human being or sage, —has put me under such obligation, O Hanuman, as you have done. Even my mind shrinks to face you; how, then, can I repay your obligation? Listen, my son: I have thought over the question and concluded that the debt which I owe you cannot be repaid."

पुनि पुनि कपिहि चितव सुरत्राता।
लोचन नीर पुलक अति गाता॥

Again and again as the Protector of the gods gazed on Hanuman His eyes were filled with tears and His body was overpowered with a thrill of emotion.

THE BOOMERANG

A naive man learning that the Buddha observed the principle of great love and returned good for evil, came and abused him.

The Buddha was silent, pitying his folly.

When the man had finished his abuse, the Buddha asked him: "Son, if a man declined to accept a present made to him, to whom would it belong?"

The man answered: "In that case it would belong to the man who offered it."

"My son," said the Buddha, "you have railed at me, but I decline to accept your abuse, and request you to keep it yourself. Will it not be a source of misery to you? As the echo belongs to the sound, and the shadow to the substance, so misery will overtake the evil-doer without fail."

The abuser made no reply, and the Buddha continued:

"A wicked man who reproaches a virtuous one is like one who looks up and spits at heaven; the spittle soils not the heaven, but comes back and defiles his own person.

"The slanderer is like one who flings dust at another against the wind's current; the dust does but return on him who threw it. The virtuous man cannot be hurt, and the misery that the other would inflict comes back on himself."

The abuser went away ashamed, but he came again and took refuge in the Buddha, the Dhamma, and the Sangha.

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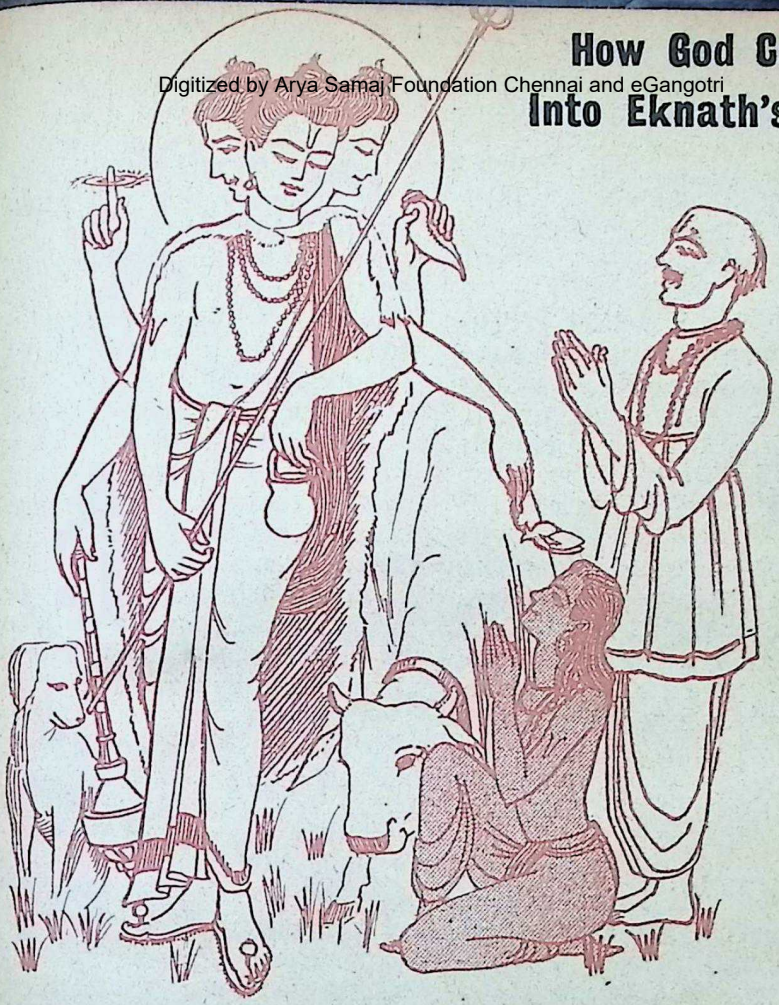
How God Came Into Eknath's Life



The Lord Served him for Twelve Years

EKNATH was born at Paithan in Shake 1470. His parents, Surya Narayan and Rakhamabai, died when he was a small boy and so Eknath was brought up by his grandfather Chakrapani.

Unlike other boys, Eknath did not evince any interest in play. Instead he collected small stones, offered flowers to them, and tried to sing the praise of his family-deity.

The young boy used to attend Kirtans and memorise them. During his lone hours he repeated *"Achut, Anand, Jagadguru,"* etc. Chakrapani, the grandfather, used to remark to his wife about the remarkable light of divinity in Eknath and say it was the result of the

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boy's ancestor Bhanudas's unstinted devotion to Vithoba.

Like a Warkari, young Eknath used to take hold of a stick with *gerua* cloth wound round it and tell people that he was going to Pandhari!

Eknath performed his Sandhya worship regularly. Learning that only through service to a Guru, a man is able to free himself from the unending cycle of birth and death, he made up his mind to go in search of a Guru.

But as he did not know where to go, like Tukaram he sat in a temple contemplating on Shiva for seven days. Then he heard a divine voice saying: "Go to Devgad; there you will come into contact with a Sadguru in the person of Janardan Swami, who has *anugraha* of Sri Dattatreya!"

After hearing the divine voice, Eknath left his house without informing his grandparents, to meet Janardan Swami at Devgad. Devgad is twenty miles from Paithan.

Now, Janardan Swami was a Rigvedi Deshastha Brahmin of Chalisgaon. His surname was Deshpande. He was in the service of the Muslim King, but in private life devoted his time in the Lord's meditation. And it is on record that Janardan Swami used to talk with Sri Dattatreya face to face.

At the sight of his Guru, Eknath fell prostrate at his feet and sought permission to serve him.

Janardan Swami accepted Eknath as his disciple, i.e. as one who would devote all his body and mind in the service of his Guru.

Whenever Janardan Swami read *Amrutanubhav* of Sri Dyandev, Eknath used to listen to it with great interest.

Often Janardan Swami entrusted his official work of keeping Government accounts in the hands of his disciple. One day Eknath was faced with a difference of half pice in the tally. All through the night he tried but could not find the mistake. Towards the approach of morning Eknath found the mistake which he corrected, and clapped his hands in joy.

Janardan Swami who was secretly watching Eknath, asked him "Why did you clap your hands?" as though he did not know.

Eknath told him the reason—that he had found the mistake after great trouble.

Said Janardan Swami: "If you apply your mind wholeheartedly to God just as you did in finding out the mistake of half pice, you will fulfil your life's mission!"

On hearing this advice Eknath forgot everything else and soon became possessed with the desire to have a *darshan* of Sri Dattatreya.

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One day Janardan Swami took Eknath along with him to the top of a hill. There was a beautiful lake.

Janardan Swami told Eknath: "My son, this beautiful place is frequented by Lord Dattatreya. But He assumes different forms. You should not be afraid of them."

Just as he said Lord Dattatreya one day appeared before them as a Mussalman Fakir. Janardan Swami being a cultivated soul recognised the Lord in the Fakir and so fell at His feet. He further prayed: "Lord, give *darshan* to Eknath in Thy usual form!"

Then the Mussalman discarded his form and gave *darshan* to Eknath as Sri Dattatreya!

That was the first occasion Eknath came face to face with God.

●●●

Later on, the Lord of Dwarka, Sri Krishna, assumed the form of a poor Brahmin and sought service under Eknath. Said the Lord to Eknath: "I need no payment. Food and clothes alone are sufficient."

"I shall surely keep you, sir, but I do not want you to do me any service," replied Eknath.

"How can one take food and clothes without working? Please leave those things to me," pleaded the Brahmin.

"May I know your name, sir?" asked Eknath.

"My name is Krishna, but people call me Shrikhandya," replied the newcomer.

Shrikhandya or Sri Krishna carried water, cleaned the house of Eknath every morning, and when Eknath was about to perform his *pooja*, brought flowers, sandal-paste and other articles ready for him.

Thus Lord Sri Krishna served Eknath for twelve years.

One day a very devoted Brahmin went to Dwarka to have a *sagun-darshan* of Lord Sri Krishna, but learnt in his dream that the Lord was not in Dwarka, but had gone to Paithan and was serving Eknath as Shrikhandya.

The Brahmin ran to Paithan and seeking Eknath requested him to allow him to see Shrikhandya.

Shrikhandya or Lord Sri Krishna was overwhelmed by the devotion of the Brahmin and so appeared before the Brahmin and Eknath as Chaturbhuj Murti!

●●●

On Sunday the Falgun Vadya Shasthi of Shake 1521, Eknath took out a long procession repeating Hari Nama all the way from his house to the banks of the Godavari. In waist-deep water of the Godavari he took *Jal-samadhi*.

[*From a script by Sri P. H. Gadre*]

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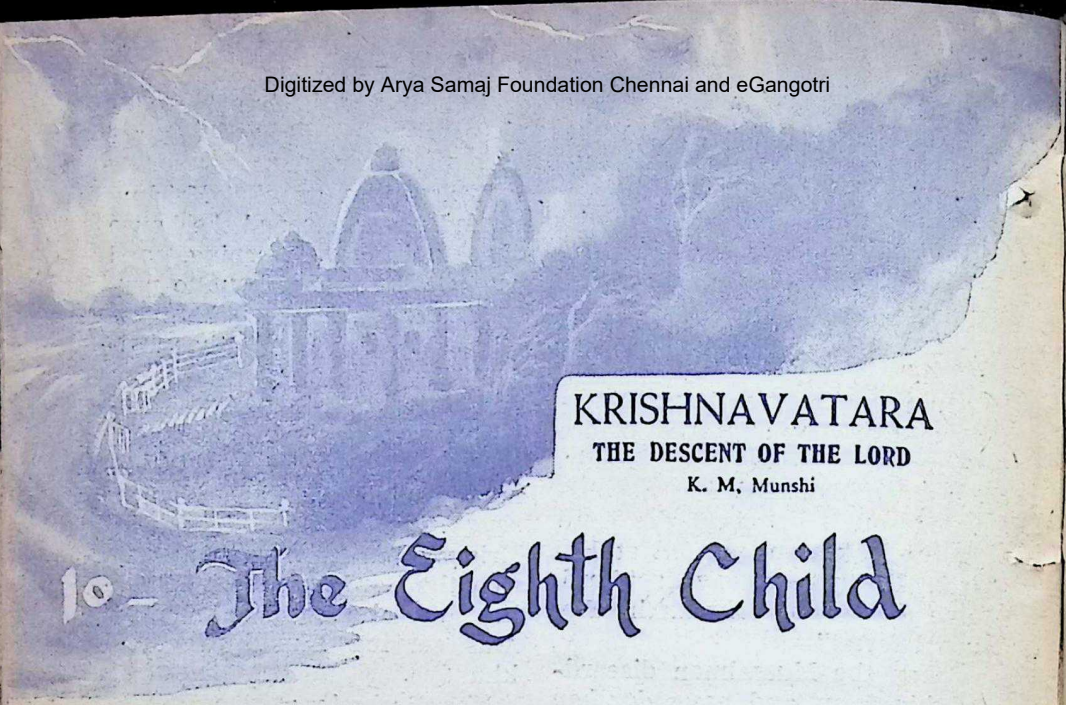

KRISHNAVATARA

THE DESCENT OF THE LORD

K. M. Munshi

10 – The Eighth Child

THERE was an air of expectancy all over Vraja. Every heart, each in its own way, throbbed with impatience. Devaki, the wife of the Shoora Chief Vasudeva, was expecting her eighth child.

As the fateful day came nearer, she began to bloom like a flower in the spring day after day, and her body and mind glowed with a joy she had never known before. Her eyes shone with devotion for, before her, awake or asleep, she saw the Lord.

At the same time, she was full of anxiety. She found it hard to believe that, weak and helpless and unfortunate as she was, the Lord will be born to *her*. And again, will He come to deliver the Yadavas from Kamsa? Or, would her next child also be killed by her wicked cousin?

In spite of these doubts, faith never deserted her. Surely the prophecy of Sage Narada and the promise of Muni Veda Vyas could not but come true.

As the time for Devaki to give birth to a child came nearer, Kamsa began to take great precautions. He withdrew all servants from the palace in which she and her husband were held captive. This time no midwife was to be in attendance as before. Instead, Putana, his trusted cousin and the wife of Pradyota, his equally trusted captain of the guards, had come to

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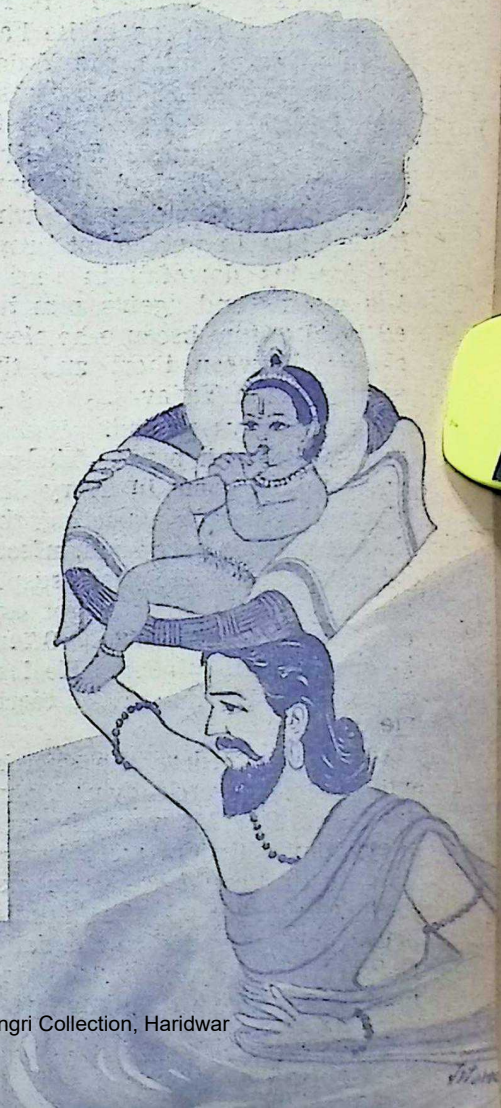
live with them. But Devaki hated Putana so much that she would not let her come near.

Vasudeva, however, never allowed Devaki to feel the want of company or even the absence of a maid-servant. He loved his frail and beautiful wife and was attentive to every little want of hers. He joined her in her prayers and cheered her whenever she felt worried. Every evening he would sit by her side as she lay in the balcony watching the turbid waters of the Yamuna, and talk of ancient heroes.

Most of the time, they talked of the Lord and of His Grace and were united in a bond of unwavering faith. Sometimes, as they talked of Him, they felt as if He stood before them, blessing them with His arm extended.

The expectancy was over Mathura as well as the villages and hermitages of Vrajabhumi. Everyone, during those nine years, had looked forward to the day when *adharma*, which prevailed under Kamsa, would be rooted out. Every time Kamsa killed a child of Devaki, the people computed the time when the deliverer would be born. Now that the event they had waited for was going to happen soon, they took vows to propitiate the evil stars and prayed to the gods to send the deliverer soon. In the hermitages which



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had sprung up on both sides of the Yamuna, the sages began sacrificial prayers to invite the Lord. The Brahmans in their homes never prayed nor performed a ritual without a fervent supplication to send the deliverer.

This time Kamsa himself was also moved by strange fears. Though time and again he had crushed his enemies, the Yadavas, as a people, had not accepted his sway. Many Yadava Chiefs had left Vrajabhumi. Some, he knew very well, had become soft-spoken hypocrites who lauded him in public but prayed for his downfall in secret. His guards and agents remained loyal to him because he alone stood between them and the wrath of the Yadavas.

As the days passed, Kamsa was seized with panic. The reports which came in every day about the people expecting the deliverer to be born soon, affected his nerves. He grew suspicious of everyone. He got excited over small things. Often, he was absent-minded. He lost his sleep. He dreamt of terrible things.

Under his orders the guards, who kept a watch over Vasudeva and Devaki, were changed every day. Orders were issued that no one could see them except Gargacharya, the family priest, who attended to the daily rituals which could not be denied to Vasudeva. Putana, who lived with them, sent him messages about Devaki's health every day. Lest there might be some popular outbursts when he killed the eighth child of Devaki, he posted Magadhan soldiers in key positions in the town.

It was the eighth day of the dark half of the month of Sravan. Throughout the day, there was thunder and lightning, and the rains came in showers, the wind lashed the streets. About noontime, in spite of the stormy and foul weather, Gargacharya came to perform the daily rituals at the palace. After they were over, the old priest embraced Vasudeva and whispered a message in his ears.

The rains continued to pour heavily, and even before sunset, darkness fell over the town. Putana, who had gone to her house in the morning, could not return to her post as the roads had been flooded. The palace guards, shivering to the bones, shut themselves up in their rooms leaving the gates open for her to come in.

The palace was wrapped in darkness except for the oil lamps which threw flickering light in the room where Devaki lay, Vasudeva seated by her side. The rains came in torrents and made a fearful noise on the roof and the rolling thunder reverberated in the empty halls.

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The sky was lit up by a lightning flash. A terrific thunderclap shook the foundations of the palace. Devaki, suddenly frightened, sat up. The next moment, she took hold of Vasudeva's hand in her effort to keep down pain. Her joyful eyes were brimming with tears as she looked at her husband in a worshipful mood.

'Lord, He is coming,' she said suppressing the pangs of the moment.

Vasudeva in all tenderness led her into the adjoining room.

It was midnight. The rains continued to fall and the lightning to flash. Devaki, tingling with ecstasy, gave birth to a child almost effortlessly when the auspicious constellation of *Abhijit* was on the eastern horizon.

Vasudeva, the tender husband, functioned as a careful midwife. As he handled the baby in whom gathered their sole hope, he gasped. The boy was perfectly formed and coloured like a sky-blue lotus. He did not cry as is the wont of new-born babies, but a beatific smile was on his tiny lips.

Vasudeva, as he gazed at the child, was dazed. For a moment he saw the Lord standing in all the splendour of His glory before him as He held in His hands the mace, the discus, the conch and the lotus. Sage Veda Vyas's prophetic words had come true!

Vasudeva shook himself awake; he had now to act his part. He left the baby with Devaki for a while, took two oil-lamps in his hands, walked up to the balcony and waved them as if performing *arti*. From across the river came the response, a torch moving in a circle.

Vasudeva returned to Devaki and washed the baby clean. He gave it a wick of honey to suck and put it in a basket.

'Devaki, I must go now,' he said.

'But how will you go? It is raining hard and the Yamuna is in spate.'

'His will be done,' replied Vasudeva and went to find what the guards were doing. And lo, the guards lay asleep behind the closed doors of their rooms, Putana had not returned from her home and the gates of the palace were unlocked!

Vasudeva wrapped the child in a shawl, placed it in a basket, covered it with a small mat and, lifting the basket on his shoulders, stepped out of the palace.

Two furlongs away, the river flowed on a stony ledge, formed in the bed, which provided a natural ford for going across to Gokul. There he went, the basket on his head, the new-born babe sleeping quietly with its great toe in the mouth.

And there was a miracle. The rains stopped. A dark low cloud

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—like the hood of a cobra—formed a canopy over the basket.

Vasudeva went to the ford and crossed the Yamuna hurriedly, in spite of the waters rushing headlong in their course. On the opposite bank, under a tree, stood Gargacharya and Nanda, the chief of the Gokul Yadavas.

Garga relieved Vasudeva of his burden and handed him another basket.

'Whose child is it?' asked Vasudeva.

'Yeshoda gave birth to a daughter this morning.'

Vasudeva, full of glee and gratitude, said to Nanda, 'Nanda, how shall I return the obligation?'

Nanda touched Vasudeva's feet. 'Lord, you are the master. Whatever I have is yours,' he replied.

Nanda took the basket from Gargacharya's hands. The mat which covered it slipped away. Lightning flashed. And he beheld the blue and beautiful baby, saw its little eyes open and close, and a giant wave of affection surged in the old cowherd's heart.

The Deliverer had come.

[To be continued]

THY GLORY

Thy glory shines through thunder, fire and sparks,
Thy brilliance through the sun and moon and stars.

Heavens Thy heights, the earth Thy depths declare,
Seas flow from Thee, by Thee the rocks stand.

Reality beggars no description; hence,
I hide my meaning in suggestive words.

A burning tear of love consumeth me,
O what tremendous fire a drop of water has!

Have I heart? Is it a magic mirror?
I see Thy form within my little self.

Casting away custom and convention,
Such blessed joy I find in Thy repose.

Hearing Thy chidings I keep quiet and mum,
Starved of grace I have no strength to speak.

—IQBAL.

[Translated by Nand Kishore Mathur.]

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In my Kulapati's Letters *I had referred to the break-up of the American families. So has Prof. Sorokin in his series "Call for* Sane Sex Order". *But there are brilliant exceptions —men and women, who have restored to family life the faith of love and happiness, which alone can lead us to God.*

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Mr. Douglas Cornell, the Executive Secretary of the U. S. National Academy of Sciences, lost his wife, Priscilla, on March 19, 1959, at the age of 41. Suffering from cancer, she wrote an article about herself and her family. It is a document of faith—so human in its sincerity—which I cannot help reproducing in this Journal.

—K. M. Munshi

AT THE FOOT OF THE CROSS

Priscilla Cornell

WE are an American family—Doug, Priscilla, Susie, Debbie, Sam and Steve. We live in a large, old-fashioned house in Washington with Taffy, our dog, and two parakeets.

Douglas goes to his job in the National Academy of Sciences every day, and the children go off to school, just like thousands of other families in America.

But we have a secret in our home that lights up dark corners and takes the fear out of everything that makes life so uncertain these days whether you live in Washington, or London, or Moscow or Manila: fear of the future—fear of what other people think of you—fear of failure—fear of the boss —fear of your husband—fear of death.

God can direct the life of each one of us if we are humble enough to want it and honest enough to recognise His guidance. This fact completely changed our lives.

One day in 1955 I found I had cancer. We had discovered the deeply satisfying unity that comes with honesty and commitment to an idea greater than

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ourselves. Just the same knowledge of my illness was a shock.

We persuaded the doctor to tell us the full truth, and we shared it with the children. Each one at his level of understanding knew what it meant. We sat down together and listened to God. We learned to face reality together in the family and with our friends, and we found a deeper unity each time a crisis came or a decision was necessary.

Of course I worried about the children. I think I love them more now than I knew how to before, because the possessiveness in me is gone. But I know with certainty that God loves them and knows their needs even better than I do. The only thing we can give our children to equip them for the future is a security in God.

Physical cancer is not a tragedy. It can be a painful disease—I have had four operations in the last three years. But I know the suffering so many families endure of disunity, of hate, of fear, the acid pain of jealousy, the pangs of desire for satisfactions that do not satisfy when you get them, the choking of self-will, the monotonous deadness of a life without purpose—these tragic diseases have been cured in our family forever.

Sometimes I have become a materialist again, wanting things for myself—including life and health. But I know that what God has for me is right. It isn't what happens to me that matters, but what I do with what happens. This is the real challenge—to continue to care for the family and friends, not in the easy way of doing things for them, but by the time spent in prayer and guidance, in living a compelling faith.

We had a faith in God before. From Frank Buchman in MRA we have learned to relate our faith to the needs of the world, and to live to answer those needs. That is ideology. It gives a goal and a purpose to living. It means a satisfied heart.

More than that, it means whatever happens to me can be a weapon for the future. Whether it is humanly good or bad does not matter so long as we are faithful and obedient. When I have been physically unable to do anything, my guidance has been, "I can still listen and obey."

Each time fear and discomfort come back, they point me to the Cross. Jesus really is there to carry half load. I know He can heal me, but He may have a bigger plan than that. It is no longer I, myself, with a personal problem, but a gift for all, given to me to be used for the world. When we live always at the foot of the Cross we serve our ideology and faith floods in.

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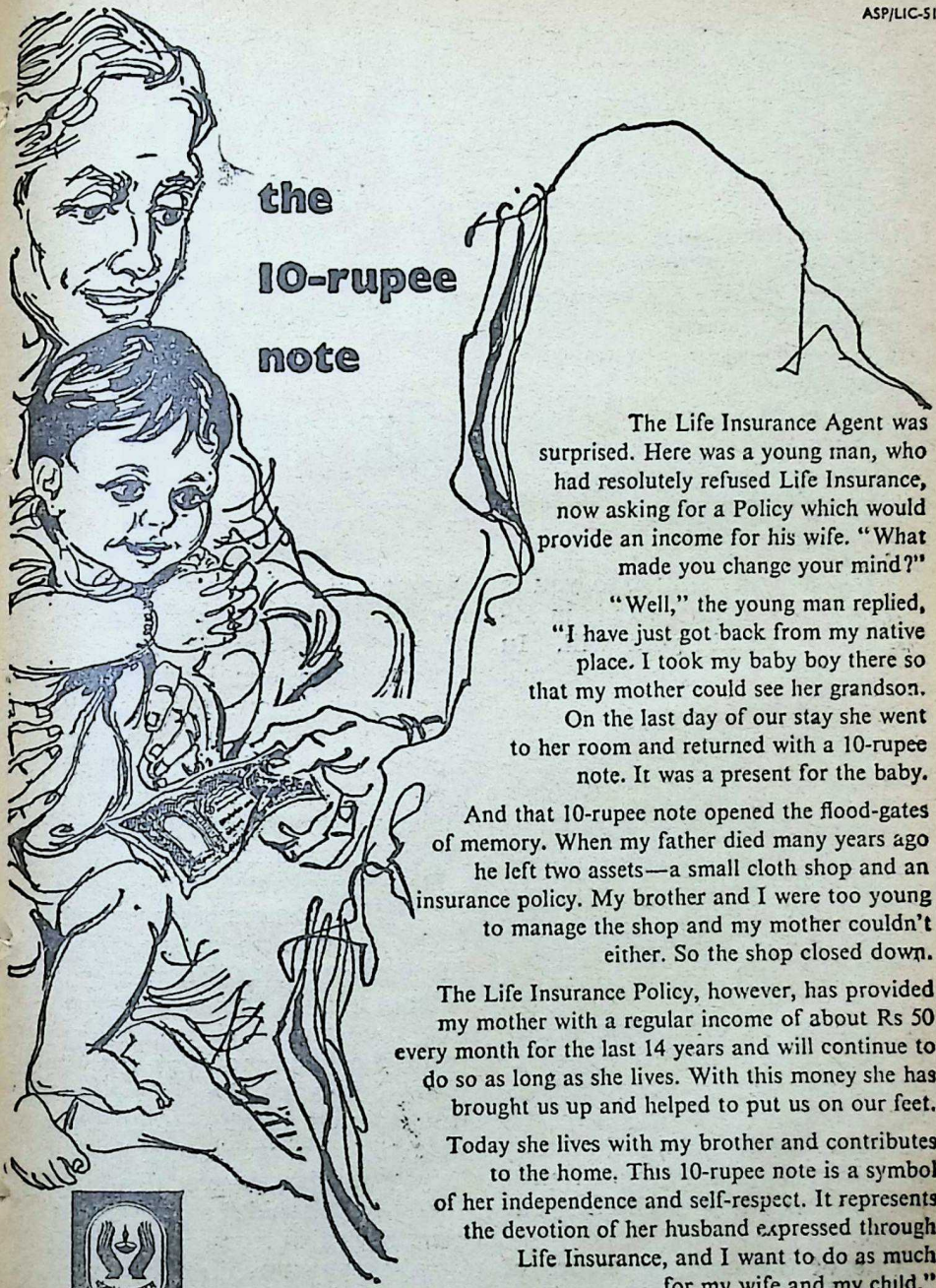

the 10-rupee note

The Life Insurance Agent was surprised. Here was a young man, who had resolutely refused Life Insurance, now asking for a Policy which would provide an income for his wife. "What made you change your mind?"

"Well," the young man replied, "I have just got back from my native place. I took my baby boy there so that my mother could see her grandson. On the last day of our stay she went to her room and returned with a 10-rupee note. It was a present for the baby.

And that 10-rupee note opened the flood-gates of memory. When my father died many years ago he left two assets—a small cloth shop and an insurance policy. My brother and I were too young to manage the shop and my mother couldn't either. So the shop closed down.

The Life Insurance Policy, however, has provided my mother with a regular income of about Rs 50 every month for the last 14 years and will continue to do so as long as she lives. With this money she has brought us up and helped to put us on our feet.

Today she lives with my brother and contributes to the home. This 10-rupee note is a symbol of her independence and self-respect. It represents the devotion of her husband expressed through Life Insurance, and I want to do as much for my wife and my child."

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LIFE INSURANCE—the day you insure you're secure

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In this delightful and witty Convocation Address delivered in America, historian-philosopher Will Durant distils the essence of wisdom which he had learnt in his long life devoted to the study of all the great minds and works the world has produced.

Will Durant *asks us to*

DRINK THE CUP

MY first request to you is —be healthy. It is mostly within your will. In many cases sickness is a crime. You have done something physiologically foolish, and nature is being hard put to it to repair your mistake. The pain is the tuition you pay for your instruction in living. Care of the health should be a required course, for at least an hour each week, in every year from kindergarten to Ph.D. Such a course would include thorough instruction in diet. Our bodies are what we eat, plus what our ancestors ate. Don't let restaurants tempt you: they are the vampires of the stomach: they will burden your flesh in proportion as they lighten your purse.

One of the cardinal errors of our time is to continue in a warm and sedentary life the diet that once served to provide necessary muscle and heat. Let us keep our inners clean. The hospitals are littered with people who have put too great strain on their digestive organs and have allowed an excess of imports over exports to disturb their internal economy.

Do some physical work every day. Nature intended thought to be a guide to action, not a substitute for it. Thought unbalanced by action is a disease. Cut the lawn, clean the car, paint the house rather than the town, help with the dishes after the evening meal. Help your wife with her work, and let her help you with yours. Husband and wife should be helpmates. Marriage disintegrates when it is only a partnership in sex, play and conspicuous expense.

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Thought should be a guide to action, not a substitute for it. Thought unbalanced by action is a disease.

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Don't be frightened by the international situation: it is normal. Man is a competitive animal, individually and in groups. Peace is war by other means. Intelligent fear will keep us from international suicide. Evils usually beget their cure through their excess. So now the balance of terror is making for peace.

OF LIFE TO THE BRIM

After hunger, sex is our strongest instinct and greatest problem. Nature is infatuated with continuance and dolls up the woman with beauty and the man with money to lure them into propagation; and so it gives to us males such sensitivity to the charms of women that we can go quite mad in their pursuit. Sex then becomes a fire and flame in the blood and burns up the whole personality—which should be a hierarchy and harmony of desires.

Our civilization has unwisely stimulated this sexual impulse. Our ancestors played it down, knowing that it was strong enough without prodding. We have blown it up with a thousand forms of incitation—advertisements, emphasis and display—and have armed it with the doctrine that inhibition is a mistake—whereas inhibition—the control of the impulse—is the first principle of civilization. Don't let indoctrination determine your desires.

Marriage was probably developed not only for the better care of children and property, but to save us from the tyranny of sex. In marriage that instinct is given abundant freedom, but it is channelled within limits consistent with social order. But submitting to marriage we can take our minds off sex, and become adult.

Marry as soon as you can keep the wolf from the door. You will be too young to choose wisely, but you won't be much wiser in these matters at 40. There's no fool like an old fool in love. We parents should help you to get started in wholesome married life: help you with

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Don't let restaurants tempt you: they are vampires of the stomach.

* * *

Marriage disintegrates when it is only a partnership in sex.

money, and—if you will permit us—with counsel.

The difficulties of marriage are far less than its rewards. One touch of a woman's hand can be a paradise, if the touch is not for too much. Napoleon said that the only happiness he had ever known was in loving his children; and I hope you won't have children without marriage.

Character comes on a par with health; intellect may come third. The greatest task assumed by such schools as this is to transform egos into gentlemen. A gentleman, as my wife once defined it, is a person continually considerate. Kind words cost so little and are worth so much! Speak no evil of anyone: every unkind word will sooner or later fly back into your fare, and make you stumble in the race of life. *De vivis*, rather than *de mortuis, nil nisi bonum.* To speak ill of others is a dishonest way of praising ourselves; let us be above such transparent egotism. If you can't say good and encouraging things, say nothing. Nothing is often a good thing to do, and always a clever thing to say.

Religion has been along with the family and the teacher, a tutor of character. For 50,000 years or more man lived as a hunter before he took to tilling the soil. Probably man's native character as it is today was formed in that hunting life. He had to be greedy because the food supply was precarious and irregular; he had to be pugnacious to fight for food and mates; he had to be easily stimulated to reproductive ecstasy, because a high birth-rate seemed desirable.

What are now, through excess, our major vices, were then virtues—qualities making for survival of the individual or the group. When agriculture developed, and social organization became the chief tool for survival, these powerful impulses had to be restrained. They were restrained by a moral code transmitted through parental authority, family discipline and religious instruction. That moral code, though against the grain of the flesh, was accepted partly through fear of parents and very much through belief that the code came from an all-seeing God who would reward every virtue and punish every vice. I am not sure that

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To speak ill of others is a dishonest way of praising ourselves.

* * *

Religion has been along with the family and the teacher, a tutor of character.

civilization could have come without such religious sanctions of the moral code.

Those of you who specialize in science will find it hard to understand religion, unless you feel, as Newton and Voltaire did, that the harmony of the spheres reveals a cosmic mind, and unless you realize, as Pascal and Rousseau did, that man does not live by intellect alone. We are such microscopic particles in so vast a universe that none of us is in a position to understand the world, much less to dogmatize about it. Pascal trembled at the thought of man's bewildered minuteness between the two infinites—the immensity of the whole and complexity of each part. "These infinite spaces," he said, "frighten me!" Let us be careful how we pit our pitiful generalizations against the infinite scope, variety and subtlety of the world.

Money builds an economic basis under your life, but don't get caught in the rat trap of moneymaking as a profession; that, too, like sex can be a consuming fever and brings only fitful pleasures, no healthy happiness. Your wife will have the responsibility of stimulating you to develop all your creative capacities, but I hope she will not insist on your keeping up with all the Joneses in the town.

If you become an employer, your relation with your employees will count far more in your happiness than adding a zero to your wealth. Give every employee the full equivalent of his share in the product. Don't live in a boastful and selfish luxury based on taking more from the world than you give.

Don't take politics too seriously. Expect to reform the government only after you have reformed human nature and your own. Corruption is natural in government because it is nature in man. Don't be frightened by the international situation: it is normal; man is a competitive animal, individually and in groups. Peace is war by other means. I believe that intelligent fear will keep us from international suicide. Evils usually beget their cure through their excess; so now the balance of terror is making for peace.

How good it is that the military competition is changing to economic competition! Let the

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Civilization could not have come without religious sanctions of the moral code.

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better system win, or a combination.

Our schools have put too much stress on intellect, too little on character. We have sharpened our wits even while weakening our restraints. In my youth I used to talk about the bondage of tradition; now, as befits old age, I distrust the fetishism of novelty. We exaggerate the value of newness in ideas and things. It is so much easier to be original and foolish than to be original and wise. For every truth there are a thousand possible errors. Let us not try to exhaust the possibilities.

The stress on science today is so strong that college, if I may pun a bit, will give you only a passing acquaintance with literature, history, philosophy, music and art. But don't let yourselves be fragmented. When your formal education is complete, give at least two hours a week to rounding yourselves out with these flowers of civilization.

Make friends with great poets. Acquaint yourselves with the world's supreme art—Egyptian, Indian, Greek and Roman architecture and sculpture, Arabic mosques and decoration. The Gothic cathedrals and the renaissance paintings. Study the great statesmen from Hammurabi and Moses to Winston Churchill, Franklin Roosevelt and Nehru. Sit for a while at the feet of great thinkers—Confucius, Socrates, Plato, Aristotle, Epicurus, Marcus Aurelius, Francis Bacon, Spinoza, Newton, Kant, Schopenhauer, Darwin, Nietzsche, Einstein. Enjoy great prose writers—Isaiah, Jeremiah, the authors of the Proverbs and the Psalms, Demosthenes and Cicero, Rabelais and Montaigne, Milton and Swift, Voltaire and Rousseau, Hugo and Balzac, Tolstoy and Dostoievsky, Emerson and Anatole France.

Follow man's odyssey with great historians—Herodotus, Thucydides, Tacitus, Gibbon, Froude and Taine.

Walk humbly with the great saints—Buddha, Jesus, Augustine, Francis of Assisi, Gandhi. I shall not hold you educated unless you make many of these geniuses your friends. Cultivate them, and you will be moulded by the company you keep.

Good health to you, good work, good fortune, good character, good children, good grandchildren! Drink the brimming cup of life to the full and to the end; and thank God and Nature for its bracing trials and challenges, its educative punishments and rewards, its priceless gifts and inexhaustible treasure of beauty, wisdom, labour and love.

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SELF-TRANSCENDENCE

RISHABHCHAND

FROM the spiritual standpoint life is compared to a pilgrimage and man is called a pilgrim of eternity.

But he is a pilgrim that continually changes as he advances, and his pilgrimage is a subjective journey, a progress from one state of consciousness to another, and yet another, till the supreme infinite consciousness, विष्णोर्यत् परमं पदम्, is reached.

This progress is the secret sense of evolution, and the biological and surface psychological changes that we observe in evolution are but its incidents and results.

If we could probe into the heart of the animals and plants, we shall witness the same progress of consciousness—only it is not our mental consciousness—proceeding with colossal difficulty against the dull drag of the material inconscience.

In fact, the journey from one state and poise of consciousness to another, the ascent from one peak of being to another which is higher, सानोः सानुम् is the whole hidden purpose of life, for so, indeed, can it attain to the infinite bliss it secretly longs for.

From inconscience to superconscience there is an infinite gradation of the planes of consciousness—inconscience is not an absence but only an involution of consciousness—a far-flung ladder of ascent which our being traverses from life to life; and what we ignorantly dread as death is but a period of selection, assimilation and rest necessary for this inescapable labour.

Our very nature pushes us towards the heights and demands of us a constant effort at self-transcendence. It does not allow us to rest for long in the possession of a particular state or the enjoyment of a particular object—it spurs us on with a divine discontent.

How does this journey proceed?

At first it is prepared and led by the lower nature of the Ignorance, Avidya. Slowly, tentatively, almost imperceptibly, through many hesitations and hazards and detours, and without the consent and co-operation of our being, she contrives its progress. She suckles and nurses our being even when it lies asleep or drowsy in her folds. And she does not count

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the cost in this fateful adventure of its total awakening.

Pleasure and pain, struggle and suffering, gain and loss, honour and disgrace, disaster and death, all are grist to her mill, and she makes our being pass through all these experiences, so that their rude impacts may awaken it to a knowledge of itself and the world in which it is set to grow and fulfil itself.

Profoundly kind and compassionate, she puts on the mask of hardness and cruelty, and makes her children taste of the bitter poisons of life, so that they may yearn after the nectar of immortality.

Pain is the most powerful device she uses to impel our being forward on its evolutionary journey. But when it is sufficiently awakened and aware of itself and its destiny, she develops in it a conscious will to self-transcendence and teaches it how to control and conquer her modes of ignorance and convert them into a colourful play of knowledge and bliss.

According to Sri Aurobindo, Nature's method of self-transcendence—for Nature too follows the soul in its self-transcendence—is a triple movement of ascent, expansion and integration.

The ascent of consciousness is the first and most fundamental thing, for consciousness is the essence of our being, and a transcendence of consciousness must necessarily precede all transcendence of being and nature. When our consciousness rises to a higher plane, it is not only that we have ascended to a height from which we can command a vision of new places and sights, but that we have ourselves undergone a considerable change and observe the world, subjective and objective, with new eyes. Not only a vision of new things, but a new vision of all things and a deeper and wider outlook on life, is the main characteristic of the ascent of consciousness.

That is why an ascent of consciousness is appropriately called a new birth, an awakening to an unprecedented view and vision of existence. And when we rise still higher, our vision deepens and widens again, newer truths swim into our ken and our outlook on life undergoes another sea-change.

But the ascent has to be accompanied by a widening, otherwise we attain only to the truths of the heights and miss those of the environing expanses. Even while shooting towards the transcendent, we must not neglect to embrace the universal and identify ourselves with the truths, principles and powers of the transcendent which seek self-expression in the world.

A vertical ascent without a horizontal expansion of con-

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sciousness leads always to a high but narrow and lop-sided realisation; and to this narrowness we can safely trace much of the intolerant exclusiveness of sectarian religion and spirituality.

But the ascent and the expansion, by themselves, would hardly produce any profound and far-reaching effect on life were they not accompanied by a movement of integration.

The object of ascent and expansion being, not an irrevocable departure from life and nature but an entire perfection and fulfilment of them in the world, it is indispensable that all the parts of our nature and all the elements of our life should be raised up, integrated in a dynamic unity and permeated and transfigured by the gains of the ascent and the widening.

A searching study of evolution shows that an integrated sublimation is the ultimate end of Nature's travail, and that is the fullest sense of self-transcendence. Nature does not let the material organism of her creatures starve and languish when she evolves the diverse richness of their life, nor does she suffer their life-parts to wane and wilt when she is busy evolving and enlarging the mind in them. Life vitalises the body and supplants more and more its primal inertia by its own galvanic force, and the mind refines and enlightens the physical consciousness and, touching life with its growing light, seeks to reduce its wildness and anarchy to order and rhythm.

This work of integration must continue even when our being ascends to the higher planes of the Spirit. A sudden break in the evolutionary work of Nature and a categoric rejection of the active parts of our being on the possession of the silent Self or the Spirit, is an intense but narrow movement of spiritual impatience, not the large and comprehensive way of realising the integral Divine. A progressive inclusion, an embracing comprehension and coordination, is the right law of evolution, not a sharp rejection or a summary exclusion.

Each crucial step of ascent is, as we have already seen, a new birth, a new birth of consciousness; but when the ascent is supplemented by a widening and consolidated by integration, it results in a new birth of our whole being. The very field and base of our life are then lifted up to the heights of the Spirit, bathed in their light and cradled on their bliss. This integrated sublimation is what the *Gita* suggests by the term मद्भावमागताः It is the assumption of the divine nature by an integral transformation. It is making the summits and the base of our being meet in an inviolable harmony.

But self-transcendence of the

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whole being is the most difficult thing to achieve in life, immensely more difficult than the liberation of the soul or its merger in the Absolute.

It literally means passing through an almost interminable series of deaths during one's life-time; dying many times before one's death, not certainly like a coward in the Shakespearean sense, but like a brave soldier of the Spirit, a spiritual hero.

It means the shearing of our being of all that is false and ungodly, ignorant and egoistic —all that seeks to perpetuate our troubled life in the dark valleys. It means to be hauled up by a spiritual force from the normal level of our being and placed on a higher.

There is a tug and wrench felt in the hauling, a sharp pain as of the knots of the heart suddenly snapping, *bhidyate hridayagranthi*, a forced severance from all that has been dear and near, all that has been the apple of one's eye and the balm of one's heart.

It means seeing oneself fade away, inch by inch, hour by hour, cutting off the old moorings, sighing farewell to all that has been friendly and familiar, stripping, till one is bare and nude in the chill air of the large spaces, and launching forth upon the uncharted seas of the Unknown. The agony of the process feels excruciating at times,—it surpasses even the pangs of death, for the old Adam dies very hard indeed. "Hidden in the recesses of the heart" something shudders at the poignant thought of the final parting. It clings desparately to all that the life's joy cherishes, "the felicity it must leave lost for ever," and finds itself torn between two contrary pulls.

Or the consciousness of the pilgrim comes often wheeling down from the newly attained heights to browse in the old, familiar pastures and gloat over and dote upon the old, cherished objects. Then, for a moment, the old infatuation comes to life again, the little endearing details of the past hold him under their overmastering spell—Maya's charms weave a fresh enchantment around him. Earth seems to smile in a sudden return of springtide. The hungers of the heart, the desires of life, the preferences of the mind assail him with a revived fascination and appeal to him to stay in their midst and not leave them again. But leave he must, for the call from above is imperative and the urge from within is irresistible.

The outcry of the emotions, the pull of the senses, the importunities of the flesh cannot prevail against the call of the Divine and the aspiration of the soul. A power immeasurably greater than that of the heart

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or the senses lifts him up and sweeps him on, and there is no rest and respite for him till he attains the highest supreme, *parama paravat*, and can say with the Vedic Rishis:

"I have arisen from earth to the midworld. I have arisen from the midworld to heaven, from the level of the firmament of heaven I have gone to the Sun-world, the Light."

But self-transcendence is not only a matter of struggle and anguish. It has its thrills of wonder and ecstasies of joy, unimaginable on the normal levels of human life. The pilgrim's consciousness feels, as it wings up, a peace, a freedom, a purity, a beatific lightness, a serene silence which are strangers to the earth atmosphere. Caring no more "for the whispers and shoutings in the darkness," it passes, "from the sphere of the grey and the little, leaving the cry and the struggle," to the vast, tranquil realms of the Spirit.

There in those unwalled regions there is no goad of desire, no sting of ambition, no forlorn hopes, no withering disappointments—none of those besetting dualities and passions that torture our brief, unrestful existence upon earth. The world's senseless murmurs, its corroding cares, its treacherous lure of false glimmers do not impinge upon those radiant immensities. There the pilgrim realises how blindly he has lived in the world of fleeting forms, hugging shadows and chasing after the mirage of evanescent pleasures. His soul shines there in its native glory—unfettered, unconditioned and illimitable. There the enduring realities of existence reveal themselves to his unsealed vision, delivering him from the bondage of appearances. There he knows what he essentially is and what he can yet become; and in wooing the Infinite, he woos the Omnipotent, the Beautiful and the Blissful, and qualifies for the realisation of his infinite possibilities.

Those who have not passed through this process of self-transcendence know nothing of the experiences it entails, experiences of exaltation and ecstasy alternating with those of struggle and agony—the alternation of day and night of which the Vedic mystics symbolically speak. Theirs is a drab existence of the squalid plains of life. But even they will be shaken one day out of their unaspiring drabness. For Nature the enchantress is at heart the benignant Mother, the compassionate deliverer. When she strikes the being awake, she opens before it prospects after dazzling prospects of a limitless self-fulfilment, which can be realised only by a relentless self-transcendence.

The sole principle of transcendence in our composite being is the soul or the psychic. When it awakes, it pants "to

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breathe the infinite," "to soar in eternity" and escape from the bondage of Time and Space. It feels stifled in the prison of the lower nature. It is, in fact, the real pilgrim in man, हंसो भ्राम्मते.

Aspiration and renunciation are the double power by which the soul achieves self-transcendence. Renunciation releases it from its earthly chains and aspiration launches it into the Infinite. Renunciation is the loosening of the inner knots and the breaking of the inner bonds, and aspiration the irresistible elan towards the True, the Good, the Beautiful. Both by their conjoint action carry the pilgrim beyond the kingdom of death and darkness, तमसः परस्तात्.

But, Sri Aurobindo insists, self-transcendence to be *perfect and fruitful, in life*, must be a self-transcendence of the whole being, and not of the consciousness alone; and for that one has to follow the triple method of Nature—ascent, widening and integration. The physical, the vital, the mental being, all have to be delivered from their own egoistic formations and from the hold of the cosmic ignorance, lifted into the Truth-Light of the Spirit and unified in a harmony of dynamic action.

It is partial and imperfect transcendence that leaves the instrumental being in the obscurity of ignorance while the soul stands transfigured in the glory of the Supreme. An integral self-transcendence is the aim of evolution and the ultimate destiny of man.

Self-transcendence is the greatest means of deliverance and freedom. While the ascetic represses and wrestles with his desires and passions, the enlightened yogi quietly rises beyond them and feels free. Self-transcendence is a liberating movement of knowledge and its perfection an integral self-fulfilment by an integral self-transfiguration; for transcendence always transfigures.

[*Courtesy:* Sri Aurobindo Ashram.]

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A Little Story

The Decree

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KRISHNA DEVA RAYA had a piquant case before him.

A young man complained that a friend of his father tried to defraud him.

Said he: "Sir, my father left ten thousand mohurs with his friend which he now tries to appropriate for himself, at any rate, the major part of it."

King: What do you say, Mr. Defendent?

Def: Here is the will, Your Majesty. It is specifically stated in it that I should give him only whatever *I liked.*

King: Is that true, Mr. Complainant?

Comp: Yes, Your Majesty, as far as the letter of the will goes. But he says he will give me only one thousand and appropriate the nine thousand for himself. Is it fair?

Krishna Deva Raya too felt it was unfair to deprive the young man of the benefit of his own father's own earnings. Yet he found his hands tied by the terms of the will.

He was in a fix.

At that moment his minister, Tenali Ram, came. Noticing the dejected mood of his master and King, he asked, "May I help you, my lord?"

King: There is nothing you can do, Rama, for, the terms of the will are clear.

Minister Rama read the will slowly and handing it over to the King, turned to the defendent and asked: "How much of it are you prepared to give to the young man?"

Def: One thousand only.

Rama: The balance of nine thousand?

Def: I will keep for myself.

Rama: Why?

Def: I like to keep it.

Rama: You like all the nine thousand?

Def: Yes.

Rama: You don't like the other thousand?

Def: No.

Rama: Are you sure?

Def: As sure as I am alive.

Rama turned round to the King and addressed him: "Your Majesty has just heard from the mouth of the defendent the solemn statement that *he liked* the nine thousand mohurs and *did not* like the one thousand mohurs. Now according to the letter of the will, he must make over to the complainant whatever he (defendent) liked. I therefore pray that he be decreed to pay nine thousand mohurs to the complainant."

King Krishna Deva Raya gave a resounding smack on the back of his resourceful minister and decreed accordingly.

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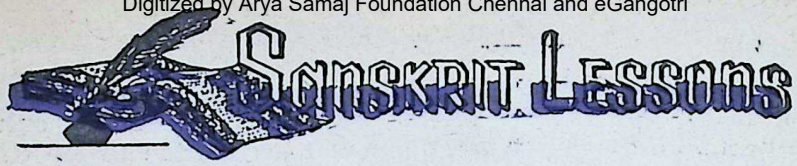

[New Series]

Dr. Shakuntala Rao Shastri

(Continued from last issue)

Examples:

यूपाय दारु
Yūpāya dāru |
for a stake wood
= Wood for making a stake.

नमः स्वस्ति स्वाहास्वधालं वषड्भिः
namaḥ svasti-svāhā-svadhā-alaṁ-vaṣaḍbhiḥ |
= Words combined with the above are in the Dative.

हरये नमः। haraye namaḥ
= Salutations to Hariḥ

अग्नये स्वाहा। agnaye svāhā
= Offerings to Agni

स्वस्ति प्रजाभ्यः। svasti prajābhyaḥ |
= Let there be peace for the people.

स्वधा पितृभ्यः। svadhā pitṛbhyaḥ
= Offering to the manes.

अलं मल्लो मल्लाय। alaṁ mallo mallāya |
= An athlete is a match for an athlete.

LESSON XVI

Chandragupta's capital, Pātaliputra or Palibothra as the Greeks called it, was founded in the fifth century B.C. It was only a petty village in the life-time of Gotama, but had subsequently grown to be a large town. It was here that Megas-

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thenes had dwelt and Aśoka reigned, and later Fa-Hien secured copies of Buddhist scriptures and learned the Palī language. Megasthenes describes it as a splendid city, nine miles in length, standing on the northern banks of Śona. It was near the modern city of Patna. It was defended by a massive timber wall having 64 gates and crowned by 570 towers. It was protected by a broad deep moat which received the drainage and was connected at its two extremities with the river Śona. The city was well-planned and had inns, gambling houses, theatres, race-courses, meeting-halls for guilds and religious sects. There were nice bazaars, where goods, Indian and foreign, were sold. Streets were crowded with men and animals. The houses were two or three-storied. They were mostly made of wood. Precautions were taken against an outbreak of fire.

In the heart of the city was the Royal palace. It was surrounded by a wall. Inside this there were ornamental trees, tame peacocks, and lakes full of sacred fish. The wall was made of wood exquisitely carved; its gilded pillars were adorned by golden vines and silver birds. It is said that, "In the Indian Royal palace, there were wonders with which neither Memnonian Susa in all its glory nor the magnificence of Ecbatana can hope to vie".

When Fa-Hien visited this city, he found hospitals erected by the nobles and the wealthy, similar to those established by Aśoka. The poor, the destitute, the crippled and the diseased of all countries repaired to these hospitals for food and shelter. Everything was supplied gratuitously. Doctors inspected the patients, ordered them diet and medicine. When they were cured, they were permitted to depart at their own convenience.

Every year people celebrated a grand procession of images. Great towers, like pagodas, were mounted on four-wheeled cars. They were covered with white linen, painted over with gaily-coloured pictures.

[*To be continued*]

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RESULTS OF EXAMINATIONS

CONDUCTED BY

BHARATIYA VIDYA BHAVAN

(A) SHASTRIYA SANSKRIT EXAMINATIONS

Held in April 1959

PRAVESHIKA

I Class : No. 222 only.
II Class : 10A, 11, 13, 14, 16, 20, 24, 27, 28, 37, 53, 85.
120, 22, 23, 24, 27, 28, 29, 31, 32, 33, 36, 62, 63, 64, 65, 66, 88.
230, 31, 66, 67, 68, 69, 70.
344.
III Class : 10, 15, 23, 38, 39, 41, 42, 46, 49, 51, 76, 84.
106, 19, 21, 26, 72, 76.
248, 50.
306, 7, 8, 11, 12, 13, 14, 15, 16, 23, 37, 38, 40, 45, 64, 94.

PASS IN SANSKRIT ONLY

I Class : No. 30 only.
II Class : 1.
137, 50, 60, 67, 71, 90, 92.
200, 8, 10, 11, 12, 13, 17, 34, 42, 43, 98.
III Class : 32, 33, 34, 35, 47, 72, 75, 83, 90, 93, 95, 96.
102, 7, 14, 15, 17, 47, 51, 53, 55, 57, 58, 59, 61, 75, 77, 78, 79, 93, 94, 95, 96, 97.
201, 3, 7, 15, 16, 19, 20, 21, 23, 24, 74, 87.
303, 10, 17, 19, 20, 22, 24, 28, 29, 34, 46, 49, 50, 51, 52, 54, 59, 60, 63, 73, 75, 76, 77, 78, 79, 80, 86, 89A, 91.

PRIZE WINNERS

Ist Prize—Roll No. 222 ; IInd Prize—Roll No. 37 ; and IIIrd Prize—Roll No. 30.

POORVA MADHYAMA

I Class : No. 15 only.
II Class : 5, 8, 10, 16, 18, 20, 21, 22, 25, 32, 61, 62, 63, 64, 74, 91.
118, 39A, 40, 42, 48, 57, 59, 79.
243.
301, 6, 11.
III Class : 11, 12, 14, 17, 19, 23, 24, 31, 34, 37, 38, 59, 66, 67, 68, 70, 72, 73, 80, 81, 92, 93, 94, 95, 96.
103, 4, 6, 7, 12, 15, 20, 61.
210, 34, 52, 55, 67, 96, 97.
300, 2, 3, 4, 5, 8, 9, 10.

PASS IN SANSKRIT ONLY

I Class : No. 237 only.
II Class : 4, 26, 27, 30, 33, 51, 52, 53, 54 55, 60, 89, 90.
101, 5, 38, 39, 43, 45, 46, 47, 62, 64, 66, 67 71.
221, 22, 36, 46, 48, 62, 63, 65, 68, 85, 86, 88, 89, 90, 92.
III Class : 2, 3, 7, 57, 75, 78, 86, 87, 88 99.
113, 41, 68, 69, 70, 76, 88, 89, 90, 94, 95, 96.
201, 3, 18, 19, 20, 31, 32, 33, 42, 47, 51, 53, 56, 58, 64, 70, 79, 82, 87, 91, 93, 94, 95, 98.

RESULTS RESERVED

Roll Nos. 228, 229 & 230.

UTTARA MADHYAMA

II Class : 12, 38, 58, 69, 79, 80, 81.
160.
III Class : 2, 10, 15, 17, 19, 39, 42, 50 51, 54, 57, 61, 68, 70.
142.

PASS IN SANSKRIT ONLY

II Class : 1, 4, 22, 30, 34, 35, 37, 56, 59 60, 62, 63, 84, 85, 98, 99.
100, 1, 32, 33, 36, 39, 49, 61.
III Class : 7, 8, 14, 16, 41, 55, 64, 66, 75, 87.
102, 3, 10, 12, 13, 15, 25, 29, 37, 38, 40, 41, 45, 46, 47, 48, 50, 51, 52, 53, 54, 59.

PRIZE WINNERS

IInd Prize—Roll No. 12 and IIIrd Prize—Roll No. 69.

SHASTRI—PRATHAM KHAND

Pass : 10, 11, 12, 13, 17, 19, 20, 22, 24, 25, 26, 28, 30, 31, 35, 37, 38, 44, 53, 54.
104, 22, 23, 43, 44, 54, 55, 59, 62, 73, 74, 75, 81, 89, 90, 92, 95.

Pass in Sanskrit only : 6, 7, 8, 18, 28,

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27, 29, 33, 34, 41, 43, 46, 50, 51, 52, 56, 64, 70, 85, 87, 88, 89, 90, 91, 92, 93, 94, 95.
101, 9, 13, 15, 16, 18, 19, 21, 26, 33, 34, 35, 36, 37, 38, 39, 40, 42, 46, 47, 49, 60, 64, 65, 67, 68, 69, 70, 71, 78, 79, 85, 91, 93, 94, 97.

SHASTRI—DWITHIYA KHAND

II Class: 210, 13, 16, 17, 18, 20, 21, 88. 333.
III Class: 227, 33, 53, 56, 71, 73, 80, 81, 82, 85A, 99.
301.

PASS IN SANSKRIT ONLY

I Class: No. 308 only.
II Class: 205, 6, 7, 8, 9, 11, 22, 23, 24, 25, 26, 29, 30, 31, 32, 36, 37, 38, 41, 42, 43, 44, 45, 47, 48, 49, 50, 52, 57, 58, 61, 62, 63, 64, 70, 78, 79, 84, 93, 94.
303, 5, 20, 25, 26, 27, 34, 35, 36, 37, 41, 46, 47, 48, 53, 55, 56.
III Class: 215, 28, 40, 46, 51, 59, 76, 77, 85, 89, 90, 98.
304, 7, 9, 10, 11, 13, 24, 28, 31, 32, 38, 39, 40, 42, 43, 44, 45, 49, 50, 54.

PRIZE WINNERS

Ist Prize—Roll No. 308; IInd Prize—Roll No. 220; and IIIrd Prize—Roll No. 283.

ACHARYA—PRATHAM KHAND

Pass: 1, 2, 7, 14, 30, 30A, 39, 48A, 58 60.
Pass in Sanskrit only: 3, 4, 6, 9, 10, 11, 12, 13, 15, 18, 24, 25, 33, 38, 45, 47, 50, 51, 52, 55, 58, 59.

ACHARYA—DWITHIYA KHAND

Pass: 61, 64, 66, 68, 69, 70, 76, 77, 83, 84, 89, 90, 91, 92, 97, 98, 99.
106, 24, 26, 31, 42, 43, 46, 47, 53, 54.

AN ANNOUNCEMENT

The last date for receipt of entries to BHAVAN'S JOURNAL COMPETITION NO. 6 (3-Act Plays) has been extended from June 28, 1959 to July 28, 1959.

Pass in Sanskrit only: 72, 73, 74, 75, 80, 81, 85.
102, 5, 22, 23, 25, 33, 34, 35, 36, 37, 38, 39, 44, 50, 51, 52.

PASS IN AYURVED

II Class: 71, 82, 86.
100, 45.
III Class: No. 93 only.

ACHARYA—TRITHIYA KHAND

II Class: 157, 58, 60, 61.
III Class: No. 159 only.

PRIZE WINNERS

IInd Prize—Roll No. 161; and IIIrd Prize—Roll No. 157.

(B) GITA EXAMINATIONS

Held in April 1959

GITA—PRARAMBHA

Distinction: 7, 16, 18, 22, 80.
151, 55, 61, 65, 67.
224.
I Class: 2, 4, 5, 11, 12, 13, 15, 17, 19, 21, 65, 71, 74, 77, 87, 92, 95, 99.
100, 5, 8, 13, 14, 16, 38, 54, 59, 69, 74, 77.
206, 8, 12, 20, 21, 22.
II Class: 1, 3, 6, 8, 9, 10, 20, 23, 25, 26, 57, 58, 59, 72, 73, 75, 76, 81, 83, 86, 90, 91, 93, 97.
101, 3, 4, 7, 19, 23, 26, 27, 30, 39, 40, 41, 46, 47, 53, 57, 58, 81, 82, 86.
203, 7, 13, 16, 19, 23.
III Class: 24, 27, 29, 30, 31, 32, 33, 34, 35, 39, 40, 45, 47, 48, 49, 51, 52, 53, 55, 64, 66 68, 69, 79, 89, 96.
106, 11, 12, 15, 24, 28, 32, 33, 34, 36, 50, 60, 63, 66, 72, 80, 84, 85, 87, 91 to 99.
200, 1, 2, 4.

GITA—PRAVESH

Distinction: No. 34 only.
I Class: 15, 17 to 20, 24, 33.
148.
II Class: 2, 4, 5, 6, 8, 14, 16, 21, 23, 25, 32.
III Class: 1, 3, 27 to 30, 31.

90% of candidates have come out successful who appeared from 20 centres in the Gita, Examinations.

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ARTS & CRAFTS IN ANCIENT INDIA

U. Venkatakrishna Rao

BUDDHIST texts refer to 18 *'heenasippaani'* or inferior arts. Vatsyayana enumerates 64 fine arts; both seem to have known the difference between hobbies and fine arts which were practised merely for pleasure.

Many are the crafts described in our ancient texts, and kings are often surrounded by elephant-riders, cavalry, charioteers, archers, nine different grades of army-folk, slaves, cooks, musicians, barbers, bathroom attendants (sometimes referred to as *'yavanees'* or foreign female hostages as in *Sakuntala*), confectioners, garland-makers, washermen, shepherds, cowherds, weavers, basketmakers, potters, clerks, accountants and similar dependants.

Some of these worked on wood, being not only carpenters and cabinet makers but also wheelwrights. They built houses, ships and many vehicles like the *rathas* used in war and also for daily transport. Yet others worked on stone and metal, preparing iron implements, weapons for warfare, ploughs, axes, hoes, saws, knives etc. Needles of great sharpness and fine calibre, golden, silver or copper vessels for daily use were also manufactured, some of them artistically.

Stone cutters prepared flight of steps down to a big tank or underground mine or to the upper storeys of mansions. Carved pillars or bas-reliefs are preserved even today as for example in the Sakia Tope. Weavers are referred to in Kautilya, Vatsyayana and elsewhere. Fine Dacca muslins were highly valued in foreign countries like Rome and Greece; fine silk, rugs, blankets, coverlets, carpets in the beds are mentioned in Bhasa and other places. Footwear both wooden like the *paaduka* of Rama and leather ones called *upaanahas* and superior varieties of these are also found in the paintings of the times as for example in Ajanta.

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Potters could prepare water-bowls, big or small, for domestic use. Magha refers to ivory workers preparing dainty decorations for his queens. Costly earrings and ornaments are also popular. Dyers could colour various kinds of sarees and prepare saffron-coloured clothes for the *Sannyasins* or anchorites.

Vatsyayana mentions, among his 64 *kalaas* or fine arts, fine jewellers and also artistic flower weavers. Bhasa refers to the artistic weaving of certain flowers to ensure long life for the wearer's husband. The artistic weaving of *Kunda* flowers was known only to Sita as per the testimony of Dingnaga. Fishing is also included, but adventurous folk venturing out into the sea is not encouraged. The *Mahabharata* already refers to a Dharmavyaadha or a just butcher; their shops and slaughter-houses are described by Bana. This latter also describes the way in which birds and animals were trapped and hunted in the forests with the help of singing birds and similar devices. The kings and the rich folks indulge in hunting often, though Manu condemns it on moral grounds. Cooks and confectioners, as for example, the disguised Bhima in the Virata capital, formed themselves into guilds. Barbers and shampooers also followed their professions by having guilds of their own. Sudraka refers to the way in which a shampooer (*samvaahaka*) in his palmy days learns the art as a hobby but had to fall back on it for his livelihood when he fell on evil days. Such people were always gambling.

Painters, sailors, brushworkers and basketweavers are some other professionals mentioned, besides the usual tillers in the field. Criminals, of course, existed as in all times and climes; thieving was dignified into a fine art and even treatises seem to have existed thereon. The way in which they could bore holes through the walls exactly suffi-

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cient to push their bodies inside, how they carried insects which could put out the dimly burning lamps, how they could detect feigned sleep etc., are brilliantly described by Sudraka in his famous *Mricchakatika.*

Many of these professionalists carefully organised themselves into trading corporations or pooled their resources, thus multiplying their resources sometimes hundredfold or even more. Kautilya refers to the way in which such guilds were requisitioned by kings on important critical occasions to avert national calamities. The Jethakas or Pramukhas (Presidents) of such guilds wielded mighty influence on the affairs of the State, and Tamil writers like those of the *Silappadikaaram* of about the early centuries of the Christian Era refer to the way in which such multimillionaire merchants of Kaveripattanam for example were even richer than the kings themselves and advanced heavy loans to the kings. The Mahaasetti (First Lord of the Treasury, in modern parlance) had unusual powers of arbitration even at international state level and such influential persons often made and even unmade the kings. They would usually invest their common surplus profits on national ventures like the building of tem-

ON STYLE

"Style takes its final shape more from attitudes of mind than from principles of composition, for as an elderly practitioner once remarked, 'writing is an act of faith, not a trick of grammar.' This moral observation would have no place in a rule book were it not that style *is* the writer, and therefore what a man is, rather than what he knows, will at last determine his style."

"What if it comes to me to experiment rather than conform? What if I am a pioneer or even a genius?" asks an imaginary student.

"Then be one. But do not forget that what may seem like pioneering may be merely evasion, or laziness—the disinclination to submit to discipline. Writing good standard English is no cinch, and before you have managed it you will have encountered enough rough country to satisfy even the most adventurous spirit."

—E. B. White in
The Elements of Style.

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a) to distribute, free of cost, a few sets of selected ten titles in the *Bhavan's* **Book University Series** to genuine Student-Libraries either connected with institutions or functioning outside independently.

b) to supply individual titles of the said **Book University Series** to *bona fide* students at a reduced price of Rs. 1.20 nP. each, plus postage, as against the published price of Rs. 2/-, plus postage. If, however, the students order for three or more of these titles against this offer, they will be entitled to free postage also.

This programme of assistance to students relates to the publications in the *Bhavan's* widely acclaimed **Book University Series.** These books are attractively produced in uniform format on subjects of abiding interest and value. Among the authors represented in this series are Mahatma Gandhi, Sri Aurobindo, Shri C. Rajagopalachari, Dr. K. M. Munshi, Shri Sri Prakasa, Shri R. R. Diwakar, Dr. Radha Kumud Mookerji, Sardar K. M. Panikkar, Shri Dilip Kumar Roy, Dr. Pitirim A. Sorokin, Mr. Louis Fischer and others.

Towards the implementation of this aid programme, a Students' Library Fund has been opened.

The Asia Foundation of San Francisco, U,S.A., has also given a grant to help this project.

All applications on behalf of Student-Libraries should be authenticated by the Heads of the Institutions concerned, or in the case of non-institutional Student-Libraries, by any of their responsible office-bearers.

Any application for the purchase of books by an individual student at subsidised cost will have to be accompanied by an authenticated certificate that the applicant is a *bona fide* student.

Bona fide Student-Libraries and students may write for further particulars to the **Book Sales Division, Bharatiya Vidya Bhavan, Chowpatty, Bombay 7.**

Note:—Please hurry up, lest you get disappointed, since this special offer is likely to be open only for a limited period.

(List of books given on page 7)

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ples or hospitals or schools and colleges (like Nalanda) or even mighty irrigation projects. They carried their silks, muslins, finer cotton clothes, cutlery, armour, brocades, perfumery, embroidery, rugs, drugs, ivory designs, gold and silver jewellery, peacock feathers, musk, saffron, *gorochana*, diamonds and such other costly merchandise to foreign markets across the seas in their own ocean-going ships. Some of these merchant guilds even mint their own special coins which were even honoured in international markets.

The *Atharva Veda* had already referred to a number of such professions and had shown the way in which some members of one profession could manage to compete with others in the same, by using fair and even foul means as and if or when necessary. The four *upavedas* dealt with technical subjects like medicine (*Ayurveda*), archery (*Dhanurveda*), music (*Gandharvaveda*) and mechanics (*Sthaapatyaveda*). The Milinda Panha in the early centuries preceding Christ refers to extensive trade with China, and one of the Jataka tales refers to the sea-trading route to Babylon. Elsewhere these tales refer to the pearl extractions in Tambapannideepa which obviously is our modern Ceylon.

Kautilya refers to the way in which experts would teach their

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trade to the youngsters who apprenticed themselves to them on a contract basis and who learnt more—the actual practice rather than the theory. He even mentions that legislation was provided for awarding adequate punishment to such of those who would not reveal their trade secrets to faithful disciples after having entered into a contract to do so. Quack doctors were prohibited from dumping their ineffective drugs on the innocent masses and adulteration of foodstuffs was severely and effectively checked.

All aspects of labour economics—welfare state, social security measures, provident fund, pension for the dependants of the deceased if they died in harness, provision for workers in their sickness particularly if they were disabled in mines or elsewhere, guild labour, provision of proper wages and conditions of work—were carefully provided by state legislation. Shukracharya enjoins that payment of wages should not be stopped or postponed on any account. Happy relations always existed between the management and labour and no case of strike is reported in the Jataka tales.

Women were not allowed to work in public factories if they had to cook at home; maternity benefits were specially provided for them and also for the sick and the disabled. Kautilya protested against social inequity and also against child slavery. He insisted upon the reinstatement of the worker dismissed by capricious masters. Hydraulic engines known as *Odayantrikas* must have been used in the mines, as Kautilya refers to them. Money-lending, thieving and similar trades also flourished, these being cultivated as fine arts or hobbies. Efficiency bonus (one-eighth of their wages every year as reward) and similar other incentives were offered to the workers who lived as apprentices in the house of the experts as their own children.

Trade union activities like collective bargaining and concerted action against employers were not unknown, but harmonious relations between employers and the employed were always insisted upon even in the *Yajur Veda* III. 47. Shukracharya declares that the employee never deserted his master who, in his turn, carefully provided for all the needs of the wards under his charge.

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QUESTION BOX

ANSWERS by K. M. Munshi

603

Sri T. K. Ramanujam, Mysore.

Q: *What is the object of celebrating festivals in temples?*

A: (1) Festivals are gatherings necessary for refreshing the spirit and enjoying life. Normally a man's life is filled with selfish or sordid activities; during festivals he rises above them and feels one with the crowd.

(2) When festivals are held in a temple the effect is more inspiring, for the joy is associated with worship; the vulgarities which flow from ordinary festivals like Holi cannot find a place. The company of devotees would also provide a group life of uplifted souls.

604

Sri V. Narayan, Tattamangalam.

Q: *Is there any Navy or Air Force College like Dehra Dun Military College? Please tell me about them.*

A: There are. Why don't you enquire from the Defence Ministry?

605

Sri M. E. Ramamurthi, Hyderabad (Dn.).

Q: *Does Karma mean doing one's own duty?*

A: Ordinarily it is used for 'action' or work. Where the sense of duty has to be conveyed, some other word is used e.g. *swakarma*, one's own act, or *Karyam Karma*, 'the act which ought to be done'. Sometimes it is also used for duty.

606

Sri J. Ramamoorthy, Devakottai.

Q: *What is the difference between Karma and Fate?*

A: Karma implies that what befalls you is the result of something you have done or omitted to do in past life. You can also by self-discipline, *tapas*, and surrender, *'Iswar pranidhan'*, get out of the circle of cause and effect.

Fate implies that whatever you do is pre-determined and is changeless.

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607

Sri S. Raghavan, Srivalliputtur.

Q: *What is the difference between Itihasa and Kavya?*

A: Itihasa when used as Purana is a recital of ancient dynasties, their deeds and fortunes. When an episode of the Purana is made into an artistic creation, as in the cases of *Ramayana* and *Raghuvamsa*, it is a Kavya. The first is traditional history, the second is poetry.

608

Sri K. Ramachandra Rao, Adoni.

Q: *Why should God make innocent children who commit no sin, suffer? Is it vicarious suffering for the parents as punishment for sins committed by them in their previous birth?*

A: Suffering is the result of Karma; of what one has done or omitted to do in past lives.

609

Sri Chander Mohan Chamoli, New Delhi.

Q: *Can you tell me whether the theory of transmigration of soul is real, or just an opinion?*

A: In my opinion it is real. Without it, you cannot make any sense out of what is life. And life *is* meaningful.

610

Sri N. V. Rangaiah, Bangalore.

Q: *Was Lord Ganesha married or not?*

A: According to some Puranas, Ganesha is married to Siddhi and Buddhi. Possibly Southern tradition is different, but I am not sure.

611

Sri B. Bhima Rao, Bellary.

Q: *Is not the* Gita Govinda *of Jaideo an erotic and alle-*

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gorical poem of imagination? Why is it spoken of highly?

A: It is not allegorical but erotic. It is a great piece of literature because of its style, lilt, imagery, and sentiment and lifts eroticisms into a thing of rare beauty.

612

Sri Audh Bihari Singh, Vishrampur (Bihar).

Q: *What is your authority that Bhagawan Parashuram had a wife and child, as described in your novel of that name?*

A: (1) There is no authority to that effect in any Puranas or *Mahabharata*. I was not writing a summary of Puranic episodes about Parashuram. I was writing a novel. And as a novelist, I had to supply the human link.

(2) Quite a few castes of Brahmans claim descent from Parashuram today; if the claim is correct, Parashuram must have had a wife.

(3) Do not forget that even ancient authors of Puranas supplied such human links.

613

Sri Ranta Ranganayakulu, Atmakur.

Q: *You have mentioned in your letter describing Hongkong that Indian imitations of Americanism are hateful. Why don't Government ban them?*

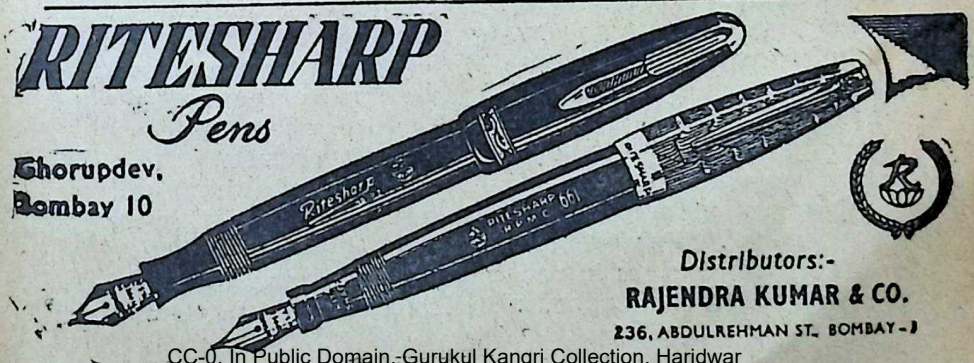
A: How can Government ban social habits or habits acquired by imitation? If Government started banning all such habits it would cease to be democratic, and people will cease to be free.

614

Sri D. S. Chouhan, Gorakhpur (U.P.).

Q: *I am a chewing addict and my teeth have decayed. My friends advise me to stop the habit but in trying to do so I fear I may become an addict to smoking. Is there any way of leaving the first habit without recourse to the second evil?*

A: Yes. Don't chew and don't smoke. Be firm, pray to God and even if you feel tempted refuse to budge from your resolution.



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Dr. P. A. Sorokin

[CONTINUED FROM LAST ISSUE]

Social and Cultural Effects of Sex Anarchy

SINCE a disorderly sexual life tends to undermine the physical and mental health, the morality, and the creativity of its devotees, it has a similar effect upon a society that is composed largely of profligates. And the greater the number of profligates, and the more debauched their behaviour, the graver are the consequences for the whole society. And if sexual anarchists compose any considerable proportion of its membership, they eventually destroy the society itself.

The impairment of societal health through the debauchery of the members of the group manifests itself in various ways and forms, according to the specific conditions prevalent in the community:

First, venereal diseases are spread among groups untrained in the prevention and cure of these infections. For example, among preliterate tribes in contact with western civilization, in many military and rural groups, among Europeans infected with syphilis soon after the discovery of America, not to mention among professional prostitutes and debauchees, the consequences of venereal infection have been devastating, not only for those contracting the disease through sexual contact, but also for their posterity.

Second, with the intemperate consumption of alcohol, the health of the profligate group is also undermined, this as a satellite of licentiousness.

Third, sexual over-indulgence of a large part of a population tends to debilitate the entire group.

Fourth, the mental health of the group is impaired through the neuroses and psychoses of the sex anarchists.

The group that tolerates sexual anarchy is slowly but surely debilitating itself, impairing its collective health and endangering its very survival.

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The society may be effeted in a number of general ways. Being enfeebled, it becomes less and less able to defend itself against attacks of adverse natural forces like epidemics, floods, droughts, famines, etc.; it cannot withstand these hardships as successfully as it would in its full vigour. It also cannot repel attacks from human agencies, such as war, revolution, economic competition, and other forms of the struggle for existence. And the weaker it becomes, the more it invites further attack from its human adversaries. Through sexual contamination, the society thus passes from the stage of living history into the museum of fossils, and then into oblivion, long before the appointed time for its historical death in the course of normal events.

Another way in which the life-span of a profligate group may be shortened is that of a low birth-rate. As a rule, communities preoccupied by the hunt for promiscuous sex pleasure care little, if at all, about having children, for they are obstacles to the full enjoyment of libertinism. This viewpoint prompts sex devotees to resort to contraceptives, abortions, and other means for preventing childbirth. And now and then a baby born as the result of an illicit liaison is killed.

If the profligates of such a group wed, their marriages are usually childless, or produce only one or two offspring, not enough to maintain the existing size of the group. As a consequence, the population of the community first becomes stationary, and then decreases to the point where the group is incapable of satisfying its vital needs, maintaining its individuality and defending itself against its natural and human enemies.

This voluntary suicide is reinforced by the involuntary sterility which may be the consequence of debauchery. Venereal diseases, abortions, and other effects of a disorderly mode of living make many a debauchee incapable of conceiving and bearing children.

The combined effects of both voluntary and involuntary sterility, therefore, shorten the historical life-span of such a community. This suicide has played an important role in the social or biological extinction of many royal, aristocratic, wealthy, and other groups, as well as in the decay of several nations.

Thus, the percentage of sterile marriages among the German royal families from Charles the Great to the present time has fluctuated between 18 and 33. Not very different has been the situation among most other royal families of Europe. This rate of sterility has been largely due to sexual excesses; other-

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wise, for dynastic purposes royal families are vitally concerned with maintaining as high a birth-rate as possible. And when this sterility is combined with the rate of death by violence among the royal families (31.9 per cent is the average for death by violence among the total number of deaths for all the monarchs of the Roman Empire, Byzantium, Turkey, England, Austria, Prussia, the Holy Roman Empire, Russia, and Germany); and when one bears in mind that many of these deaths by violence were due to conflicts arising from sex affairs, then we understand why the historical life-span of many dynasties has been comparatively brief. Usually, it has fluctuated between one and a few generations, and has rarely exceeded 250 years.

These same factors explain the brief life-spans of many dynasties and aristocracies. The number of the Spartiats—the upper class in Sparta—decreased from 8,000 before the Persian war, to 100 in 244 B.C. In Ancient Rome, only 15 patrician families survived to the time of Caesar. The tidal wave of depopulation swept over Greece and Rome in the periods of conspicuous increase of their sexual anarchy. The notable families of various European countries rarely existed longer than one century. In France almost all of the aristocratic families became extinct within a 300-year period. In England, of 500 aristocratic families of the fifteenth century, hardly any have survived up to the present time; of 394 peers in 1837, 272 were created after 1760; that is, the titles of 272 extinct peers were conferred upon new families; of 1,527 baronetcies created between 1611 and 1819, only 635 survived to the beginning of the twentieth century. In Augsburg, of 51 senatorial families in 1368, only 8 survived to 1538; in Nuremberg, of 118 patrician families 63 died out between 1390 and 1490; in Sweden, of 1219 aristocratic families, 946 (77.6 per cent) died out within one century, and only one family survived a period of 300 years; in Russia, to the time of Czar Feodor Alexeevitch, almost all the old *boyar* families were extinct; and, so on, and so forth.

With the spread of sex freedom throughout the modern Western world, the birth-rate began to decline, mainly as a consequence of voluntary limitation of parenthood, but also in part of involuntary sterility. At the present time, most European countries are barely maintaining their existing populations, and a further decrease in the birth-rate, without a corresponding decrease in the death-rate, will usher in a period of depopulation with its dangerous consequences for historical leadership, creativity, and self-defence. We must al-

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ways remember that the decay of other cultures, like the Greek and the Roman, occurred during such periods. Once started, depopulation becomes difficult to stop. Like an avalanche, it gathers momentum and runs its disastrous course.

It carries with it the vital roots of a society. If it does not crush the society, it causes serious internal injuries to it.

In these ways sexual anarchy, in co-operation with other factors, shortens the historical longevity of the societies infected with this "cancer".

One of the aftermaths of low birth-rate and low death-rate is a disproportionate increase of the old-age groups and decrease of the young-age groups. Whatever may be the virtues of age, they cannot compensate for the vitality, vigour, courage, daring, elasticity, and creativity of the young. A nation largely composed of middle-aged or elderly people enfeebles itself physically, mentally, and socially, and moves toward the end of its creative missions and leadership.

The population of the United States has notably "aged" during this century. The percentage of people fifty years of age and over is already significantly high. From this standpoint, they are no longer a young nation; as a matter of fact, they are a much more "aged" nation than almost all Asiatic countries, Russia, and many other lands. With a further increase of the old age groups in their population, dangerous symptoms are bound to appear.

The many-times repeated cycle of succession, of aged nations being replaced by younger societies, in creative leadership of human history, should serve as a warning to us. The stern process of social selection demotes the senile societies from the position of leadership in the great historical drama, and relegates them either to insignificant roles or to the museums of fossils. Their starring roles usually pass on to younger, more creative societies, whose strong and vigorous hands take from them the torch of leadership. Hegel's motto, *Die Weltgeschichte ist das Weltgericht*, seems to be correct.

[*To be continued*]

In the next issue—

SOCIAL AND CULTURAL EFFECTS OF SEX ANARCHY UPON MENTAL, EMOTIONAL, AND VOLITIONAL INTEGRITY

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"Lost your shirt, Parameswar?"

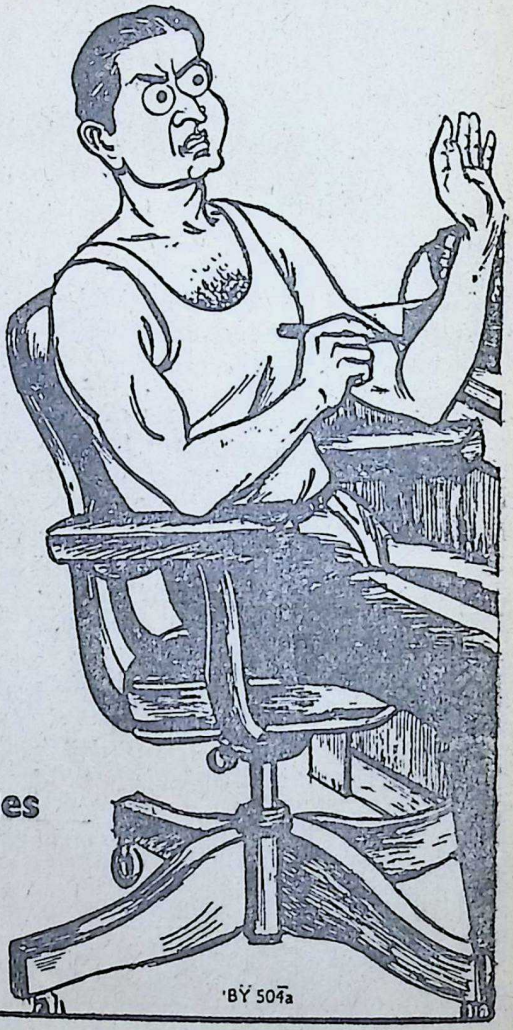
"Don't remind me of shirts! One dozen shirts, made just 6 months ago, returned from the dhobi 'phut'!"

"Tut, tut! You must have been so busy hunting for fancy cloth that you haven't heard of BINNY'S! BINNY'S Quality Control* their production, you know..."

"What is this Quality Control?"

"Modern machines process yarn and cloth so fast that often defects, invisible to the naked eye, creep into the cloth. Quality Control is laboratory testing to root out defects at every stage of production. That's why BINNY'S fabrics last so long."

Your words give me courage, brother. Lead me to the nearest BINNY'S shop."



BINNY-

a great name in textiles

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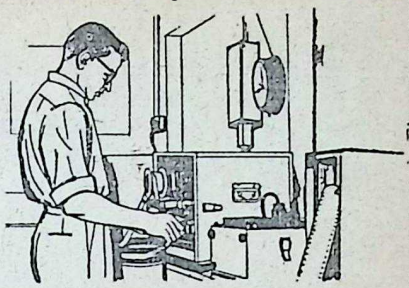

***Testing the uniformity of cotton fibres**

Durability of cloth depends on the strength of the yarn used. This, in turn, depends on the uniformity of the fibre in the cotton. Only specially selected cotton goes into BINNY'S fabrics. That's why BINNY'S cloth lasts so long.

BINNY'S manufacture nearly 90 million yards of cloth every year. Here are some of the varieties they make:

Shirtings - Khaki Drills - Bleached and Dyed Drills - Towels - Anticrease Suitings - Tussores - Union Fabrics - Silk Sarees - Rugs - etc etc

The Buckingham & Carnatic Company Limited

The Bangalore Woollen, Cotton & Silk Mills Company Limited

Managing Agents:
Binny & Co. (Madras) Ltd.

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Our Fortnightly Profile—118

LEE KUAN YEW

IN one of the boldest colonial experiments of the post-war era, Great Britain has conferred self-government on Singapore—the city of lions where there is no lion except in the zoo.

Barring defence and foreign affairs which Britain will continue to hold, the city-state will enjoy complete autonomy. The outgoing Governor Sir William Goode will be the head of State for the first six months, after which a Malayan will hold the post. Sir William concurrently becomes the Commissioner for Britain in that State.

In the elections which preceded the change-over, the People's Action Party romped home, capturing all but eight of the 51 seats in the Assembly. The composition of the new Assembly is 33 Chinese, 10 Malayans, 7 Indians and 1 Eurasian and its average age is 34½ years. While formerly the franchise was limited to British subjects, meaning English speaking Malayans, the new Constitution has thrown open the ballot to the entire adult population which is multi-racial and predominantly Chinese in character. English no longer enjoys the status of official language. Members can debate in all the three languages—Malay, Chinese and Tamil.

The strategy that won the landslide for the PAP was, in the main, anti-white demagogy, and the first hurdle thrown in by the PAP before accepting office was the demand of release of Party henchmen who had been put in gaol in 1955-56 for 'subversive' activities. But the British Governor immediately set them free in order to clear the way for smooth working of the new Constitution.

Since assuming office, the

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PAP Secretary General and Prime Minister, Lee Kuan Yew, has shown a sense of realism. Presently, however, he is less concerned with keeping good relations with British Government than establishing closer links with the Malayan Government for reuniting Singapore with the latter which is the declared objective of the PAP.

Lawyer, demagogue and party-boss Lee comes in the direct line of Nehru and Nkrumah in that his is part of the familiar post-war picture of the man walking from the prison to the Premier's residence. Quite young, 36, he is a man of contradictions. A brilliant product of Cambridge taking a double first in law and winning a star of distinction in the Tripos, he champions the cause of those who do not speak English at all. Grandson of a shipping tycoon, he espouses the cause of the underfed underdog. A third generation Chinese, he wants Singapore merge with Malaya. He has taken the wind of the communist sail in his economic programme but is over-emphatic in claiming a non-communist label to his government.

Mr. Lee does not answer the description of a popular demagogue although his speech is fiery. There is a certain intellectual aloofness in his ways. A master of the English language and biting in his sarcasm, he can beat the English at their own game. He is extremely well-informed on world affairs and has no doctrinaire approach to matters. Rather quick tempered, he cannot suffer fools easily. Possibly he is an idealist.

His political career started in 1952 when, as counsel to trade unions, he made a name as a skilful lawyer and negotiator. He founded, along with eight others, the People's Action Party in 1954 confident that the unions would support it. He was right. In the elections that immediately followed, the PAP put up four candidates for the Assembly of whom three, including Mr. Lee, got elected with thumping majorities. This put courage into the party which made a bold bid in the last elections and succeeded phenomenally.

Mr. Lee is a successful lawyer and enjoys a comfortable hearth. He has few distractions. After working for 16 to 18 hours a day in his chambers and party-headquarters he comes home to spend his spare moments in the company of his wife who is an able professional partner, and his three children. Occasionally he plays golf. The open-necked shirt is his uniform.

The first Prime Minister of independent Singapore who is known to hate violence and respect democratic methods, Lee

(Continued on page 72)

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The CLEVER MINISTER

KING BHADRABAHU of Magadha was a valiant king. He was accomplished not only in statecraft, but in the arts of riding, shooting and the liberal arts too. As a result he had a healthy mind in a healthy body.

Although past the prime of youth, he remained unmarried. His senior ministers and elderly advisers pressed him to marry, but he was postponing the event for some reason or other.

One day, the King called Mantragupta, one of his most trusted ministers, and said: "You must have guessed why I am not getting married?"

"Yes, to a certain extent, Your Majesty," replied he.

"It does not matter. I shall tell you the reason myself. I have set my heart on Princess Anangaleela, daughter of King Dharmagopa of Varanasi. Although I had conveyed my desire to her father through diplomatic channels several times, he has refused. I understand he is giddy with power. He has the divine elephant, Bhadradanta, which makes him invincible in war. But the thought of Anangaleela has become such an obsession with me that sleep has practically abandoned me. You know the result. My health is impairing. I called you now to find a way out of the dilemma", said the King.

"Your Majesty, now that you have confided the real reason, I think I can help you. With God's grace, your desire shall soon be fulfilled."

Saying this the Minister took leave.

* * *

Disguising himself as a Sadhu and taking a few trained servants as his *chelas*, Minister Mantragupta left for Varanasi the following day.

On reaching Varanasi, Sadhu Mantragupta selected a prominent locality for his stay. During day, he would sit in meditation and minister cures to people who came to him with all sorts of ailments, real and imaginary.

His *chelas* were so clever that in a very short time they tom-tommed the news that their Guru had superhuman powers, with the result that larger and larger number of visitors started thronging to have *darshan* of the Sadhu for cures.

It became the custom of the Sadhu to lock himself up in a room during nights giving out that he was in *nishtha* and could not be disturbed, but leave by the backdoor in disguise and roam about the city gathering news of the divine elephant:

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where it was kept, who was its mahout and things of the kind.

It so happened that on one of his nocturnal perambulations, he saw a band of robbers carrying away a woman under gag who had a faint resemblance to the wife of the mahout in whose custody the divine elephant was. As he could not be sure, he followed the gang from a distance out of curiosity and made a note of the hideout where they took her.

In the morning, however, news spread that the mahout's house had been burgled and his wife decoyed! And unable to bear the grief the mahout had drunk poison.

At a signal from the Guru, the *chelas* of the Sadhu ran to the mahout's place and, finding him in a wretched state, told him: "My dear man! You have done a very unwise thing to drink poison. Come to our Guru. He has extraordinary powers. He will not only save you from this poison, but find out your wife too by his *mantra-shakti*. It will cost you nothing. He will do everything free of cost. Come with us!"

Whoever is not fond of life? And so the mahout allowed himself to be carried to the Guruji's presence. Learning of the nature of the poison he had swallowed, the Sadhu administered an emetic as a result of which the mahout started vomiting.

As soon as he was able to sit

(STORY)

up, the Sadhu asked him: "Was there any quarrel in your home?"

"No, Maharaj! Not for years now!" cried he.

Pretending to meditate for a few minutes, the Sadhu opened his eyes and with a smiling face, said: "I have found out where your wife is now. She is quite safe. But she is in the custody of robbers who have put a heavy guard on her. I advise you to take the police people with you to the place I shall presently tell you, and you will, with their help, be able to recover your wife. May God bless you!"

So saying, the Sadhu described the hideout where he had seen the robbers carrying a gagged woman the previous night.

The mahout jumped to his feet, and mustering a strong police force, rushed and sur-

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rounded the hideout, and after a stiff resistance from the guards, he succeeded in finding out his wife confined in a cell. When he feverishly untied the knots that bound her, and removed the gag, she slung her face on his shoulder and wept for sheer joy. The entire gang was rounded up and taken to prison. The first thing the mahout couple did was to run to the Sadhu and fall at his feet.

From that time, the mahout became the fake Sadhu's foremost disciple. On several occasions he begged the Sadhu to partake food at his house, but the latter consistently refused, saying, "I do not, as a principle, take food in the homes of other people. If it were anywhere outside the home, I may."

Hearing this, the mahout asked: "If your objection is to dining at houses, Master, I can arrange it at my work-spot."

"Well, then, if you are so keen to play host to me, you may arrange the *atithya* there," replied the Sadhu smiling complacently.

Jumping with joy, the mahout made elaborate arrangements for holding the *atithya* inside the large enclosure of the yard where the elephants were herded.

When the Sadhu and his *chelas* arrived, the mahout received them with due honours. After washing their feet and

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giving them milk to drink, he took them round the place.

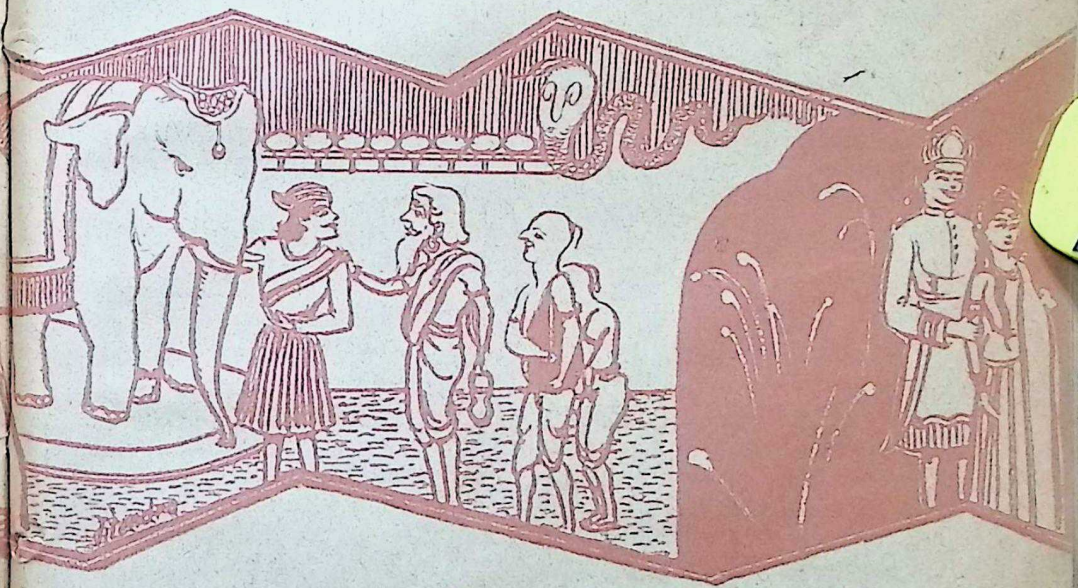
The Sadhu showed great interest in seeing the animals. Noticing it, the mahout proudly described the qualities, exploits, nature, etc., of the elephants in his charge.

When the party reached where the elephant Bhadradanta was tied, the mahout explained: "This is our most precious elephant. It has a divine origin. I may tell you that no one in the world can dream of vanquishing our King as long as we have this elephant."

The Sadhu smiled broadly and beckoning to his disciples, said: "Children, offer your salutations to Bhadradanta, the unconquerable!" They did.

When it was time for meals, the mahout conducted the Sadhu and his party to a decorated platform where the dishes had been tastefully spread. The Sadhu partook of the meals so devoutly offered. Blessing the mahout and his wife, he took leave of them and returned to his palace.

The following morning there was a furore in the palace and news went about that Bhadradanta, the divine elephant, had died, bitten by a cobra. But the army headquarters neither confirmed nor denied it.



* * *

When Minister Mantragupta

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stood before King Bhadrabahu, the latter dissolved the cabinet meeting he was holding and entered into a *tete-a-tete with him.*

"You can now marry Anangaleela, my lord!" said Mantragupta like Hanuman of old on his first return from Lanka.

"How? How? Tell me in detail," urged the King.

"Bhadradanta is no longer alive!"

"Is it true? How did it happen?" asked the King.

"I managed to send a cobra into its ear and I am eye-witness as to how, bitten by it, it writhed with agony and rolled on the ground dead," replied the Minister.

"How did you gain access to it?" asked the King.

The Minister recounted the ruse by which he entered the yard and how one of his *chelas* who had come with a fierce cobra bottled in a bamboo stick let it into the elephant's ear while every one was busy with the dinner.

The King gave a resounding smack on Mantragupta's back and said, "Now, my friend, draft a letter to Dharmagopa asking for me the hand of his daughter, and tell him that war will be the alternative".

King Dharmagopa of Varanasi, unlike on the previous occasions, replied that he considered it an honour to have the alliance.

LEE KUAN YEW—*Contd.*

has not only a nation to lead but create it from the scratch. However, his pre-election closure threat to some of the newspapers smacks of totalitarianism. His responsibilities and obligations are, however, great. There are party hot-heads to appease, chauvinists to reconcile and right-wing forces to woo in order to consolidate his gains.

Above all, he must prove by his practical economic policies and programmes that no citizen of his State goes without a square meal and a floor to sleep. In other words he must show that he is a safer bet than communists. In this task India's good wishes are with him.

Performance of one's duty should be independent of public opinion.

—Mahatma Gandhi.

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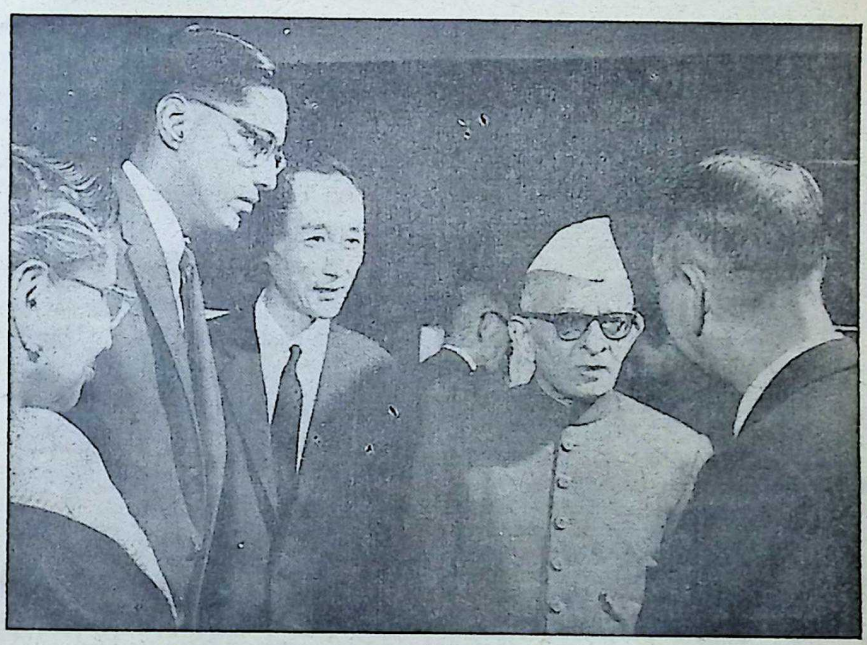
NEWS AND NOTES

KULAPATI ON MRA ASSEMBLY

SRI K. M. MUNSHI who attended the MRA Asian Assembly in Kyoto, Japan, addressed a gathering in Bombay on June 4 in honour of Dr. Frank Buchman's 81st birthday.

"The Kyoto Assembly marked a great advance in the creation of new understanding between Japan and her neighbours," said Sri Munshi. "The Pacific belt of Asian nations who suffered under Japan during the war, sent strong delegations. Their object was to forget and forgive, and to create a solid unity in Asia in face of the great need to preserve freedom."

Sri Munshi said how impressed he had been by the hospitality with which the delegates from 26 countries had been received by the Japanese. There was high-level Japanese support for the conference. The Prime Minister, Mr. Kishi, received the delegates at his official residence in Tokyo on his only free day between election tours. Such senior industrialists as Sumitomo, Mitsui and Shibusawa were present at the Assembly along with such



Prime Minister Kishi of Japan (right) welcomes Indian delegates of the MRA Asian Assembly, Kyoto, to his official residence. Right to left: Mr. Kishi, Sri K. M. Munshi, a Japanese interpreter, Rajmohan Gandhi, and Smt. Munshi.

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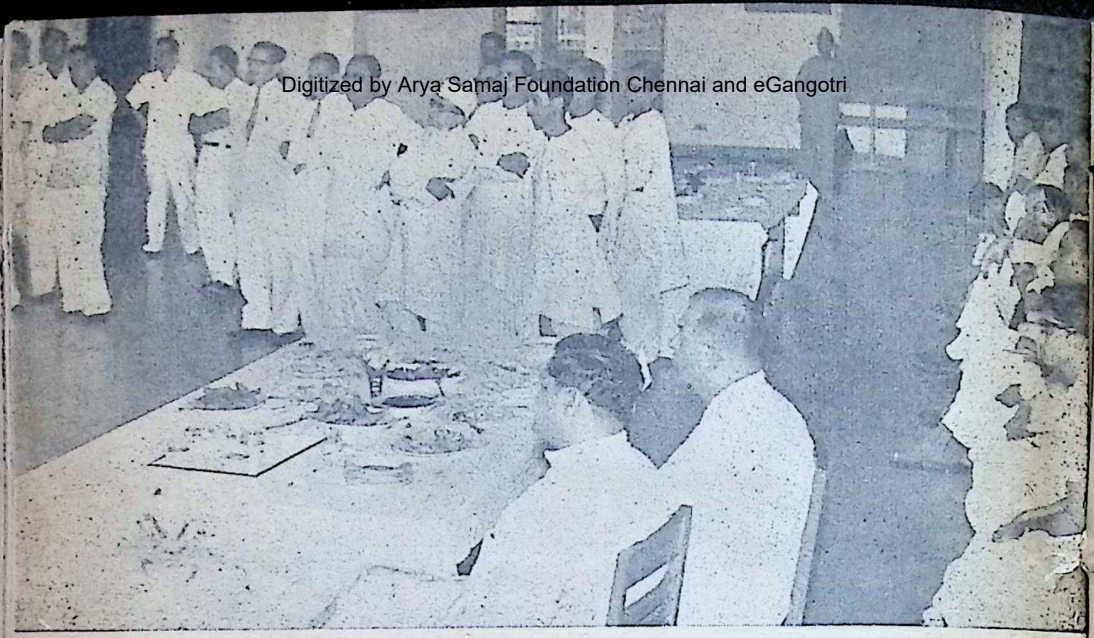

Sri Navin Khandwalla, Hon. Secretary, Kala Kendra, was entertained at a Tea Party at the Bhavan on the eve of his European tour.

leading Socialists in the Diet as Mr. and Mrs. Kato, and shipyard workers and trade union officials from Osaka.

"These men are seriously trying to revise their whole policy and attitude," Sri Munshi said. "Thinking men in Japan have been taught by adversity to live Moral Re-Armament and to turn to God."

"There was a tremendous spirit of sacrifice," Sri Munshi continued. "The entire cost of the assembly—twelve million yen or more—was raised in Japan. Half of it was subscribed by the delegates at one of the sessions as people gave freely of all they had. They gave from sacrifice, of houses, jewellery, life-savings, just as the finances came when Gandhiji began."

"The issue today in the world," Sri Munshi declared, "is the sharp division between faith and materialism. It is a question of whether truth, honesty and purity will prevail, or whether they will be thrust aside by a few men who capture the machinery of power. The foundations of faith are being undermined. We need to restore moral standards in life. To deliver lectures is useless. Like MRA we must restore them in daily life."

Sri Munshi spoke of the large number of brilliant young men at Kyoto, some of them from India, who have realised that the world must be re-made on a moral basis. "The spirit of dedication and sacrifice I saw in these men is what we need. They are grains around which accumulates a large volume of opinion of the people who see that moral life can be led individually and collectively."

Stressing this point of commitment and dedication which had been the keynote of the Kyoto Assembly, Sri Munshi added, "I have known these principles all my life. At Kyoto I saw how they were being put into practice in a much cleaner and more honest way."

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OUR BOOK SHELF

LIFE OF SRI RAMANUJA. By Swami Ramakrishnananda. Published by Sri Ramakrishna Math, Mylapore, Madras-4. pp. 274 + x. Price: Calico bound, Rs. 5; Board cover, Rs. 4.

IT is very rarely that one comes across a biography of a great Saint written by another true seeker after the Ultimate Reality. The life of Sri Ramanuja written by Swami Ramakrishnananda is one of the few books belonging to this rare category. The writer as well as the subject on which he has written—both happen to be steadfast votaries of the highest and the most catholic in Hindu Dharma. Because of this kinship of spirit between the biographer and the subject of the biography, everything in the book is marked by profound understanding, sympathy and insight.

Sri Ramanuja, known and respected in millions of homes in South India during the last 900 years, as Udayavar, Emberumanaar and Ethirajar, is the founder of the famous Visishtadvaita Philosophy. He was a philosopher, a theologian, a preacher, a writer, a composer of hymns, and profoundly learned in Sanskrit and Tamil. Above all, he has been known, during the last nine centuries, as one of the most compassionate among the theological metaphysicians of all countries. So irresistibly powerful was the upsurge of Divine Compassion in the heart of Sri Ramanuja that on one historic occasion, he climbed up to the top of a temple tower and in a mighty voice gave the enormous gathering, which had assembled below, the *Mantra* which was to give them "liberation" from the torments and afflictions of this world for ever. Men and women, young and old, irrespective of caste, had assembled there. Their joy knew no bounds. In the long and chequered history of the growth of Hindu philosophy and theology, seldom was there an experiment in true compassion comparable to what Sri Ramanuja achieved on that historic day.

To those who have rightly understood the teachings of the illustrious subject of this fine biography by Swami Ramakrishnananda, all polemics about *bhakti* and *gnana*, about the relative superiority and antiquity of Sanskrit and Tamil, about an irrefutably logical philosophy on the one hand and an unquestioningly ardent theism on the other hand—all these polemics and controversies fade away and a grand and satisfying synthesis emerges.

Swami Ramakrishnananda, who had the privilege of being a direct disciple of the immortal Sri Ramakrishna Paramahamsa Maharaj, has laid millions of Bengalis under a deep debt of gratitude to him by drawing their attention, for the first time, to the life and teachings of this great Saint from South India. Sri Ramakrishna Math of Madras has laid all mankind under obligation to them by publishing this fine biography in English, a language understood by more people in more countries of the world than perhaps any other language today.

It is futile and perhaps even harmful to try to assess the relative merits of the *Advaita* interpretation of the Vedas and Upanishads of Sankaracharya, of the *Visishtadvaita* interpretation of Sri Ramanuja and of the *Dvaita* interpretation of Sri Madhvacharya. Each has been, is, and will be recognised as brilliant

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from different points of view. The truly wise have always avoided comparisons in such matters. Actually Sri Ramakrishna Paramahamsa himself observed thus: "Sankara's non-dualistic explanation is true and so is the qualified non-dualistic interpretation of Sri Ramanuja."

In God's inscrutable will and superabundant grace, there is a divine purpose fulfilled by each sage and each philosopher, though they may *apparently* appear conflicting and contradictory. The dynamic Swami Vivekananda wrote thus in a paper, "Historical Evolution of India":

"The movement of Sankara forced its way through its high intellectuality, but it could be of little service to the masses, because of its adherence to strict caste laws, very small scope for ordinary emotion, and making Sanskrit the only vehicle of communication. Ramanuja, on the other hand, with a most practical philosophy, a great appeal to the emotions, and entire denial of birth-rights before spiritual attainments, and appeals through the popular tongues, completely succeeded in bringing the masses back to the Vedic religion."

Printed in bold type, with a useful glossary, containing explanations of Indian words which have special association of their own, with an exhaustive index, a list of Tamil equivalents of names in Sanskrit, and priced very cheaply at Rs. 4/-, this book is a "must" to all those who are interested in knowing the truth about one of the important aspects of Hindu philosophy and one of the greatest Saints of India.

—*Prof. T. V. Ramanujam.*

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HOMAGE TO SANKARA. By Dr. T. M. P. Mahadevan. Published by Ganesh & Co. (Madras) Private Ltd., Madras-17. pp. 52 + viii. Price: Rs. 1.50.

WITHIN a space of 40 pages Dr. Mahadevan has given us the essential points in the biography of the great teacher Sankara and the unique features of his philosophy. The story of his life, with many interesting incidents, is given in a telling manner so as to keep the interest of the reader to the very end.

The essence of his philosophy, the catholicity of the great teacher's outlook, his work for the temples and *maths*, are all dealt with in lucid language. The well-known but much misunderstood theory of *maya* is well explained on the basis of the two outlooks, the *Paramarthika* and the *Vyavaharika*.

The book ends with two hymns, each containing 8 verses, the first by Totakacharya in praise of his guru Sankara, and the other by Sri Sankara himself on the greatness of *Guru* in general.

—*Prof. R. Srinivasan*

STORIES AS TOLD BY SWAMI RAMDAS. Published by Anandashram, Anandashram P. O., via Kanhangad (S. India); also Allies Bookstall, Poona-4. pp. 188 + viii. Price: Rs. 2.

THIS book contains 103 short stories of the kind we have in *Panchatantra*, with a definite moral indicated in each case. Some of the stories are based on actual occurrences in the *ashrama;* there are also stories from *Bhaktavijayam*. The stories of Purandaradasa, Eknath, Damaji, Meera Bai, are interestingly narrated. Stories like 'Narada Enlightened', 'The Yogi Humbled', 'A True Miracle', 'The King and the Slave', 'Contentment', 'God does everything for the Best', are very instructive. At present, when our unique culture, which had survived so far in spite of many an onslaught, seems to be on the verge of a catastrophe, we would do well to insist that every Indian child is told such stories and so kept in touch with the spirit of our culture. In between the stories some beautiful and elevating thoughts are given in the form of short couplets. I would strongly recommend that every Indian should have a copy of this book with him or her.

—*Prof. R. Srinivasan*

ESSENCE OF RAMAYANA. By Swami Sivananda. Published by the Yoga-Vedanta Forest Academy, Sivananda Nagar, Rishikesh. pp. 302 + xxiv. Price: Rs. 3.

THE Publisher's Note claims that Swami Sivananda has given in this book the essence of Ramayana. The book contains not only a synopsis of the seven *Kandas* of Rama-

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yana, but also character sketches of the principal personages, Sri Rama's teachings, Ramanavami Messages of Swami Sivananda from 1944 to 1959, and a Divine Garland for Lord Rama. This Garland contains the following valuable items in Sanskrit scripts: *Sri Nama Ramayana, Sri Rama Ashtothara Shata Nama Stotra, Sri Rama Hridayam, Aditya Hridayam, Sri Rama Gita,* and *Sri Hanumant Krita Sita Rama Stotra.* I consider these Sanskrit pieces as the most valuable contribution to the book under review. Many devotees who know Sanskrit are enabled to chant these and enlarge their Bhakti by Rama Nama recitations.

The synopsis of the seven *Kandas* is written in simple English—most of the sentences in English are simple but lack variety. Those portions of the book dealing with characterisation are more in narrative form than portrayals of character. The aim of the author is to appeal to the people at large, whose knowledge of English is not profound. The author's approach offers a contrast to Sri C. Rajagopalachari's *Ramayana* in more respects than one.

—*Prof. P. G. Sahasranama Iyer*

TOWARDS A NEW SOCIETY. By Appa Patwardhan. Published by A. W. Sahasrabuddhey, Wardha. pp. 46. Price: 50 nP.

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THIS little booklet is perhaps intended to supply a rational basis for the Bhoodan Movement and also deals incidently with the benefits that accrue from its adoption. Though the author in all humility pleads ignorance in many matters his treatment is masterly and is characterised by sincerity and frankness.

In the opening pages he deals with the present-day malady and suggests five remedies for the same. The problems relating to ownership, usurpation, interest, rent, dividend, commerce, bargain, profits and so on are dealt with in a forthright manner. In dealing with currency the author has some very interesting things to say. 'Real wealth is the noun and money pronoun'. The theory of currency and gold reserves is also discussed. Then the author puts forth the claim that the Bhoodan Movement is the best solution for these problems, because it is "simple and easy, sound and logical, integrated and comprehensive, just and impartial, revolutionary but discriminating, radical but conservative, clear and specific."

In such matters it may not be possible to expect that there will be complete agreement on all sides. But I have no hesitation in saying that this is a highly thought-provoking book and will repay a close study.

—*Prof. R. Srinivasan*

THE PREHISTORIC BACKGROUND OF INDIAN CULTURE By D. H. Gordon. Published by M. D. Desai for Bhulabhai Memorial Institute, 89, Bhulabhai Desai

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Road, Bombay-26. (Sole Distributors: N. M. Tripathi Private Ltd., 164, Princess Street, Bombay-2). 1958. Price: Rs. 20.

THE volume before us contains 32 plates, 25 figures, a Bibliography and an Index; it traces the evolution of Indian culture till the threshold of History is reached. The first three chapters deal with the early stone industries, the recent stone cultures and the peasant potters of Makran, Baluchistan and Sindh. The Harappa Culture (Chapter IV) extended from Gujarat to Rupar and excelled in town-planning and building in brick; it flourished between 2500 and 1500 B.C. (p. 72). The other chapters discuss the invasions which swept away the Indus Valley Civilisation; rock paintings and engravings; the stone and copper culture; and the coming of iron. The author concludes: "The polity of the Mauryas, the art of the Sungas, the bid for supremacy of the Satavahanas and the foreign relations of the Dravidian kingdoms of the south no longer materialise suddenly from an insubstantial past, they take their place in an unbroken sequence of events." (p. 187). On p. 171 the word 'Pandyas' is misprinted; in the Index (p. 199) there is no reference to 'Toynbee,' mentioned on p. 60. We cordially welcome this scholarly, readable and stimulating book which distils out the quintessence of the prehistoric archæology of India in order to reveal the firm foundations of her culture and the uninterrupted progress of man in this country.

—*Prof. R. Sathianathaier*

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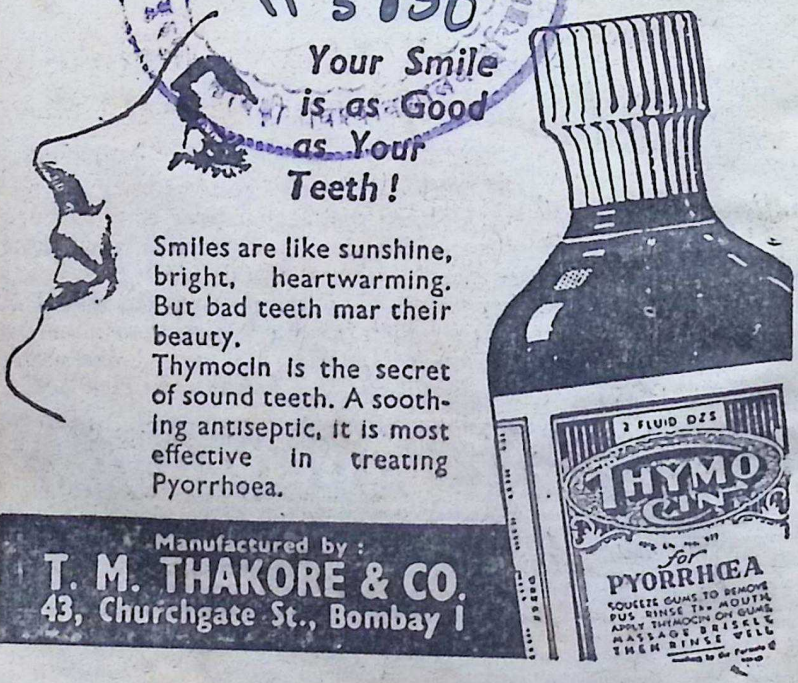

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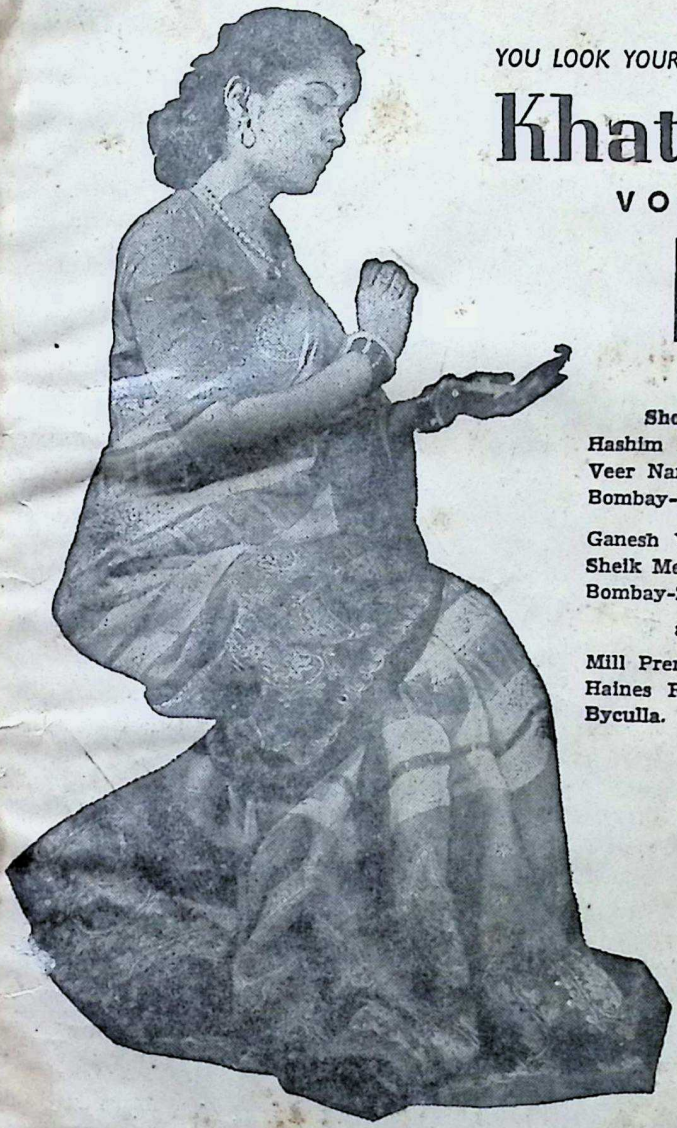

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